THE

EPISTLES AND GOSPELS

OF

THE SUNDAYS THROUGHOUT THE YEAR,

WITH NOTES,

CRITICAL AND EXPLANATORY,

BY

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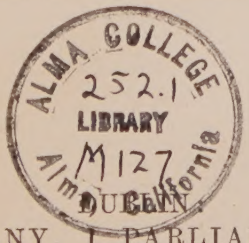
"Tanta est enim Christianarum profunditas litterarum, ut in eis quotidie proficerem, si eas solas ab ineunte pueritia usque ad decrepitam senectutem maximo otio, summo studio, meliore ingenio conarer addiscere."—St. Augus. (*ed. Bened.*) Tom. ii. p. 402. Ep. cxxxvii. ad Volusianum.



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4. LOGICÆ SEU PHILOSOPHIÆ RATIONALIS COMPENDIUM. Curâ Rev. GULIELMI JENNINGS, Philosophiæ Prof. in R. C. Collegio S. Patricii apud Maynooth. Dublin: Gill.

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PREFACE.

I WISH to state briefly what first led me to undertake this work, and secondly to explain my design and how I have endeavoured to carry it out.

I. In preparing for lectures on the New Testament, which forms a great part of the Scriptural course in this College, it is necessary to study carefully the early Fathers, at least those who commented on the Sacred Word, and the best interpreters, Catholic and Protestant, since the reformation. To do even this hurriedly, where so many books must be read through, demands long and patient research, and to retain the knowledge thus acquired, during a varied course of three years, is plainly impossible. I found it thus useful from the very beginning to take *notes* of my reading, in the hope, too, that I would save myself the trouble of returning again and again to the same authors, and have a little spare time for extending my inquiries each coming year. These notes, made at different intervals, in different circumstances and moods, now hastily, again leisurely, accumulated by degrees so as to form a convenient summary at least for my own purposes. I now thought that if revised with care, if stript specially of technical forms as far as possible, and pared down in almost every respect (except the *moral* reflections from the Fathers,

which I have often added), a selection could be made from them, which might be acceptable to all persons, wishing for a full exposition of the Sacred Text. I resolved to begin with the 'EPISTLES AND GOSPELS OF THE SUNDAYS' as being the portion of Holy Scripture, most generally read and explained to the faithful.

II. My chief object being to supply a *full commentary* on the Epistles and Gospels, I felt I could not carry out this design without constant reference to (1) the great Patristic commentators, Greek and Latin; (2) to the Catholic Theologians and Interpreters, who are our witnesses of the faith of the Church; (3) to the Protestant writers from Luther, Calvin, Socinus, down to their latest disciples in the German and English schools, whether of the High or Low church, Puritan or Rationalistic—Bengel, Rosenmüller, Olshausen, De Wette, Meyer, Bloomfield, Jowett, Canon Wordsworth and Dean Stanley of Westminster, Dean Alford of Canterbury, and Bp. Ellicott of Gloucester and Bristol; these last dignitaries, the *élite* of the English Church, as still living amongst us, and authoritative exponents of the latest phases of the Protestant variations, being referred to most frequently; (4) to the Lexicographers and Grammarians, specially Hebrew and Greek, recent Authors on Jewish manners, on the history and geography of the Holy Land, &c.

Now, whether there be any evidence in the following pages of such varied research as I hold should mark a full Scriptural commentary, or whether the standard I have fixed for myself be not even entirely beyond my reach, it is not for

me to decide; this only I will say, that I have striven honestly to avail myself of these aids, and to collect from them all, what seemed to me most useful for the elucidation of the Sacred Text. I have even fears lest on some of them—for example, the views of modern Protestant expositors, and minute and delicate questions of philology, I may be supposed to have dwelt at too great length. Why, it may be said, take so much pains in quoting names and refuting opinions that must be ere long entirely forgotten, and what have prepositions, particles, aorists, the middle voice, and like pedantic minutiæ to do with the simple precepts of the Gospel and the great dogmas of Christianity? It is waste of time to be occupied with every new theory propounded by Protestants, and with such subtle grammatical distinctions. As I must not enter here into these and a thousand like objections that may be urged, rightly or wrongly, against the plan I have adopted after mature thought, I shall merely observe—1° on the citation of Protestant Authors: it is often useful to support Catholic doctrine by the concessions of learned adversaries; if they are unfair, reckless, or ignorant in stating our views, that does not lessen the weight of their testimony *for us*; it is often necessary to raise one's voice against strange perverted criticisms as a warning: "they clearly demonstrate the fact that there is scarcely any error, however puerile or preposterous, which may not find its advocates among persons enjoying high literary and scientific advantages for the interpretation of the New Testament, and be gravely propounded by them with an air of superior intelligence, as a true exposition,

to be received by the world *in the place of ancient interpretations of Holy Writ.*" (Wordsworth's Preface to the Gospel, p. vii.) But though I deem it right to notice Protestant critics, even the most recent, I trust I have not imitated their own absurd fashion of ignoring the labours of the great scholars of former days, ascribing to Rückert, Harless, Stier, &c., what is more fully explained by Erasmus, Estius, &c.

2° As to the excessive attention to grammatical rules, I admit that an appeal to the Vulg., generally speaking, settles every question regarding the sacred text itself or its meaning for Catholics; but I am convinced the unwearied study of the Gr. language, and of those critical canons, which are falsely said to owe their existence to modern scholarship, and the strictest application of them, serve in nearly every case to bring out more forcibly and clearly the true meaning of God's Word in all its beauty and consistency. I cannot see why the same rigorous rules of case, tense, construction, derivation, usage—in short, the same lexical and grammatical aids, that avail the classical student to a right understanding of Plato and Thucydides, may not, making due allowance for difference of Attic and Hellenic idioms, be of use also in interpreting St. John and St. Paul.

Again, why do not those, who cry out against misspent labour on the critical study of the Inspired Scriptures in that language, in which a great part of them have been handed down, complain of the system which dooms a young man to spend all his early years in discussing Greek dialects and Greek metres? Now, I am not opposed to classical studies;

I do not mean to say that too much care is bestowed on them; nothing could be farther from my mind. I only ask why the classical scholar is not to apply that useful knowledge of Greek he has acquired, at a cost of so much time and labour, to its highest end, the interpretation of the Divine oracles? *He* at least understands that Greek is the most accurate and precise of all known languages, and that therefore he cannot appreciate *fully* the meaning of the original through the most faithful version.

Moreover, the fact cannot be ignored that the Greek New Testament is made in our times the ground-work of all the training which the Protestant clergy receive: it is their Scriptural text-book; it is their only professional manual. Except perhaps a few lectures on Ethics or on the evidences of Christianity, they hear nothing and know nothing whatever of Dogmatic or Moral Theology. Having thus little to distract them from the constant reading of the original text, they become familiar with the words of the Greek Testament, and quote them flippantly; the Greek is to them in a word 'the end of all controversy.' Hence if they are to be met at all, plainly it must be on the battle-field of their own choice, and with the same weapons. Never, therefore, was at least a moderately good knowledge of the Greek Testament more necessary than now for the minister of religion, 'that he may be able to exhort in sound doctrine, and to convince the gainsayers.'

III. Passing from these objections, which, I trust, will not be pressed by many, I must earnestly request my readers never

to forget that, if overwhelming difficulties, darkness thick and impenetrable, meet them at any time in interpreting the Sacred Scriptures, they must not ascribe all to the commentator, on whom they depend. The depths of God's Inspired Word are too profound to be fathomed by us with all the appliances of knowledge and science, even when He has most clearly revealed His mind: "Who hath been His counsellor, and hath taught Him? With whom hath He consulted, and who hath instructed Him, and taught Him the path of justice and taught Him knowledge, and showed Him the way of understanding?" (Is. xl. 13, 14.)

IV. I have in fine to return my humble thanks to the most distinguished Prelate whose *Imprimatur*—its strongest commendation—is prefixed to this work; and to my kind and *indulgent censor*, the Very Rev. Father Provincial of the Jesuits, one of the first Theologians even of his own great order, to whom I am specially indebted for having patiently, and sometimes at great inconvenience, I have no doubt, amidst the pressure of higher duties, examined these sheets as they passed through the Press. His name is the best guarantee that I have advanced no unsound—no dangerous opinions. If, however, anything has escaped me contrary to the teaching or spirit of the Holy Catholic Church, I hereby retract and condemn it, professing myself ever ready to submit to her judgment.

Maynooth College,
24th November, 1865.

INTRODUCTION.

It is necessary to say a few words on the Texts used in this volume, and the MSS. referred to.

I.—TEXTS USED.

1. Our Greek Text is an exact reprint, without change of letter or accent, from the famous Vatican Codex (designated by the symbol B), as edited by the learned F. Vercellone: "Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum ex vetustissimo Codice Vaticano secundis curis editum Studio Angeli Maii S. R. E. Card. Romæ anno M·DCCC·LIX. Apud Josephum Spithöver." This Text is adopted, because, I believe, the Vatican to be the *oldest and most correct* MS. of the N. T. extant, and because, I am thoroughly convinced, it ought to be and soon will be made the basis of every popular edition of the N. T. Careful students of the Greek Testament will no longer be content "with the accommodated and conflated character of our present *textus receptus*" (Alf.), while they can have recourse to a faithful copy of the most ancient MS. Lest it may be thought, however, that *Roman* predilections, a love which I avow for every relic in the *Papal* library, had an undue share in forming this high estimate of the Vatican Codex, I shall quote the testimony of a living German writer, above such suspicions, who has contributed much to Biblical criticism—Dr. Buttman. In his preface to a new edition of the Greek Text, according to Codex B, he justifies himself thus in choosing that text: Ut illo consilio usus novam N. T. editionem pararem commotus sum eo, quod tum cum in editione Lachmanni occupatus eram, intellexisse mihi videbar, textum Vaticanum integritate tantopere omnes codices, qui totum fere Nûm Tûm amplectuntur, superare, ut unus ille Codex tantumdem, ne dicam plus, valere videatur, quantum omnes alii, quos habemus, conjunctim. Quare et huic codici et ipsi Nó Tó haud parvam inferremus injuriam, si ejus lectiones sperneremus solum ex hac causa, quod caeteri

Codices quamvis consentientes aliter legant.—N. Testamentum Graece, recensuit P. Buttman, Lipsiae MDCCCLX.

The school edition of the Vatican Codex, with excellent notes, by Prof. Ornsby of the Catholic University, has done already much to supersede the *textus receptus*.

VULGATE TEXT.

2. The LATIN TEXT is also an exact reprint of F. Vercellone's edition of VULGATE N. T. Rom. 1861 : Novum Testamentum Vulgatae editionis Sixti V. et Clementis VIII. Pontt. Maxx. iussu recognitum atque editum. Romæ typis S. C. de Propaganda. MDCCCLXI. This text was selected for its convenience and accuracy.

ENGLISH.

3. The *English* Text is taken from the little pocket edition, 24mo, of the Rhemish N. T., approved by the Right Rev. Dr. Denvir, Lord Bishop of Down and Connor, and published by Messrs. Richardson & Son. Extracts from the Douay O. T. are given *verbatim* in inverted commas (and when so given I am responsible for their fidelity) from the beautiful edition of the Holy Bible, the best printed book, I think, that ever issued from the Irish press, published with the approbation of his Grace, the late Most Rev. Dr. Murray, by Mr. James Duffy, Dublin, 1847. Of course these two editions of the Douay and Rhemish versions were chosen simply because they were ready at hand, not because of any peculiar merit. In using them nothing has been altered or modified, though the necessity of correction and improvement has been felt deeply and is too evident. It is sad to think how little care has been taken to bring out our English Catholic Bible without even obvious blunders. The profits of publishers would be light indeed if they were dealt by as severely as the king's printers in 1632, who were fined £3,000 for the omission of one monosyllable in the Auth. Version.

II.—MANUSCRIPTS REFERRED TO.

IT formed no part of my design to give a learned *Apparatus criticus*, or a full account of *various readings*. That would require a separate work; and I could add nothing to the labours of the great scholars who have devoted their lives to this most important and interesting study. I wished merely to direct the reader's attention to the

more important deviations of the *chief uncial* MSS. from the Vatican Codex.

Prof. Tischendorf and Mr. Scrivener reckon altogether FOURTEEN UNCIAL MSS., containing the whole or part of St. Paul's, and FIVE of the Catholic Epp.

A few words are requisite to explain the symbols by which critics, since the time of Wetstein, have agreed to designate these MSS.

A. called the ALEXANDRIAN Codex, in the British Museum; presented by Cyril Lucar (who brought it from ALEXANDRIA), patriarch of Constantinople, to King Charles I. of England, in 1628; published by Woide, 1786, and by Cowper, 1860. "*Scriptus videtur post medium Sæc.* v." Tisch. *Proleg.* p. lviii.

B. the VATICAN Codex, No. 1209 in the Vatican library; edited by Cardinal Mai, and published by F. Vercellone, 1858; and, after a careful collation, again by F. Vercellone in 1859, which text we have followed; assigned by Tischendorf to the middle of the 4th century: Hunc Ni Ti Codicem *omnium esse antiquissimum* argumenta idonea probant; adscribendum puto medio fere Saec. iv. Tisch. *Proleg.* lix.

ℵ. Codex SINAITICUS, at St. Petersburgh; found by Tischendorf in the convent of St. Catherine, Mount *Sinai*, in 1859; published by him in four vols. 4to, 1862, at the expense of the Emperor of Russia—'REGIS OPUS.' It contains the whole of the N. T., and is considered old as the Vatican by the learned editor. *Old* it may be as B, but certainly not as *correct*. This must be plain to any reader after examining even the few *Lect. Var.* noticed by us. The errors in ℵ are, indeed, admitted by Tischendorf, who strives to explain them by supposing the scribes to have been Alexandrians, ignorant of Greek; and then insists a *copy* made *by them* must be more faithful, because they could have no temptation to alter or correct according to pre-conceived notions. The reader must judge for himself of the value of this apology, which opens up an old and bitter dispute. For our own part, we should much prefer a MS. of the same age by an able Gr. scholar like Dr. Tischendorf himself.

C. Codex EPHRAEMI rescriptus, a palimpsest in the imperial library, Paris; so called from having some of the Greek words of ST. EPHRAEM *written over* the original text; brought by John Lascaris from the East to Florence about 1500, and thence, after the destruction of the Medici library, to Paris; fragments of N. T., published by Tischendorf, 1843, of O.T. in 1845, same date as A—5th century.

D. Codex BEZAE in the Cambridge University library; found by

Theodore Beza, 1562, in the monastery of St. Irenaeus at Lyons, and presented by him to the University of Cambridge; published by Kipling 1793; probably of the 6th century; contains only Gospels, Acts, and a part of iii John; and to be carefully distinguished from a most important and almost complete Graeco-Latin MS. of St. Paul's Epp.—

D. Codex Claromontanus of St. Paul's Epp. (so called from Clermont, near Beauvais, whence Beza procured it), in the Imperial library, Paris; published by Tischendorf, 1852; dates about middle of 6th century.

E. Codex San-Germanensis, formerly in the abbey of St. Germain des Prez at Paris, now in the Imperial library, St. Petersburgh; a copy of Codex *Claromontanus* just described; never published nor well examined; about 9th century.

F. Codex Augiensis of St. Paul's Epp., in the University library, Cambridge; found in the monastery of Reichenau (Augia) by Bentley, 1718, and presented by his nephew to the Cambridge University, 1768; published by Mr. Scrivener, 1859; of the 9th century.

G. Codex Boernerianus in the Royal library, Dresden; so called from C. T. Boerner, who purchased it in 1705; published by Mathaei 1791; believed to be the work of a good Irish monk at home or in the monastery of St. Gall; about 9th century.

H. Codex Coislinianus, once belonged to the Duke of Coislin, Bp. of Metz; in the Imperial library, Paris (two leaves are at St. Petersburgh); published by Montfaucon, 1715, in Bibliotheca Coisliniana, pp. 233 ff, and collated anew by Tischendorf; of the 6th century.

I. Codex Passionei or Angelicus; formerly belonged to Cardinal Passionei; now in the Angelica library at Rome; collated carefully by Tischendorf, and again by Tregelles; about 9th century. This codex Passionei is known as I on St. Paul's Epp.; G on Acts; and L on Cath. Epp.

K. (Codex Mosquensis) of St. Paul's Epp. I. of Catholic Epp. preserved in the library of the Holy Synod, Moscow; known only from the accurate collation of Matthaei; assigned to the 9th century.

L. (Codex Passionei) of the Catholic Epp. is the same as I of St. Paul's Epp.

2. Of these MSS. A is entire on St. Paul's Epp. and the Catholic Epp.

B wants from καθα Heb. ix. 13 to the end of that Ep., besides

i and ii Tim., Tit., Philem., and the Apoc. F. Vercellone supplies these defects in his printed text from another VATICAN MS. No. 1761, of 10th century. See p. 199 *inf.*

C is fragmentary on every one of the Epp.

D of St. Paul's Epp. is entire, save Rom. i. 1-7, and Rom. i. 27-30; i Cor. xiv. 13-22, added by a more recent hand.

E is imperfect, and of little authority distinct from D, of which it is a faulty copy.

F and G want i Cor. iii. 8-16; vi. 7-14; Col. ii. 1-8; Phil. 21-25, and the Heb. in Greek.

H has only small fragments.

I of St. Paul's Epp. wants from Heb. xiii. 10 to end, but is entire (known as G) on Cath. Epp.

K of St. Paul's is defective, but as I of Cath. Epp. entire.

L of Cath. Epp. is also entire.

III. ABBREVIATIONS.

The above MSS. are often quoted thus A^1 B^2 C^3, &c., meaning the *first hand* that wrote A, the *second* hand that corrected B, the *third* hand correcting C, &c. Tischend. uses asterisks for figures, thus A^* B^{**} C^{***}. F. Vercellone has 1.m., 2.m., &c., for *prima manus*, *secunda manus*, &c.

rec. = *textus receptus*, the Greek text in common use on the Continent, and with little change in this country also, up to a recent period. It took its name from the second edition of the Elzevirs, Leyden, 1633, who claimed in their preface to give the text *received by all*: '*textum ergo habes ab omnibus receptum.*' "Yet it has been shown that these texts [the Elzevirian, and Stephens' third edition, which were made the basis of the Greek text of the Authorized English Version] were substantially formed on late MS. authority, without the help of any complete collations or of any readings (except D) of a first class MS., without a good text of the Vulgate, and without the assistance of oriental versions. Nothing short of a miracle could have produced a critically pure text from such materials, and those treated without any definite system. Yet, to use Bentley's words, which are not too strong, '*the text stood as if an Apostle were R. Stephens' compositor.*'" Smith's B. Dict. *s. v.* New Test.

Vulg.=Vulgate, generally quoted in O. T. from Biblia Sacra *Vulg. Ed.* Tulli Leucorum, MDCCCVI. Any ed. will answer.

Vet. It. or *Vers. Antig.*—Vetus Itala (so-called) which I have always carefully examined in the noble work of Sabatier, three folio vols. Rheims, 1743.

Auth.=the English Authorized Protestant Version, quoted generally from texts of English Protestant comm., Whitby, Clarke, Mant, or the Polyglots of Baxter, Theile, &c.

Rh.—Rhemish, our English Catholic Version, the first (and to me most valuable) *ed.* of which (Rheims, 1582) has never been out of my hands. It is unnecessary to dwell on other abbreviations of names of Vv. such as Heb., Syr., Arab., &c., which are obvious.

Indexes of Passages of S.S. explained, of *Authors referred to*, of editions quoted, errata (p. 187—for 'Gospel on Sina' read 'Gospel on *Sion*'), &c., can only be given complete at end of volume.

FIRST SUNDAY OF ADVENT.

Rom. xiii. 11—14.

11. Et hoc scientes tempus: quia hora est jam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus.

12. Nox præcessit, dies autem appropinquavit. Abjiciamus ergo opera tenebrarum, et induamur arma lucis.

13. Sicut in die honeste ambulemus: *non in commessationibus et ebrietatibus, non in cubilibus et impudicitiis, non in contentione et æmulatione.

14. †Sed induimini Dominum Jesum Christum, et carnis curam ne feceritis in desideriis.

* Luc. xxi. 34.

† Gal. v. 16. 1 Petr. ii. 11.

ROM. xiii. 11—14.

11. Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου

ROM. xiii. 11—14.

11. And that knowing the season; that it is now the hour for us

Lect. Var. 11. ειδοτες—ιδοντες A[1] F G[2]

XIII. In the beginning of this chapter, vv. 1—7, is set forth the obedience we owe to public authority—we must pay *those in high station* their due: then vv. 8—12, fraternal charity—we must pay *all* their due, and that the more readily because life is short and uncertain.

XIII. 11. *And that*] On account of the necessary change of gender in Lat. ('*hoc*' '*tempus*') the Vulg. is not so clear nor so expressive as the original: καὶ τοῦτο εἰδότες τὸν καιρόν=καὶ τοσούτῳ μᾶλλον ὀφείλετε, ὅσῳ ὥρα ἤδη ἡμᾶς, κ.τ.λ., as in parallel passage, Heb. x. 25: "And this debt of charity ye ought to discharge more faithfully, inasmuch as the hour is now at hand." The Rhemish version is sufficiently correct when punctuated thus: "And that, knowing the season;"= And 'that' (love of your neighbour) ye should attend to the more, because ye know it is now the seasonable time, nay, it is now the hour, &c.

knowing the season] Because ye know that the season, the very hour is come. Καιρός, 'season' (more precise than 'time,' *tempus*,

ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν.

to rise from sleep. For now our salvation is nearer than when we

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Vulg.) is still further determined by saying that the *hour* is at hand.

to rise from sleep] Lit. "to be awakened from sleep." This 'sleep,' is sinful indulgence against which we are warned specially on account of the uncertainty of life. Cf. Matt. xxiv. 42, Mark, xiii. 33, 1 Cor. xv. 34, "*Awake*, ye just, and *sin not*."

For now our salvation is nearer] Reason why we should show greater zeal; *for* our salvation is nearer, &c. ἡμῶν, connected with σωτηρία in *Vulg.*, may depend on ἐγγύτερον (*Bloomfield*), "nearer *to us*."

In what sense is *salvation nearer?* Because *after the coming of Christ* all the means of salvation are nearer and more abundant, more within our reach, than when we only believed in a Redeemer to come. Then our salvation was not near, not being yet accomplished by the death and resurrection of our Lord. "Now, Christ has assumed human nature, has suffered death, has arisen from the grave, and is seated on the right hand of God. He has provided the most abundant means of salvation in His sacraments, and in His sacred word preached to the ends of the earth." So Toletus, followed by à-Lap.; they explain the 'night' in the following verse accordingly (see below). Estius, Pic., Mart., and the great body of commentators, ancient and modern, understand this salvation of *eternal* happiness (Phil. i. 28, Heb. i. 14), which was nearer to them now than when they first embraced the Christian faith. Far therefore from relaxing their efforts, as *some* probably *did* among the early converts, they should strive with greater eagerness as they approach the goal. "Much of your course is already run. Take courage from the past, and strive more manfully as the goal is near." That goal is *not the end of the world* which St. Paul alludes to as *rapidly approaching* (Alf.) Such an idea is inconsistent with any, even the lowest notion of the Apostle's inspiration. While *uncertain* of the "day and hour" of the Lord's coming, it would be surely unworthy of an inspired writer to speak of that day and hour, as certainly approaching and near. If the "day and hour" formed no part of his inspiration, as Mr. Alf. argues, how can the Apostle, here as well as elsewhere, speak of the coming of the Lord as rapidly approaching? Yet he does so speak, according to Mr. Alf. St. Paul knew that the signs which must precede the day of general judgment did not appear in his time, and hence in Epp. to Thess. he corrects mistakes that arose on this head; but still he warns his readers often of *the coming day*, because the particular judgment, which is near to each individual, and uncertain, in effect decides his destiny; because (it may be said with truth) the period that is to last up to the day of general judgment, is short and momentary compared with eternity, and because the "last day" of the world is, as it were, already commenced, since the Christian dispensation is

12. Ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα believed. 12. The night is past,

to be followed by no other till the end of time. It is also true, however distant the last day may be, that it is approaching nearer every hour of our life, nearer to me now than when I began to write this note, nearer to my reader than when he opened this page, "Each day we are approaching the Lord's coming." (Thdrt.)

12. *The night is past*] SS. Cyprian, Ambr., Aug., Thdrt., Tolet., à-Lap., understand 'the night' of the whole period which preceded the coming of Christ. The night of infidelity, and ignorance, and sin, has passed away; the full light of the Gospel-day is now diffused over the earth. Comp. Ephes. iv. 17: "This then I say and testify in the Lord: that henceforward you walk not as also the Gentiles walk in the vanity of their mind, 18. *Having their understanding darkened*, &c.," where the same metaphor is carried out at length, and ch. v. *ibid.*: "8. For you were heretofore *darkness*, but now *light* in the Lord. Walk then as children of the light.....11. And have no fellowship with the unfruitful works of *darkness*, &c." SS. Athanas., Basil, Chrys.; Est., Pic., Mart., Beelen, &c., take 'the night' to mean this present life, and 'the day' the life to come.

In favour of the first opinion it is urged (Tolet.), 1° That 'the day' must have already begun for we are exhorted, v. 13, to "walk honestly as in the day." If 'the day' is *yet* to come, how walk in it now? 2° That as Christ, the Sun of Justice, is risen, the lifetime of the saints under the Gospel dispensation cannot be called 'night.' If the *sun* be risen, how can it be '*night*' still? 3° That the Apostle warns us to lay aside the works of darkness: therefore 'the night' to which these deeds are suited must have passed entirely away. 4° That he would not have said without reference to the past "when we believed," but "while we believe," if speaking of a present state. Before adverting to some of the arguments in favour of the second opinion which we prefer, in answer to the above we observe that in v. 13 'the day' is taken in a somewhat different sense from that in the verse before us—but one obviously suggested by it:—The *day* is approaching, therefore let us *walk* (do everything as regards dress, and general propriety of conduct), as men do who are preparing to pass *the day in public* (*as* in the day.) A like answer may be given to the second and third difficulties:—As the night of this life, dark indeed compared with the brightness to come, is now far gone, and the day approaching, let us lay aside the deeds of darkness and put on as armour works of justice and truth which bear the light. As to the last point, ἐπιστεύσαμεν= "we believed" is past in our interpretation, which may be thus set forth: "The full accomplishment of our salvation is nearer now than when we first embraced the faith, for many years have since elapsed, and few perhaps are left to us still before we enter on eternity." In favour of this is the peculiar force

ἤγγικεν· ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα δὲ τὰ ὅπλα τοῦ φωτός. 13. Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν· μὴ κώμοις καὶ μέθαις, μὴ κοίταις

and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. 13. Let us walk honestly as in the day: not in rioting and drunkenness, not in cham-

Lect. Var. 12. ἀποθ.—αποβαλωμεθα D E F G. καὶ before ενδυς. *rec.* οπλα—εργα A D E.

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of the verb προέκοψεν="has far advanced," more properly *processit* than *præcessit*, and as Est. observes, one was perhaps substituted for the other in the Vulg. on account of the great similarity of sound. *Processit* is used also by St. Aug. Epis. 80, and Ruffinus renders the clause "*nox promovit.*" προκόπ· is invariably rendered elsewhere in the N.T. *proficio*, which of course answers to *procedo* not to *præcedo*. See Luke, ii. 52; Gal. i. 14; 1 Tim. ii. 16; iii. 9, 13. Indeed it is hard to understand how the day could be *only approaching*, if the night *had passed away*. 2° According to the advocates of the first opinion, the words "when we believed" refer to the faith of the Jews, but nowhere else does St. Paul, when contrasting the old and new dispensation, speak of *Jews* as '*believers*' or having '*faith*.' The Gospel-day was also not merely *approaching*, but *already come*. The sense, therefore, is: The night of our pilgrimage here is far spent, a time in which the rulers of this world of darkness exercise so much power: the day of salvation, of rest and glory, is fast approaching.

Let us therefore cast off the works of darkness,] For ἀποθώμεθα="let us lay aside," the Vulg. interpreter may have read ἀποβαλώμεθα="let us cast off," found in many MSS., or ἀπωθώμεθα from ἀπωθέομαι, *to drive away*.

The "works of darkness" are sins which are manifested and reproved by the *light* (Ephes. v. 13). "For everyone that doth evil hateth the light, and cometh not to the light, that his works may not be reproved."—John, iii. 20.

and put on the armour of light.] The metaphor, taken from the usage of men dressing themselves in the morning to appear in public, would rather require: "and put on the *dress* of light," but our life, the Apostle insinuates, is a *warfare* for which we must be not only decently attired, but *armed* at all points. The Christian's armour is fully described, Ephes. vi. 11—18. See 21rst Sund. after Pent.

13. *Let us walk honestly as in the day:*] As the great day of eternity is fast approaching, on which all our deeds whether of darkness or light shall be laid open to the just Judge, let us *live* ('walk') as men are wont to do in the open day (*as* in the day.)

not in rioting and drunkenness,] Let us *walk* no longer in the paths of sin. Such vices as his readers were probably more exposed to, are then specified. κῶμος=*come*ssatio,

καὶ ἀσελγείαις, μὴ ἔρισι καὶ ζήλοις. 14. Ἀλλὰ ἐνδύσασθε τὸν Χριστὸν

bering and impurities, not in contention and envy: 14. But put

Lect. Var. 13. ερισι και ζηλοις—ἔριδι καὶ ζήλῳ all but B.

revelling. κῶμοι, *festal processions* in honour of their gods, specially Bacchus, were in much use among Greeks and Romans. Hence with the κῶμοι are coupled μέθαι=*carousals, drunkenness*, not necessarily implying that excess which deprives of reason.

chambering,] κοίτη=*cubile, a bed*, Luke, xi. 7, hence *thalamus conjugalis, the marriage bed*, Heb. xiii. 4; *intercourse of the sexes—lawful* as in Rom. ix. 10, and *unlawful* as here.

impurities,] ἀσέλγεια, *lasciviousness*, either explanatory of κοίτη (Est.) or distinct from it and comprising all unnatural lusts (à-Lap.).

not in contention and envy.] These two vices are also nearly allied: 'contention' is the strife engendered in the pursuit of glory and honours, which often begets envy and jealousy. St. Chrys. regards the "contention and envy" as the natural consequence of impurity, as the latter is admittedly of drunkenness. "Wherefore when Paul had said 'not in chambering and lasciviousness,' he added 'not in contention and envy,' knowing well that impurity causes wars, destruction of families, injuries to children, and countless evils." But whether these sins spring from the one fruitful source of many crimes—*drunkenness* or not, they comprise at least the vices most frequent among men—*intemperance, impurity, and envy*—and too often burthen the same guilty conscience.

There is no more beautiful passage in all the Patristic writings than that in which the great St. Augustine records the story of his own conversion after reading this chapter of St. Paul. "I prostrated myself, I know not how, under the shade of a fig tree, and gave loose reins to my tears, and floods gushed from my eyes, a sacrifice acceptable in thy sight. And not indeed in these words, but to this effect I spoke much to thee. But thou, O Lord, how long? How long, O Lord, wilt thou be angry for ever? Remember not our former iniquities, for I felt myself enchained by them. I uttered mournful words. How long? How long? Till to-morrow? Till to-morrow? And why not now? Why not at this moment put an end to my shame? While I was saying these words, and weeping in the bitterest anguish of my heart, lo, I heard a voice from a neigbbouring house, singing and often repeating—whether a boy or girl's voice I know not: TAKE AND READ: TAKE AND READ. And immediately changing my countenance I began to think most anxiously, whether boys in any of their plays used to sing such words, and I could not remember that I ever heard them. And checking my tears, I stood up, believing that this was nothing else than a command from heaven to open the volume, and to read the first chap-

Ἰησοῦν, καὶ τῆς σαρκὸς πρόνοιαν ye on the Lord Jesus Christ, and

ter that met my eye. For I had heard of Antony that by reading the Gospel—which fell by chance in his way, he had been warned, as if the words were addressed to himself personally: *Go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me;* and that by this inspiration he had been converted to thee. Wherefore I returned quickly to the place where Alypius was seated, for it was there I left the volume of the Epistles of Paul when I had arisen. I took, opened, and read the short chapter on which my eyes first rested: *Not in rioting and drunkenness, not in chambering and impurities, not in contention and envy; but put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences.* I did not wish to read farther, nor did I require it. For immediately at the end of this sentence, as if the light of certainty beamed on my heart, all the darkness of doubt was dispelled." (S. Aug., Oper. tom. i., p. 156. Confess., lib. viii. cap. xii.) He then adds how, on returning home, he told all the circumstances to his saintly mother, and with what transports of joy she received the account of his conversion.

14. *But put ye on*] *Induimini* (passive) of the Vulg., with the Gr. accusat., expresses the force of the middle verb, ἐνδύσασθε, as well as *induite* (active), which according to Est. is read in some Latin MSS. See Schoetgen, Horae Heb. in h. l. for examples of the metaphor among Jewish Rabbis, and Wetstein, and Schleus. s. v. for the classics. As applied to *things, qualities, attributes,* &c. it is of frequent use in O. and N. T. comp. Ps. cviii. 18; cxxxi. 9; Wisd. v. 19; Luke, xxiv. 49; 1 Cor. xv. 53; Ephes. vi. 11, 14; &c.—where *virtue, justice,* &c. are represented as a garment; but as applied to *persons,* we find it only here and Gal. iii. 27, of *Christ;* and Ephes. iv. 24; Colos. iii. 10, of the *new man.* In the exhortation to clothe ourselves with patience, justice, or any virtue, some see a tacit reference to the nakedness of the soul in a state of nature, without the covering of God's grace; others, an allusion to the profusion of spiritual gifts with which we should ever strive to invest our whole being; others again, a suggestion to attach ourselves to the practice of virtues, so as to put them on as a dress, and to *fold* them, as it were, closely round us. "To put on means simply, never to lay aside. Hear the words of the prophet: 'And he put on cursing like a garment' (Ps. cviii. 18); and again: 'Who is clothed with light as with a garment' (Ps. ciii. 2); and again, we are wont to say of men: 'This man put on that man.' The Apostle wishes, therefore, that we should live virtuously not for a day, or two, or three, but always, never appearing without this robe of virtue. For a man acts less indecently by walking in public without dress than without justice. In one case he

μὴ ποιεῖσθε εἰς ἐπιθυμίας. make not provision for the flesh in its concupiscences.

Lect. Var. 14. τον κυριον Ιης. Χριστ. all but B. εις επιθ—εν επιθυμιαις F G *v* it.

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acts indecently before fellow servants; in the other, before God and angels" (St. Chrys. ad Ephes. cap. iv. Homil. xiii. tom. xi. p. 113). Our own want and misery, the depth of the riches of the wisdom and of the knowledge of God, and the intimate union we should hold with Him, may be before the mind of the inspired writer when he exhorts us to "put on Jesus Christ," ('the new man') in person. But a deeper sense still is conveyed in this phrase, which invites us not merely to imitate the example of our Lord, but to represent Him in our conduct by feeling, thinking, acting like Him. Men would thus see Him in His members, and ascribe the actions to the Head. "Let His conduct, His virtues, and His spirit shine forth in you, so that He may be remembered when ye are seen."

and make not provision, &c.] It is not forbidden by God's word to provide with moderate care for the wants of the body; for "no man ever hated his own flesh" (Eph. v. 29); we must not be over anxious and distrustful of God's providence—too solicitous for raiment or food (Matt. vi. 28, 31), nor abuse the gifts of God in the indulgence of passion, fulfilling the lusts of the flesh. It is this 'forethought' of the flesh so as to yield to its desires, carnal or spiritual, impurity and intemperance, or pride and ambition, that we are admonished to avoid in this passage. "Whence can spring this littleness of soul, and wretched lowliness, that a sublime creature, capable of eternal happiness, and of the glory of the great God, formed by His breath, stamped with His image, redeemed by His blood, endowed with faith, adopted by the Spirit, is not ashamed to be thus subject to the corruption of the senses? Justly does that creature, after deserting such a spouse, and pursuing such lovers, find no pleasure in them. Justly did he hunger after the husks of swine and not get them, who chose rather to feed swine, than to feast at his father's board. It is indeed a senseless labour to neglect the care of the heart, and to indulge the desires of the flesh; to fatten and pamper that putrid carcass which must soon be the food of worms. For to serve mammon, and pursue avarice, which is the service of idols, or yield to vanity, all admit to be marks of a degenerate mind.

"But granting that the goods which the world provides for its votaries, are sometimes precious and honourable, who does not know that they are also deceitful? They last but for a short time in any case—and even the end of that short time is uncertain. They often abandon the living, and never follow the dead. In human affairs what more certain than death, and what more uncertain than the hour of death? It does not compas-

sionate poverty; it does not respect wealth; it spares neither rank, nor character, nor even age, except that it watches at the door for the old, and lies in wait for the young. Unhappy is he who, trusting in the darkness and deceit of this life, expends his fruitless labour, and does not see that it is a vapour that appeareth for a time, and vanity of vanities. Hast thou obtained at length, ambitious man, the dignity sought for so long? keep it now. Hast thou filled up, rich man, thy coffers? beware not to expose them. Has thy field yielded an abundant crop? destroy thy barn to build up a larger one, turn everything upside down; *say to thy soul: thou hast much goods laid up for many years.* There will be one to say to thee: *Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided?*" (S. Bernardi, de Convers. ad Clericos, cap. viii. n. 15, 16, tom. i. p. 215).

SECOND SUNDAY OF ADVENT.

Rom. xv. 4—13.

4. Quæcumque enim scripta sunt, ad nostram doctrinam scripta sunt : ut per patientiam, et consolationem Scripturarum, spem habeamus.

5. Deus autem patientiæ, et solatii* det vobis idipsum sapere in alterutrum secundum Jesum Christum :

6. Ut unanimes, uno ore honorificetis Deum, et patrem Domini nostri Jesu Christi.

7. Propter quod suscipite invicem, sicut et Christus suscepit vos in honorem Dei.

8. Dico enim Christum Jesum ministrum fuisse circumcisionis propter veritatem Dei, ad confirmandas promissiones patrum :

9. Gentes autem super misericordia honorare Deum, sicut scriptum est : †Propterea confitebor tibi in Gentibus Domine, et nomini tuo cantabo.

10. Et iterum dicit : Lætamini Gentes cum plebe ejus.

11. Et iterum : ‡Laudate omnes Gentes Dominum : et magnificate eum omnes populi :

12. Et rursus Isaias ait : §Erit radix Jesse, et qui exurget regere Gentes, in eum Gentes sperabunt.

13. Deus autem spei repleat vos omni gaudio, et pace in credendo : ut abundetis in spe, et virtute Spiritus sancti.

* 1 Cor. i. 10.
‡ Psalm. cxvi. 1.
† 2 Reg. xxii. 50; Ps. xvii. 50.
§ Is. xi. 10.

ROM. xv. 4—13.

4. Ὅσα γὰρ ἐγράφη, πάντα εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη·

ROM. xv. 4—13.

4. For what things soever were written, were written for our learn-

Lect. Var. 4. εγραφη—προεγραφη A C D³ E J *rec.*—προσεγραφη D¹ F G. B alone reads εγραφη παντα and τῆς παρακλησεως after εχωμεν.

XV. 4. At the close of the preceding ch., ver. 22, the duty of the well instructed brethren had been pointed out, by showing first what

ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν, τὴν

ing: that through patience and the comfort of the scriptures we might

they *should not do*, lest they might scandalize those still weak in the faith—and secondly in the beginning of this ch. what they *should do*, bear with the infirmities of others, strive to please and edify them after the example of our Lord, who, as He declared by the mouth of the Psalmist, took upon Himself the sins of the whole world, thereby proving His infinite charity and His great zeal for the salvation of men. Jesus Christ thus redeemed the *promises* made to the Jews, and showed forth the *mercy* graciously vouchsafed to the Gentiles according to prophecy.

For] But as the words quoted from Ps. lxviii. 10: "The reproaches of them that reproached thee, fell upon me," were spoken in the person of our Lord (not of *David*, as Crell., Grot., and even Bloomf.) to the Father, it might be objected that they had no reference to others. St. Paul meets this difficulty: *For* what things soever were written, were intended for our instruction. As if he were to say, this passage does indeed refer to Christ, our Lord: it is still applicable to us also; for everything written in the O. T. was designed by God for our edification. ὅσα προεγράφη=*whatever things were fore-written* (written *before our times*), refers to the ancient Scriptures; the meaning is quaintly expressed in the authorized version: "For whatsoever things were written *aforetime*."

that through patience] That exhibiting the patience in adversity, to which the Sacred Scriptures so often exhort, and of which they furnish so many examples, and finding great consolation in this study, we may be animated with a stronger hope of attaining the blessings which they hold forth to the just under afflictions. Understand the patience *of the Scriptures* διὰ τῆς ὑπομονῆς τῶν γραφῶν, as well as the consolation of the Scriptures διὰ τῆς παρακλήσεως τῶν γραφῶν—the first being the resignation in suffering to which the ancient Scriptures invite us by word and example, and the second—the solace (not *exhortation* here, which παράκλησις may mean) that springs from this study of the sacred books. The Scripture is designed by God to teach us patience, and give us comfort in trials. That is to say—this is one of the great ends God had in view, and manifestly only a secondary end as regards the passage just quoted, which was primarily intended as a prediction of the sufferings of the Messiah. The three effects now ascribed to the Scriptures are immediately after referred to God, the Author of the Scriptures. This text is often, I should say, constantly adduced by Protestant controversalists to show that *all* the faithful are bound to *read* the *written word*, and learn from *it alone* the truths of religion. Observe, St. Paul only says that the Scriptures were written for our instruction; he does not say whether *we* are to receive that instruction by reading, or by oral teaching, through the infallible Church, or

ἐλπίδα ἔχωμεν τῆς παρακλήσεως. 5. Ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ αὐτὸ φρο

have hope. 5. Now the God of patience and of comfort grant you to be of one mind one towards an-

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through the private spirit. He implies clearly enough that many, following their own judgment, err and attach a false sense to the words of the Psalmist. Comp. St. Jerome in Gal. i. 11—12: "Marcion et Basilides et cœteræ hæreticorum pestes, non habent Dei evangelium; quia non habent spiritum sanctum, sine quo humanum fit evangelium quod docetur. Nec putemus *in verbis scripturarum* esse evangelium, sed in sensu; non in superficie, sed in medulla; non in sermonum foliis, sed in radice rationis." Again, the books of the Old Testament or of the New may be *useful*, but neither *necessary* nor *sufficient* for our instruction. And they may be *generally* most useful without being invariably so, or only within certain limits, just as wine is generally wholesome. It is, besides, clearly of the *things* written and not of the *words* that the Apostle speaks; and the *things written*, that is to say, the truths of Scripture, may be conveyed to us with more certainty through the voice of the humblest pastor, than through the writings of the most learned scholar, or any study of our own. Outside the Church, the infallible interpreter and faithful dispenser of the Scriptures, their meaning can never be fully known. If all must learn their religion by reading, what is to become of those who *cannot read?* Are the glorious tidings of salvation to be no longer preached *to the poor* after the personal ministry of our Lord has ceased (Matt. xi. 5)? Suppose St. Paul, instead of *writing* this Epis. or this ch. had preached the same doctrine, would his interpretation of the Psalm, if communicated to us, be less worthy of our attention and respect? See on this and like texts, the admirable work of the late illustrious Bishop of Bruges, "*La Lecture de la Bible*" J. B. Malou, vol. i. p. 170, ff.

5. *Now*] 'Now' serves for a transition. The duties of the strong in faith had been laid down, and enforced by the example of Christ; *now*, seeing this obligation, I pray God that you may discharge it faithfully. No study of the sacred volume will bring you this patience and consolation (*παράκλησις* the same word here as before—though rendered *consolatio*, and *solatium* in the Vulg.) unless God grant these gifts: "Unless the Lord build the house, they labour in vain that build it." (Ps. cxxvi. 1.)

to be of one mind] *τὸ αὐτὸ φρονεῖν* to be of the same mind with regard to all doctrinal points —specially the observances just spoken of. Here *φρονεῖν* is an act of the *understanding:* often elsewhere an act of the *will*, presupposing however the exercise of the intellect.

one towards another,] Rather "*amongst one another,*" *ἐν ἀλλήλοις*, not *πρὸς ἀλλήλους* ("*towards*

νεῖν ἐν ἀλλήλοις, κατὰ Χριστὸν Ἰησοῦν. 6. *Ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.*

other, according to Jesus Christ: 6. That with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus

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each other"), the former implying that in their *assemblies*, the dissensions were most to be avoided, where probably they were most frequent: *inter vos* non *erga vos*, Beelen *in h. l.*

according to Jesus Christ:] According to the will, command, and example of Jesus Christ, for men may be of *one mind* in maintaining false principles or evil practices—at least for a time. Such a union, *not* according to Jesus Christ, is deprecated.

6. *That with one mind,*] *ὁμοθυμαδὸν, unanimously.* The result of the oneness of mind will be *unanimity* in celebrating the praises of God—a result most pleasing to Him, and therefore to be sought after eagerly.

with one mouth] So close should be the union of heart—that all the praises of God would seem to proceed from *one mouth*. The *strong* in faith and the *weak*, Jews and Gentiles, should unite as one man with one mind and one voice (one mouth) in celebrating the glory of God.

God and the Father of our Lord Jesus Christ.] Is the sense "that you may glorify the God of Jesus Christ, and his heavenly Father," or is the word 'God' independent—so that the gen. Ἰησοῦ Χριστοῦ belongs to *πατέρα*, not to *Θεόν*? The question is purely grammatical, for all Catholics admit that the Eternal Father may be called the God of Jesus Christ as *man*, and the Socinians hardly insist on this passage as an objection to the divinity of our Lord. Hence Crellius paraphrases the passage thus: "Porro consentientibus animis, consentiente etiam ore laudetis ac celebretis Deum illum summum, *hoc est*, patrem Domini nostri Jesu Christi." The omission of the article before *πατέρα* proves, according to Beelen, that Ἰησοῦ Χριστοῦ is dependent also on *τὸν Θεόν*, whereas Alf. insists that "the usage of the article will not decide the matter." Est. says it is not the style of St. Paul to speak of the "God of Jesus Christ." So too Mart. who renders: "That with one mind, with one mouth, you may glorify God, the Father of our Lord Jesus Christ," and Dr. Kenrick observes that "the conjunction (*and*) is better omitted in English." The authorized version has: "That ye may glorify God, *even* the Father of our Lord Jesus Christ," perhaps insinuating that we should not rest content with glorifying God, the one true Supreme Being, such as He was known to the Jews, but also as He is known to the Christian, *even* the Father of our Lord Jesus Christ. (Tolet.)

On these different views, we observe:—1° No doctrinal difficulty excludes the meaning "The God of our Lord Jesus Christ" for this

7. Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς εἰς δόξαν τοῦ θεοῦ.

Christ. 7. Wherefore receive one another, as Christ also hath received you—unto the honour of God.

Lect. Var. 7. ημας—υμας A C D³ E F G It. Vulg.

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phrase actually occurs in Ephes. i. 17, ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, where Est. (falsely cited for the opposite opinion by Eadie) admits this to be the natural interpretation. Is not the same sense implied in the prayer of our Lord "My God"? 2° The general rule undoubtedly is that the art. should be repeated before πατέρα if the gen. did not belong *also to* τὸν Θεόν preceding, and no one insists more firmly on this than Alf. himself when he has no favourite theory to propound. Thus on the words τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας (Heb. iii. 1) he writes: "Notice that but one art. covers both ἀπόστ. and ἀρχ., thereby making it *certain* that both words belong to τῆς ὁμολογίας." But can we show, as Beelen contends, that this is the *invariable* rule: "hunc scribendi usum Apostolus *perpetuo* observat" (Gr. Gram. N. T. p. 124)? We can fairly state at least there is *no clear exception* in the N. T., not even in any one of the many places where this very phrase occurs—as 2 Cor. i. 3; xi. 31; Ephes. i. 3; iii. 14; Col. i. 3, &c.

7. *Wherefore*] For all these reasons, not merely that the prayer just spoken may be accomplished—

receive one another] προσλαμβάνεσθε, *seize one another by the hand*, far from despising your brethren. The word brings us back to the beginning of the fourteenth ch. τὸν δὲ ἀσθενοῦντα προσλαμβάνεσθε, where the exhortation to mutual charity opened. There it was directed *expressly* to the well-informed (Gentile usually from the nature of the case) convert who should graciously receive his brother, recently brought over (from Judaism), and still imbued with former prejudices; and though the words now used are more general, and applicable to all Christians, the following allusions to the special privileges of the Jews, proving how worthy they were of respect, show that the Ap. still addresses himself *chiefly* to the Gentile converts.

as Christ also] The love of Christ towards them is again proposed as the great motive of forbearance towards others. As He shed His most precious blood for us, so should we render every service to those who were purchased by that blood.

you,] So correctly the Vulg. with A C D³ E F G, &c., not ἡμᾶς, *us*, as in B *rec.* But no two words in N. T. have tortured critics more, so that it is often impossible to decide which is the true reading.

unto the honour of God.] Better "unto the glory of God," that is, to promote God's glory. But is it the end *they should have*, or the end *Christ had*, in view, that is spoken of? in other words, is εἰς

8. Λέγω γὰρ Χριστὸν διάκονον γενέσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων. 9. Τὰ δὲ ἔθνη

8. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers.

Lect. Var. 8. γαρ A B C D E F G It. Vulg. δε J Syr. γενεσθαι though well supported (B C[1] D[1] F G) may be a correction to correspond with δοξασαι.

δόξαν τοῦ Θεοῦ connected with προσλαμβάνεσθε, or with προσελάβετο? If with the first (S. Ambr., Alf., Bloomf.) then two motives of fraternal charity are suggested—the love of Christ to us, and the promotion of God's glory. Orig., S. Chrys., S. Anselm, á-Lap., Peq., Kenr., Beel., prefer the second connexion, with however some shades of difference as to the meaning, some understanding this assumption by Christ of future glory in heaven, others of the benefits of the Gospel even in this life, and others, of the manifestation of God's glory. Tol., Est., Mart., combine *both* views: "As Christ received you all, Jews and Gentiles, and thus promoted the glory of God, so do you receive one another also, and by union and charity make the name of God honoured on earth." This further meaning seems to be *implied* even when we adopt the second mode of connexion, which is simple and natural: "Show one another that mutual kindness which Christ for the purpose of promoting God's glory manifested to *you*—Jews and Gentiles." Our first canon of interpretation is not to narrow the meaning where the wider sense is fairly admissible.

8. *For*] Vulg. 'enim,' rightly, since γὰρ is found in all the chief MSS., and was changed into δέ to improve the sense. δέ is by no means the more *difficult* reading (Bloomf.) This assumption of Jews and Gentiles by our Lord did promote the glory of God, *for* thereby were the promises of God fulfilled, and His mercy exalted. On this subject the Ap. now dwells rather in explanation than in proof of the preceding words. The Jews Christ had taken up to confirm the *promises* made to the Fathers, and the Gentiles out of *mercy*.

I say that Christ Jesus was minister of circumcision] The assumption of the Jews clearly tended to the glory of God—*for I affirm* that our Lord Jesus Christ was the minister of the circumcision (abstract for concrete—circumcized). To the Jews, His personal ministry in preaching the Gospel was confined, for He "was not sent but to the sheep that are lost of the house of Israel." (Matt. xv. 24.) The Jewish people are honoured by having the Redeemer born of them, and *serving* them: διάκονος περιτομῆς—the expression occurs only here as applied to Christ. Similarly are the Apostles called ministers (διακόνους) of the New Testament. (1 Cor. iii. 6.)

for the truth of God, to confirm] God had promised to raise up a prophet out of the midst of the Jewish nation. Deut. xviii. 15. By sending our Lord as

ὑπὲρ ἐλέους δοξάσαι τὸν θεόν· καθὼς γέγραπται· "διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί

9. But that the Gentiles are to glorify God for his mercy as it is written: "Therefore will I confess

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their minister, this promise was fulfilled, and God's *fidelity* manifested to the world. The second clause is thus explanatory of the first—Christ was sent as minister of the Jews on account of the veracity of God—to show forth His fidelity—to make firm His promises to the Patriarchs. But was not a Saviour promised also to the Gentiles when God said to Abraham: "And in thy seed shall *all the nations of the earth* be blessed"? Yes; but the promise, it is plain, was not made *to them*, though the blessings of salvation were also to reach them, but to Abraham and the Patriarchs. Hence God's *fidelity* was not pledged to the Gentiles but to the Fathers, and *for the sake of* that fidelity—*ὑπὲρ ἀληθείας*—to prove God *truthful*, a Saviour was sent to Israel.

9. *But that the Gentiles are to glorify God for his mercy*] Render: "But that the Gentiles glorified God," or at least "glorify God." *δοξάσαι* may be co-ordinate with *γεγενῆσθαι* (more probable than *γενέσθαι*), or perhaps intentionally changed to the *indefinite* to express more clearly that the glory which God received at the conversion of each Gentile, is a tribute *always* due. To the Gentiles *personally* the promises were not made. To the Jews only was God, as it were, *bound* to send the Messiah, the blessings of whose advent were extended to the Gentiles out of *pure mercy*, not by virtue of promises made to them. But is not the *gratuitous* vocation of *all*, Jews and Gentiles, to the faith the great truth established throughout this Epistle? Did not the Jew therefore owe as much to the mercy of God as the Gentile? Yes: all sinned and are justified *freely* through the redemption that is in Christ Jesus. With the Jew *a covenant* was made—out of the mercy of God, no doubt; but being once made, the fidelity of God to his promises required its fulfilment: no covenant claim could be advanced by the Gentile, with whom no such covenant had been entered into. *ὑπὲρ ἐλέους* I understand in the same way as *ὑπὲρ ἀληθείας*—for the sake of God's mercy, to show forth His mercy. The Gentiles glorified God in their conversion, and still continue to glorify God in their Christian lives, and thereby proclaim His mercy. The meaning is not that the Gentiles gave (Beelen) or ought to give (Est. Pic.) glory to God *in thanksgiving* for his mercy, thus changing unnecessarily the force of *ὑπέρ*. The points of difference between the Jews and Gentiles are: "The Jews are saved, and that through the personal ministry of Christ, because of the *veracity* of God: and the Gentiles are saved without being honored by the personal ministry of Christ, because of the *mercy* of God."

as it is written: Therefore]

σου ψαλῶ." 10. Καὶ πάλιν λέγει· to thee, O Lord, among the Gen-

That the Gentiles were to be called to the faith is now proved by four testimonies taken from the Psalms, the Law, and Prophets. So many testimonies are quoted because of the unwillingness of the Jews to admit the Gentiles to share in the blessings of the Gospel (Est. Beelen). The first is taken from Ps. xvii. (Heb. xviii.), where Heb. Lxx. and Vulg. agree with citation. How, it is asked, does this Psalm, which celebrates the triumphs of David over his enemies, prove the vocation of the Gentiles? Some interpreters deny that the Psalmist speaks of David at all, Est. obscurely, Janson, Peyne, &c.; but it is hardly possible to explain the whole literally of the triumphs of the Messiah, or to reconcile this view with the history in the second book of Kings, ch. xxii., where a like, or according to many expositors the *very same* canticle, with only such differences as often occur in transcription, is expressly applied to the victories of David over all his enemies. To him, therefore, there must be a reference; but the words of the Royal Psalmist are also spoken of Christ in their higher and mystical sense, and fulfilled more perfectly in the subjection of the Gentiles to the faith. As David was an illustrious type of Christ, his deliverance was intended by the Holy Spirit to foreshadow the great deliverance of the Gentile world from sin and infidelity. Besides, we should bear in mind that this canticle or any other part of the Old Testament may, for *the greater part*, be literally applicable to the events of the time, while *incidental allusions* are made to future events, always before the minds of God's prophets. It is further asked how this Psalm proves that the Gentiles were called to the faith out of God's *mercy?* Toletus thinks that the very words "I will *confess* to thee," "I will *sing* to thy name," imply the gifts were entirely gratuitous—for in thanksgiving for such free gifts do men ordinarily break forth into hymns of praise. And he accordingly endeavours to point out some allusion to the mercy of God in each of the other passages quoted. This however seems unnecessary, for the only question between Jews and Gentiles was, whether the vocation of the latter was foretold by God and in accordance with His designs. All should admit that the Gentiles could not boast of the promises being made to them in *person*, and the claim of works had been already abundantly refuted by the Apostle: nothing was left to rely on then but the pure mercy of God. If the vocation of the Gentiles was predicted, it required no further proof to show that it was pre-ordained by God out of mercy.

Therefore] διὰ τοῦτο, on account of the triumphs recorded in the preceding part of the Psalm.

I will confess to thee, &c.]—אוֹדְךָ, *celebrabo te*, rendered generally in the Lxx. ἐξομολογέομαι, which in Hellenistic Greek means to *praise*, *celebrate*, &c. The Heb. verb in the above sense is rarely

"εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ. 11. Καὶ πάλιν λέγει· "αἰ-

tiles, and will sing to thy name." 10. And again he saith: "Rejoice, ye Gentiles, with his people. 11.

Lect. Var. 11. λεγει after παλιν in B D E F G, omitted in Vulg., *rec.*, and cancelled by all Edd. but Ln.

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applied to creatures, Gen. xlix. 8; the Greek, never. A *confession*, says Est. must be an acknowledgment of the truth, and it is only in confessing *the praises of God* that we can never exceed the truth.

among the Gentiles,] ἐν ἔθνεσιν, *in gentibus* (Vulg.) which has been taken to mean "*for the Gentiles*," i.e. for their conversion, or "*among the Gentiles*," i.e. converted to Thee. SS. Aug. Thomas, &c. explain the clause: "I will make the Gentiles praise Thy name." These views have been all designed to meet the difficulty stated above—the application of the text to the Apostle's purpose—and regard only the mystic sense. Literally the Psalm refers, as we stated already, to David's triumphs, for which he praises God, "I will celebrate thy name, O Lord, among the nations I have subdued," &c. As David typified Christ, our Lord, the mystic sense is: "I (Christ) will announce Thy praises among the Gentiles," and this prophecy was fulfilled chiefly when He sent His Apostles to teach all nations. (Beelen in h. l.)

10. *And again he saith*:] καὶ πάλιν λέγει, that is, ὁ Θεός, according to this rendering, "God saith," but ἡ γραφή is more usually supplied: "And again it (the Scripture) saith."

rejoice, ye Gentiles, with his people.] Recent commentators are nearly agreed that this passage is taken from Deut. xxxii. 43, as read in the LXX.; but as the Heb. is somewhat different there, St. Thomas refers it to Isaias lxvi. 10: "Rejoice with Jerusalem, and be glad with her, all you that love her." Liranus, to the same prophet, xxxv. 1: "The land that was desolate and impassable shall be glad, and the wilderness shall rejoice and shall flourish like the lily;" others (Calv., Bloomf.) to Ps. lxvi. 3—5, "Thy salvation in all nations. Let people confess to thee, O Lord; let all people give praise to thee. Let the nations be glad and rejoice."

The identity with Deut. is still so exact, that we find it hard to believe the Apostle does not quote it: εὐφρανθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, Deut. xxxii. 43, precisely as here. The Vet. Ital. (apud Sabatier) is the same: Lætamini gentes cum populo ejus. The present Heb. reading is: הַרְנִינוּ גוֹיִם עַמּוֹ, literally rendered in Vulg. *Laudate gentes populum ejus.* The addition of μετά is thus the only difference between the Heb. and Vulg. on the one hand, and the LXX. on the other. Lud. De Dieu *in l.*, quoted and followed by Beelen, explains μετά by *de* or *ob*: Laudate gentes *ob* populum ejus, which agrees substantially with the Hebrew, since to *celebrate another's praises*, and *to rejoice on his account*, mean

νεῖτε πάντα τὰ ἔθνη τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί." 12. Καὶ πάλιν Ἡσαΐας

And again: Praise the Lord all ye Gentiles; and magnify him all ye people. 12. And again Isaias

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the same thing. The sense would then be "rejoice together with His people, ye Gentiles, because ye also have been made partakers in the benefits of the Gospel." Another mode of reconciling the Hebrew with the Sept. would be to supply the conjunction, thus: Ovate, Gentes, *et* populus ejus, which, of course, implies that both peoples were to rejoice *together*, for being admitted to the enjoyment of the same spiritual blessings. I find this translation adopted by Rosenmüller in his commentary on Deut. though in explaining Ps. xxxii. 11, he renders the same phrase, *celebrant Gentes populum ejus*. Alford's solution "that several passages where the Gentiles are spoken of prophetically have been tampered with by the Jews," if the fact be as stated, is not one we would readily admit in this case, for nowhere was the danger of interpolation less than in the song of Moses, familiar necessarily to every Jew.

11. *And again*:] If we don't read λέγει (ἡ γραφή) with B, we must at least supply it from preceding verse: *And again the Scripture saith*, &c.

Praise the Lord,] Taken from Ps. cxvi. 1, where the Heb. Septuag. and Vulg. agree.

All ye Gentiles,] גּוֹיִם in Plur. dicitur *de reliquis gentibus præter Israelem*. Nonnunquam opponitur עַם quo de Israele libentius utuntur. cf. Gesen. Thes. s. v. גּוֹי. Here we have גּוֹיִם, usually ἔθνη in LXX. *the Gentiles*, and עַם opposed to it, *the Jewish people*, both words including the whole world, all the nations of the earth, who are prophetically described as praising the true God, and therefore sharing together in His mercy. In this and in other like texts from the Old Testament, St. Paul does not always quote the whole passage, for the least allusion would bring to the minds of Jewish readers the context. And though here the argument is conclusive without any such tacit reference to the context, we may well suppose that the writer did not forget the second verse of the Ps. just quoted, which seems so apposite to his purpose. The paralellism of the verses compared with the Apostle's reasoning, is at least remarkable.

v. 1 { O Praise the Lord, all *ye nations* (*Gentiles*): praise him all *ye people* (*Jews*).

v. 2 { For his *mercy* is confirmed upon us: and the *truth* of the Lord remaineth for ever. (Ps. cxvi. 1, 2.)

And would be decisive were it not that "upon us" suggests rather the Jewish people. (Est.)

12. *And again*] This is the last testimony to prove it was foretold the Gentiles would be admitted to the blessings of the Gospel It is taken from Isaiah xi. 10. almost literally according to the LXX. which has καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥιζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἀρχειν ἐθνῶν, ἐπ'

λέγει· "ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν."

saith: *There shall be a root of Jesse; and he that shall rise up to rule the Gentiles, in him shall the Gentiles hope.*

αὐτῷ ἔθνη ἐλπιοῦσι. The Heb. though agreeing in the general sense, is in words quite different.

וְהָיָה בַּיּוֹם הַהוּא שֹׁרֶשׁ יִשַׁי אֲשֶׁר עֹמֵד לְנֵס עַמִּים אֵלָיו גּוֹיִם יִדְרֹשׁוּ

Et erit in die illa radix Jesse, qui stans in signum populorum, ipsum gentes consultum quærent. (I use "radix" ungramatically as mas. rather than a more expressive word "surculus," because the first conveys more exactly the meaning of the Hebrew noun). Rosenmüller gives the sense of the original correctly enough: "Atque illo tempore Jesseam stirpem, expositum populis vexillum, conquirent gentes;" and Dr. Kenrick in his English version: "In that day the root of Jesse, who standeth for an ensign of the peoples, Him the Gentiles shall beseech." Our Lord, the descendant of Jesse, father of David (comp. Apoc. xxii. 16, ἡ ῥίζα καὶ τὸ γένος τοῦ Δαυϊδ), is to raise His standard among the Gentiles, and they shall seek Him and implore His aid. Such is the prophecy which was plainly fulfilled in the conversion of the Gentiles. The LXX. have retained the sense in different words: "And there shall be on that day, *as regards* the root of Jesse and Him that is to arise to rule the Gentiles, in Him the Gentiles shall hope." ἡ ῥίζα καί ὁ ἀνιστάμενος are thus used as a *nom. absolute*, not as the subject of ἔσται which is impersonal="*it shall come to pass.*" So Est., Beelen, but we cannot see why the LXX. reading may not be interpreted thus: "And there shall be in that day a root of Jesse, and He that arises to rule the Gentiles: in Him shall the Gentiles hope." This is plainly the meaning here, and by adopting it we meet the objection of Fritzsche and other rationalists, who charge St. Paul himself with mistaking the true sense of the LXX. in this prophecy. The singular verb ἔσται having for its subject two nouns, ἡ ῥίζα and ὁ ἀνιστάμενος, is hardly worth mention as a difficulty, particularly when the verb precedes, and the καὶ is explanatory or emphatic="*even he.*" "On that day shall be a root of Jesse, *even* He that shall rise up to rule the Gentiles: in Him shall the Gentiles hope." Another question remains, how the Septuag. translators could have deviated so much from the original. It is possible they followed a different text, but far more likely that finding an allusion to *a standard* or *banner*, they took it to be a symbol of *royal power*. To rally round that standard was with them to yield submission and *to enforce it*=to command or *rule* the Gentiles. No one could "SEEK" the Messiah's aid without "HOPING" in His power and mercy, which accounts sufficiently for the substitution of 'hope' for 'seek.' "All these passages the Ap. adduced to

13. Ὁ δὲ θεὸς τῆς ἐλπίδος πληροφορήσαι ὑμᾶς ἐν πάσῃ χαρᾷ καὶ

13. Now the God of hope fill you with all joy and peace in be-

Lect. Var. 13. For πληροφορησαι υμας εν πασῃ Χ. καὶ ειρηνῃ in B—F G, most MSS. and Edd. read πληρωσαι υμας πασης χ. καὶ ειρηνης.

show that they ought be united and give glory to God, humbling the Jew that he may not despise the Gentiles, who were to be called according to all the prophets; and quietly reminding the Gentile that he is much indebted to God's mercy." St. Chrys. Hom. xxviii. p. 798.

13. The exhortation to mutual charity, begun xiv. 1, enforced xv. 1—12, from the example of Christ, and the close union that ought to subsist between those to whom the same blessings are vouchsafed, concludes aptly with a prayer to God for the gift of peace with God and with one another. The allusion to *hope* is immediately suggested by the prophecy just quoted: "in Him the Gentiles shall *hope*:" "May then that God, the author *of hope* (see v. 5 above) who has foretold that the Gentiles would *hope* in the Messiah, fill you with all joy and peace."

with all joy] With *all kinds* of joy, according to the Heb. idiom, and hence the *greatest* joy (πᾶς as often elsewhere in N. T. Acts, iv. 29; v. 23; Ephes. iv. 2; James, i. 2, &c.); see Gesen. Thes. s. v. כּוֹל from כָּלַל *to be perfect.*

and peace] Peace of conscience with God as the result of that joy, and peace also with one another.

in believing] The various reasons assigned by expositors for this clause may have been *all* before the writer's mind. 1° "*For* the faith you have received" (Tol.) God grant you to feel a great joy for the blessings of faith and for peace in their enjoyment; so you shall be farther removed from the danger of apostacy. 2° *In* your faith. In that state of belief in which you now are (Beelen). 3° In the *true* faith—because joy and unanimity in a false profession would be a curse, and the dissensions sprang from disputes regarding that faith (Est., à-Lap.). 4° *Through faith*—because the blessings of joy and peace, like justice, are acquired and perfected only through faith (St. Chrys.). But why are '*joy and peace*' asked from God as the author of *hope* rather than of *charity*, &c.? Because by *hope* we expect confidently future happiness, and the means of attaining it from God—but 'joy and peace' are most effectual means to this end, for the more we delight in our Christian state, the less the danger of forfeiting its privileges. (Tol.) Besides, *firm hope* cannot abide in troubled and anxious souls, but only in those that are joyful and contented. Some commentators (Est.) take 'joy and hope' for all spiritual gifts (Comp. Rom. xiv. 17, and the full enumeration of the fruits of the spirit, Gal. v. 22), so that the sense would be here: "May God, the author of hope, grant you every gift in your holy state, that thereby your hope may be strengthened."

that you may abound in hope] This is regarded as the result of the

εἰρήνῃ ἐν τῷ πιστεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει πνεύματος ἁγίου.

lieving; that you may abound in hope, and in the power of the Holy Ghost.

εν τῳ πιστευειν is omitted in D E F G which, on the other hand, add εις το περισσεύειν before εν τῃ ελπιδι. The like sounds seem to have led the scribes into error. The true reading is with Vulg. πληρωσαι υμας πασης χαρας και ειρηνης εν τῳ πιστευειν, εις το περισσευειν υμας εν τῃ ελπιδι εν δυναμει πνευματος αγιου. See Notes.

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joy and peace for which the Ap. prayed—εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι="*to the end of your abounding in hope:*" the abundance of hope being the fruit and *object* of spiritual joy and peace.

and in the power of the Holy Ghost.] If we read "*and*" (found in no Greek MS.) the meaning is: "that you may abound also in the power (=the gifts) of the Holy Ghost, by which the *soul gets power* and strength to perform great things for God." Without '*and*,' wanting according to Est. even in many copies of the Vulg. the meaning is: "That you may abound in hope *through* the power of the Holy Ghost." ἐν ἐλπίδι is the element *in* which, and ἐν δυνάμει the cause *through* which. For a like example of the prep. used differently—when the same case follows and in the same context, see Luke, xi. 50.

THIRD SUNDAY OF ADVENT.

Philip. iv. 4—7.

4. Gaudete in Domino semper : iterum dico gaudete.
5. Modestia vestra nota sit omnibus hominibus : Dominus prope est.
6. Nihil soliciti sitis : sed in omni oratione, et obsecratione, cum gratiarum actione petitiones vestrae innotescant apud Deum.
7. Et pax Dei, quae exuperat omnem sensum, custodiat corda vestra, et intelligentias vestras in Christo Iesu.

PHILIP. iv. 4—7.

4. Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.
5. Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω

PHILIP. iv. 4—7.

4. Rejoice in the Lord always; again, I say, rejoice.
5. Let your modesty be known

Subject.—Be not disheartened by trials. Humbly pray for God's aid, and He will comfort you.

4. *Rejoice in the Lord always* ;] In this verse the Ap. passes to a general exhortation. 'To rejoice' is the great duty so often inculcated throughout the Epistle, because the faithful Philippians were weighed down with continual trials and privations.

in the Lord] Points out the source of this joy. They should rejoice in their *incorporation* with the mystic body of Christ. In the midst of sufferings, the blessings conferred and the rewards promised should be a source of continual joy to true Christians. Beelen explains "*in the Lord*" of a practical Christian life ; St. Chrys. and Thl. of persecution borne for the *sake of Christ*. But these views may be all comprised under the first, for as *Christians* they were bound *to live virtuously*, and bear patiently with their crosses *for Christ's sake*.

always ;] Connected properly with the first 'rejoice,' not with the second. We rejoice *always* when we *habitually* submit with joy to the trials of this life. The habit is acquired and made perfect by frequent acts of resignation to the Divine will.

again, I say, rejoice.] The reference may be to ii. 18, 28 ; iii. 1 : I told you *before*—I tell you *now again;* or to the first part of this verse : *Rejoice in the Lord always ; I repeat it, rejoice.* '*again I will say,*' not 'I say.' Auth., "as ἐρῶ seems regularly and correctly used throughout the N. T. as a future." (Ellic.)

5. *Let your modesty be known to all men.*] By 'modesty' some interpreters understand the calm

πᾶσιν ἀνθρώποις· ὁ κύριος ἐγγύς. 6. Μηδὲν μεριμνᾶτε· ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετ' εὐ-

to all men. The Lord is nigh. 6. Be nothing solicitous: but in everything by prayer and supplica-

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endurance of the saints in suffering, while others take it to mean propriety of demeanour, dress, conversation, *modesty* in our use of the word, but ἐπιεικές has a wider sense. It is '*fairness*,' the virtue of the *equitable* man, described by Aristot. (*Eth.* v. 10). *Rhetor.* i. 13, 17, he defines ἐπιεικές: "*to pardon what is human* (i.e. the faults into which one falls from human frailty) *is equity*," and of this equity he then adduces several examples: to look to the *mind* of the legislator, not to the *letter* of the law; to excuse the *intention* when you cannot but censure the *act*; to remember the *benefits* one has received, not the *injuries*; and the kindness of others to us, not ours to others. Courts of *arbitration*, he adds, have been instituted that *equity* may prevail over *law*. The Ap. tells the *faithful* to act '*fairly*' by *all* men, even Gentiles, to whom nothing could be more edifying than the honest, upright, unselfish, and humane conduct of Christians in their daily intercourse.

the Lord is nigh] 1° as above—be ye *modest* in dress, manner, &c., because God, who is infinitely holy, is always *present*; 2° in connexion with preceding also: Let your *long suffering* be known to all, because the coming of the great Judge and Lord of all is nigh, when you will be amply rewarded, St. Chrys. (though commonly quoted in support of the next opinion), Est., à-Lap.; but 3° more probably with the following: The Lord is *nigh* to assist you; be not therefore over anxious, &c. When the general judgment is referred to, the Ap. calls it, the "Lord's *day*" (see 1 Cor. iii. 13; v. 5; Philip. i. 6, 10, 11, 16; 1 Thess. v. 2); when God assists us to perform good works, or bear patiently with evil, then the Lord is said to be *nigh*. Ps. xxxiii. 19: "*The Lord is nigh* unto them that are of a contrite heart." Ps. cxliv. 18: "*The Lord is nigh* unto all them that call upon him." (Velasq., Beelen, in h. l.)

6. *Be nothing solicitous*;] "*Be solicitous as to nothing*:" μηδὲν μεριμνᾶτε=do not distract your minds (μερίζειν τὸν νοῦν=*dividere animum*) *in any thing*, but *in every thing*, &c., where μηδέν is opposed to ἐν παντί. Though you may suffer persecutions and want, be not over anxious about anything, even the necessaries of life: "*For your Father knoweth that you have need of those things.*" (Matt. vi. 32.)

but in everything by prayer and supplication] ἐν παντί=in omni re, well rendered '*in every thing*.' The Vulg. punctuated thus: "sed in omni, oratione, &c.," far from being suspicious (Ellic.) is remarkably faithful. The sense is: "But in everything that ye need, have recourse to God by humble prayer and supplication." "*Seek ye first the kingdom of God and his justice, and all these things shall be added unto you.*" (Matt. vi. 33.)

by prayer and supplication—]

χαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν θεόν. 7. Καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα

tion with thanksgiving, let your petitions be made known to God. 7. And the peace of God, which

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We find the words προσευχή and δέησις used thus together Ephes. vi. 18; 1 Tim. ii. 1; v. 5 (with δέησις first in both places); and in Acts, i. 14, as read in the *text. rec.* where δέησις is probably added from the above passages. They strengthen the expression according to all, but it is much disputed whether they differ in meaning, and if so, in what respect precisely. The Greek Fathers generally take προσευχή to be a petition for some *good*, δέησις (supplication) a prayer for delivery from *evil*. When used separately this distinction is clearly not observed. See Luke, i. 13; Rom. x. 1, where δέησις is a petition for *good*, and 2 Cor. i. 11; Phil. i. 19, where it is a prayer to be delivered from *evil*. So also προσευχή is sometimes a prayer for *good*, Matt. xxi. 22, or deprecating *evil*, Mark, ix. 29, or both, Rom. xv. 30. Better then understand προσευχή of *prayer* generally—see Mark, xi. 17; Luke, xix. 46; Acts, i. 14; iii. 1; vi. 4; Rom. xv. 30; and δέησις of *petition*. In the same form of prayer, as St. Thomas observes, both acts are united—for when we raise our hearts to God to adore Him, and bless His holy name (*omnipotens sempiterne Deus*), it is *prayer* (προσευχή), and when we humbly ask Him for His grace and aid (*da nobis*), it is *petition* (δέησις).

with thanksgiving,] With prayer and supplication is to be united *thanksgiving*. For prayer is an elevation of the soul to God, first to praise His holy name; secondly to ask for all necessaries of soul and body: Comp. the Lord's Prayer, in which we are instructed first to say, "Hallowed be thy name," then to ask for heaven, grace to obtain it, and the necessaries of life: "Omnes sancti tribulationibus constituti, prius justitiam ejus laudaverunt et sic beneficia petiverunt . . . . . Laudaverunt primo flagellantem et sic senserunt cibantem." St. Aug. Enar. in Ps. cxlv. tom. iv. p. 1623; and thirdly to return God thanks for all his benefits: "Because the Ap. wishes our prayers to be not merely a petition, but also *thanksgiving* for past blessings. For how can one ask for future benefits who does not know how to return thanks for past favours?" (St. Chrys. in Ep. ad Phil. iv. Hom. xiv. n. 1.)

be made known to God.] Contrasted with the charity and condescension *known to men*. As by charity they are to edify men, so by prayer they are to please God (God is said to know what he approves).

7. *And the peace of God,*] And by thus praying to God fervently in every need, God will watch over you and preserve you in all your trials. "*The peace of God*" is the peace which God Himself enjoys, and which He imparts to those that trust in Him and love Him, not merely the peace which has been effected by reconciling God to man (S. Chrys., Thphl., and the Greek

νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

surpasseth all understanding, keep your hearts and minds in Christ Jesus.

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commentators generally), nor the peace and enjoyment of heaven hereafter (St. Aug.), nor peace with the neighbour—all of which are of course necessarily implied in *peace with God*. Est. (unfairly cited for a different opinion by Alf.), à-Lap., Beelen, &c.

which surpasseth all understanding,] This peace and joy in God surpasses all that man can conceive :

> Nec lingua valet dicere,
> Nec littera exprimere,
> *Expertus potest credere,*
> Quid sit Jesum diligere.

Those who have experienced the sweet fruits of peace with God, can appreciate to some extent its blessedness, but no human intellect (*νοῦς*) can comprehend its full effect and its rewards here and hereafter. Quanta pulchritudine intellectus pacis corda vestra percussit? Quid jam ego loquar de pace aut de laude pacis? Prævenit omnia verba mea vester affectus : non impleo, non possum, infirmus sum. Differamus omnes laudes pacis ad illam patriam pacis. Ibi eam plenius laudabimus, ibi eam plenius habebimus. (St. Aug. Enar. in Ps. cxlvii. tom. iv. p. 1660.)

keep your hearts and minds in Christ Jesus.] The verb *φρουρήσει* from *φρουρός, a sentinel,* signifies to keep *military guard.* In Vulg. it is rendered 'custodiat' with an *optative* sense, which à-Lap. insists is correct as corresponding better with the context (see *nota sit, innotescant,* &c.), but a like promise ("*and the God of peace shall be with you*") is *future* below, v. 9.

your hearts and your minds in Christ Jesus.] He will guard your hearts from *bad desires,* and your minds from *false delusions.* Thus the Ap. promises, on the part of God to the faithful who pray fervently and thankfully, that He *will* guard their hearts from evil and their minds from error, so as that they may persevere united to Jesus Christ (*in Christ Jesus*) unto the end.

FOURTH SUNDAY OF ADVENT.

1 Cor. iv. 1—5.

1. Sic nos existimet homo ut ministros Christi : *et dispensatores mysteriorum Dei.

2. Hic iam quaeritur inter dispensatores ut fidelis quis inveniatur.

3. Mihi autem pro minimo est ut a vobis iudicer, aut ab humano die : sed neque meipsum iudico.

4. Nihil enim mihi conscius sum : sed non in hoc iustificatus sum : qui autem iudicat me, Dominus est.

5. Itaque nolite ante tempus iudicare, quoadusque veniat Dominus : qui et illuminabit abscondita tenebrarum, et manifestabit consilia cordium : et tunc laus erit unicuique a Deo.

* 2 Cor. vi. 4.

1 COR. iv. 1—5.

1. Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ, καὶ οἰ-

1 COR. iv. 1—5.

1. Let a man so account of us as of the ministers of Christ, and

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Subject.—All dissensions regarding teachers are unseemly and unchristian. Light in which to view the ministers of Christ.—Their merits and motives should be left to God, the sole supreme judge.

IV. 1. *Let a man so account of us*] No one should glory in us on the one hand, because we are only ministers and stewards, nor despise us on the other, because we are yet the servants of a great master, Jesus Christ, and the stewards of God's household. Let all, then, consider us such as we really are—the ministers of Christ and the dispensers of the mysteries of God. "He that wishes to honour us, let him honour us as ministers, let him respect us as dispensers." (Thdrt.)

so] Is emphatic. Without it the sentence would be complete, but less expressive.

us] May be St. Paul and Apollo, taken above (ii. 4, 6), and again below (v. 6), as representatives of a class, or generally 'us,' *all* of us the ministers of the Gospel.

dispensers] A new figure representing the Church as the *house* of God; His ministers are stewards (οἰκονόμοι) set over that house—to dispense the Master's goods faithfully.

of the mysteries] The word μυστήριον (from μυστήρ, μυστής, μύω) strictly means any *secret* thing, and in N. T. any secret known to men

κονόμους μυστηρίων θεοῦ. 2. Ὧι δὲ λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ. 3. Ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν

the dispensers of the mysteries of God. 2. Here now it is required among the dispensers, that a man be found faithful. 3. But to me

Lect. Var. 2. ὧ ιδε λοιπον=ὧδε λοιπον in A C D¹ F G, &c.; we have in D² E J most cursives, *rec.* ὃ δὲ λοιπόν.

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only through divine revelation. Thus, Rom. xi. 25, the final admission of the Jews to the Christian Church and the mercy of God in their regard is a *mystery*. Rom. xvi. 25, the redemption of the world through Christ crucified is a *mystery*. And again, Ephes. v. 32, the sacrament of marriage, which typifies the union of Christ and His Church, is a *mystery*. Here we may take 'mysteries' in the widest sense—including revealed doctrine and the other means appointed by God for man's sanctification—above all the Sacraments as the ordinary channels of grace. Est. does *not* "attempt to include the sacraments among the μυστήρια" as Mr. Alf. (quoted and followed by Bloomf. in his last ed.) unfairly represents him in order to strike down 'a Romanist' (see Alf.) at any any risk; nay, in the very passage from which Mr. Alf. quotes, Est. distinctly *excludes* the sacraments, "*rectius* est ut mysteria Dei intelligantur *fidei nostræ dogmata*." But we cannot agree with Est. whose only argument taken from i. 17, "For Christ sent me not to baptize, but *to preach*," seems quite inconclusive. Of St. Paul himself *as an Apostle*, who was sent *principally* to preach, these words were true, but many other ministers there may have been at Corinth, whose chief duty it was to baptize (from this exercise of the ministry contentions sprung up, i. 14, 15); and in this precisely we place the distinction between 'ministers' and 'dispensers,' the former being engaged chiefly in preaching God's word, the latter in dispensing the treasures of His household (the sacraments). à-Lap., Pic., Mart., Kenr., and even Calvin, in l.

2. *Here*] If we retain ὧδε, the true reading, supported by A B C D¹ F G Vulg., &c., the sense may be '*here*' that is, *in this place*, on earth, or, *here=in this matter* of stewardship (see Apoc. xiii. 10, 18; xiv. 12; xvii. 9). (ὃδὲ λοιπὸν, *tex. rec.*, for which Bloomf. contends so strenuously, "as to what remains" is hardly intelligible without rendering with him: "as to what remains *as the chief thing*," *potissimum*). *Here* in this world and in worldly matters, men look to fidelity as the chief virtue of stewards. St. Paul tacitly assumes that in heavenly things this fidelity is also the first and greatest virtue, but of that, God alone, he adds, is to judge—not man. If we understand ὧδε=hac in re (and even the Vulg. 'hic' may be equivalent to 'hac in re') i.e. dispensing the mysteries of God, *fidelity*, not eloquence, not the number of followers, is the first essential requisite.

now] Is found only in Vulg. It. and Lat. Ff.

ἀνακριθῶ,* ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρείνω.

* ita heic; at mox κρειν?

it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. 4.

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3. *But to me it is a very small thing*] According to Est. the meaning is: since we are ministers of Christ, bound to be faithful in His service, you should not judge us; not that I regard the judgment of man; I know not even my own heart—much less can other men; for I am not conscious of any grave neglect of duty, but I may be deceived as to the state of my soul, since it is God, the great searcher of hearts, who is to judge me. St. Paul thus cuts away at once the root of all these dissensions by showing his disregard of all human judgment. (à-Lap.)

But, &c.] When I tell you to account us such as we are—the servants of God, not to praise or censure, it is not that I heed the judgment of men, *for* (=*but*) to me it is a matter of the least consequence, &c. According to the first view given above of ὧδε (*hic*), 'but' points out the contrast between what is regarded of greatest moment in the world, *but* is not so in the Church, that is, the esteem of men.

me] Is emphatic, whether we take it to exclude *all other* teachers except St. Paul, or only those who could not, like him, conscientiously acquit themselves of crime.

it is a very small thing] εἰς ἐλάχιστον ἐστιν=*it is for very little.* I regard it as a matter of no importance whatever, were I to gain nothing more than your praise; don't therefore try to flatter me with the expression of your good opinion. When the favourable judgment of men tended to promote the Gospel, St. Paul made himself all to all.

to be judged by you] More properly (*ut a vobis judicer*, ἵνα ὑφ' ὑμῶν ἀνακριθῶ) "*that* I be judged by you" where ἵνα has its *telic* sense: it is *an end* for which I make not the least exertion that I be judged favourably by you.

by man's day;] St. Jerome, *Quæstion. ad Algas.* 10, reckons this expression among the peculiar idioms of Tarsus, the Apostle's native city. Est. finds its germ in Jeremias, xvii. 16, (comp. Psalm xxxvi. 13; Malac. iii. 17; 2 Pet. iii. 10): "*I have not desired the day of man*," that is, I have not sought for that day in which men might praise me. The meaning here is plain from the contrast with the *dies Domini* so fully described in the preceding ch., and referred to immediately again, when the secrets of hearts shall be revealed. "Man's day" is thus the day appointed by man for judgment—as the *Lord's day* is that appointed by God. St. Paul does not regard what sentence men may pass upon him when they choose to sit in judgment.

but neither do I judge my own self.] I do not pronounce with infallible certainty of the purity of my own motives—much less can other men who know not my secret thoughts. But does not St. Paul

4. Οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρείνων με, κύριος ἐστίν. 5. Ὥστε

For I am not conscious to myself of any thing, yet I am not hereby justified: but he that judgeth me,

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judge himself, and that favourably too, when in this very Ep. he calls on his readers to be imitators of him; when, cap. xv. 10, he declares he "laboured more abundantly than all they (apostles);" and when he dwells, 2 Cor. iv. v. and elsewhere particularly on *the sincerity* of his preaching? Est. says there is question here of *infallible certainty*, in the other passages of *sincere conviction*. Other answers are given at the end of v. 5, where I discuss the difficulty more fully.

4. *For I am not conscious to myself of anything,*] More literally: For I am conscious to myself of nothing. '*For*' meets a tácit objection:—If you do not judge yourself, it must be on account of some want of fidelity of which you are conscious. That is not the reason, he replies, *for* I am not conscious of any neglect. How commit sin without being conscious of it? At the time the sinful act is placed, no doubt there must be advertence and free consent, but we often forget past transgressions, and thus deceive ourselves.

yet I am not hereby justified;] Although I am not conscious to myself of any delinquency in the discharge of my stewardship, I am not infallibly certain, therefore, of my being justified before God. St. Paul was not "fully assured" of being in peace with God or justified in His sight; and if the blessed Apostle, however pure his motives and fervent his zeal, did not dare to pronounce himself just before God, who else will presume to do so? Luther, Calvin, and such of their followers as touch the difficulty at all, admit we can never have peace of mind if we rely *on our own works;* that we must have recourse to the gratuitous promise of God, in order to know we are really justified. According to Calvin, *Comm. in l.*, St. Paul only denies that he is justified *by works*. This is a mere evasion—for there is no mention whatever of justification by works, and the reasoning throughout shows, it is because God, the searcher of hearts, alone knows the true state of the soul. St. Paul's teaching clearly is—don't judge your neighbour's motives, for you cannot see his thoughts: you cannot even judge yourself—because, though not conscious to yourself of any delinquency, still God may see in you what escapes your own eye; leave all to His judgment at the last day—who will bring to light the *hidden* things of darkness.

but he that judgeth me is the Lord.] This is the reason why we can't rely on our judgment, because we cannot see all that God sees, and therefore sins unknown to us may condemn us in His sight. Here is another refutation of the sophism rejected above. From the contrast "I am not conscious to myself of anything—but he that judgeth me is the Lord," some knowledge denied to us is plain-

μὴ πρὸ καιροῦ τί κρείνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ θεοῦ.

is the Lord. 5. Therefore judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

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ly ascribed to God; now, if it be a consciousness of justification by works that is denied to us, therefore a knowledge of our justification by works is attributed to God—which Protestants wont admit. Justification by works does not exist on Protestant principles; therefore God cannot know of any such justification.

The 'Lord,' the great Judge, is our Saviour Jesus Christ, who must be true God, for God alone knows the secrets of the heart: "For thou only knowest the heart of all the children of men."—3 Kings, viii. 39.

5. *Therefore judge not before the time,*] A clear and convincing proof that St. Paul did not think any "full assurance" of justification and peace with God was given before the last day. *Therefore* (seeing that God is to judge) judge not rashly of yourself, and much less of others, before the time appointed by God.

until the Lord come,] This is the proper time—when the great Judge of all shall come at the end of the world. The verse is quoted by St. Jerome against Helvidius, who objected from Matt. i. 25, against the perpetual virginity of the Mother of God. 'Until' is thus often used to point out explicitly what would not happen up to a certain time without any reference to what might occur after. See Gen. xlix. 26; Ps. xx. 18; cix. 1; Dan. i. 21; &c. These examples seem more conclusive than the text before us. In the next chapter, v. 4, St. Paul proclaims that the saints *will judge* the world.

the hidden things of darkness,] Not merely *sins*—deeds of darkness—but all secret acts, whether of *good* or *evil,* hidden in darkness. So Est., who illustrates this meaning from Matt. x. 27, "That which I tell you in the dark, speak ye in the light." (Luke, xii. 3.)

the counsels of the hearts,] The secret thoughts and designs of men, as well as their acts, the Lord will make manifest to the world on the last day.

and then shall every man have praise from God.] Est. observes that ἑκάστῳ=*every man,* is omitted by some of the old interpreters, who, perhaps, thought it strange that *all* should be *praised* on the last day. But as the dissensions arose chiefly from the anxiety of disciples to extol unduly their own teachers, the Apostle warns them to leave the merits of these teachers to be judged of by God, who will give to each his due meed of praise

(ὁ ἔπαιν. article for pronoun=*his* praise). Under 'praise' may also be included the opposite, 'blame' and punishment. Until the last day neither the exaggerated praise of other men, nor our own consciousness of rectitude, supplies infallible certainty of our election. We find the same truth frequently inculcated in Holy Writ: "Man knoweth not whether he be worthy of love or hatred." (Ecclesiastes, ix. 1.) "Who can say: my heart is clean, I am pure from sin." (Proverbs, xx. 9.) "Although I should be simple, even this my soul shall be ignorant of." (Job, ix. 21.) "The heart is perverse above all things, and unsearchable, who can know it?" (Jerem. xvii. 9.) It is also the teaching of the Fathers, who often quote this very passage in proof of it. "And how," asks St. Chrysostom, "was he not justified who was not conscious to himself of guilt? Because he may have been guilty of some sins without knowing them. Think then how searching the future judgment will be.....Are not even teachers to judge? They may when sins are evident, and at a proper time, and then in tears and grief—not from vanity and pride. Here he does not speak of evident sins, but of preferring one to another, and comparing their manner of life. For He alone can judge of these things with certainty, who is to judge our secret actions—and to decide which are worthy of greater or less reward or punishment. We judge by appearances. For if, he says, I know not fully my own sins, how can I pronounce rightly with regard to others? Not knowing my own exactly, how can I judge of others? And if Paul felt this, how much more should we?" (Hom. xi. in Epis. 1, ad Cor. p. 104.) St. Jerome thus argues against the Pelagians: "If you are not satisfied with this testimony, hear another from the same Apostle, which you cannot contradict: *I am not conscious to myself of anything.* Strange! *I do not judge my own self: I am not conscious to myself of anything, yet am I not hereby justified.* He that said this, was not conscious to himself of any sin. But because he had read: *Who can understand sins* (Ps. xviii. 13), and: *There is a way which seemeth just to a man: but the ends thereof lead to death* (Prov. xiv. 12), and again: *Every way of a man seemeth right to himself: but the Lord weigheth the hearts* (Prov. xxi. 2), therefore he tempered the saying, lest he might have sinned through ignorance." (Dialog. *adv.* Pelag. lib. ii. ii. n. 3, p. 537. Comp. St. August. in Ps. xli., St. Bern. Epis. xlii.) St. Thomas (*comm. in loc.*) observes, "*I am conscious to myself of nothing,* that is, I have no consciousness of grievous sin. *But I am not justified thereby,* that is, this is not enough to justify me in pronouncing myself just, because some sins may escape me which I don't know, according to the words of the Psalmist (Ps. xviii. 13): *Who can understand sins?*"

St. Thomas elsewhere maintains, according to Vasquez and Suarez, who hold the same opinion, that St. Paul had at this time a revelation by which he was assured of God's favour, and even of being pre-

destined. Hence Vasquez insists there is question here of *venial*, not of mortal sin, and that consequently the passage supplies no proof of the uncertainty of justification. (Vasquez, tom. ii. Disp. cc. cap. v. n. 28.) *Private* revelations do not affect the argument according to Suarez, who explains the text thus: I am not conscious to myself of any guilt, but I am not *thereby* (without private revelation granted to me) justified, for it is the Lord who is to judge me. Suarez, *lib.* ix. *de Gratia*, c. ix. n. 20.

To doubt any opinion supported by such great names would be, no doubt, rash without grave authority on the other side, which is not wanting in this case. In the first place, the views of St. Thomas are by no means well ascertained—as his commentary on this very text quoted above, clearly shows. Against Suarez and Vasquez, are Estius (com. in l. 1 Cor. ix. 27; 2 Tim. iv. 7); à-Lapide (ibid.); Sylvius (*de* GRATIA, quæst. cxi. conclus. ii.), who discusses the whole question ably. These writers, with many others (Sylvius says it is the *common* opinion) hold that St. Paul's words here and ch. ix. 27, exclude altogether the idea of special revelation or infallible certainty on his part. Their arguments appear to have great weight, for St. Paul evidently speaks *of himself:* of all other teachers could he say that they made no account of human praise? (He is himself the subject of ch. ix. throughout, where he concludes: "lest perhaps *when I have preached to others I myself* should become a castaway"); *and of himself* he affirms that men cannot judge him (special revelation *to them* is not thought of), and in the same sense that he cannot judge *himself*, but that God alone, the supreme Judge, will judge all on the last day.

But granting that St. Paul was favoured with a knowledge of his own election, we hold still with Suar. the words before us supply abundant proof of the uncertainty of justification, in respect of anyone to whom no special revelation is made. For unless some case were at least possible where other men, and even we ourselves, could not pronounce with certainty whether we were deserving love or hatred, the Ap. would have never said: I am not conscious to myself of anything, *but hereby* I am not justified, for God alone knows the secrets of the heart. And if such a case may occur, may it not be mine, may it not be yours?

The objection of Vasquez, that the Ap. speaks of venial sins, which do not hinder the preacher *from being saved* (iii. 15), throughout the preceding ch., and therefore here, is easily answered; for 1° not of venial sin *only* was there question hitherto: the Ap. spoke also of the man violating the temple of God, and therefore destroyed; 2° nowhere else does St. Paul claim to be free from the least venial sin—which is itself a special privilege, 3° he claims to be unconscious of any offence against 'fidelity,' or that would prevent his 'justification,' but the least venial transgression could not with propriety be said to prove him 'faithless' and devoid of 'justice.'

The Council of Trent supplies the Catholic reader with the best comment on the Apostle's words: "And forasmuch as *in many things we all offend* (James iii. 2), each one ought to have before his eyes as well the severity and judgment, as the mercy and goodness of God; neither ought any one *judge himself, even though he be not conscious to himself of anything* (1 Cor. iv. 3, 4); because the whole life of man is to be examined and judged, not by the judgment of man, but of God, *who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise from God.*"

SUNDAY WITHIN OCTAVE OF CHRISTMAS.

Gal. iv. 1—7.

1. Dico autem : Quanto tempore heres parvulus est, nihil differt a servo, cum sit dominus omnium :
2. Sed sub tutoribus, et actoribus est usque ad praefinitum tempus a patre :
3. Ita et nos cum essemus parvuli, sub elementis mundi eramus servientes.
4. At ubi venit plenitudo temporis, misit Deus Filium suum factum ex muliere, factum sub lege,
5. Ut eos, qui sub lege erant, redimeret, ut adoptionem filiorum reciperemus.
6. Quoniam autem estis filii, misit Deus Spiritum filii sui in corda vestra clamantem : Abba, Pater.
7. Itaque iam non est servus, sed filius : Quod si filius : et heres per Deum.

GAL. iv. 1—7.

1. Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὤν. 2.

GAL. iv. 1—7.

1. Now I say: As long as the heir is a child, he differeth nothing from a servant, though he be lord

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Subject—Before the coming of Christ, our state under the law was like that of all heirs under tutelage: we have succeeded now to the full enjoyment of our rights as sons of God.

1. *Now I say*:] St. Paul often commences a fuller explanation of some previous statement with λέγω δέ=*what I say is this.* See below, v. 16, and the comment there. In v. 24 preceding, the '*Law*' was represented as a *tutor* preparing us for the freedom of Christ—here this same idea is explained more fully. Our treatment under the law was like that of all heirs under tutelage: we have now succeeded to the full enjoyment of our inheritance as *sons*, and are treated by God accordingly.

as long as the heir is a child,] ὁ κληρονόμος, the heir=*every* heir, the article designating the whole extent of κληρόν. νήπιος is better rendered (etymologically and technically) 'infant.'

he differeth nothing from a servant,] In manner of life, and as to disposal of property; he is entirely, both as to person and goods, under the control of others.

though he be lord of all.] Although by right of inheritance he

Ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τῆς τοῦ πατρός. 3. Οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ

of all: 2. But is under tutors and governors until the time appointed by the father: 3. So we also, when we were children, were serv-

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be master of the whole property left him by his father. The efforts of recent expositors to prove that St. Paul supposed the father of the heir to be still *living* are thrown away so far as the discussion tends to elucidate the text. It matters little whether the father is living or not: it is enough that he transfers the property on an heir who is yet a minor according to law; and as this *ordinarily* occurs only when the father on dying makes a *will*, and leaves his heir under the care of others, we may well suppose that the Apostle contemplates such a case. Hence the ancient commentators without exception assume the father's *death*. The nature of the comparison—the father on the one side answering to God on the other—does not surely require that as God is *always living*, so must the father; for we might argue in like manner that the father could not be absent, nor indeed leave his goods to another at all, since God is ever present, exercising supreme dominion, &c.

2. *But is under tutors and governors*] The minor *himself* and his *property* are left under the charge of others: ἐπίτροπος being the guardian of the *person and education* of orphans, οἰκονόμος the steward over their *property*. Both offices under the Roman law were often filled by the master's slaves.

until the time appointed by the father:] προθεσμία, properly the legal term within which an action or prosecution should be brought. "It corresponds to our *statute of limitations*," (Smith, Dict. Ant. s. v.). As the length of time allowed for bringing an action varied in different countries, and with the nature of the suit, whether for debt, injury, inheritance, &c., the Ap. determines the προθεσμία by the father's will—the natural and proper time appointed for succession before all positive dispositions of law. The repeated 'τῆς' τοῦ πατρος is peculiar to our text.

3. *So we also, when we were children,*] '*We*,' *Jews* according to St. Chrys., Est., Mart., who suppose the Jews to be addressed in ch. iii. up to ver. 25—"*We* are no longer under a pedagogue;" then the Gentiles from ver. 26: "For *you* are all the children of God by faith;" and as the comparison is intended for those under the law, the *principal* reference at least must be to the Jews. The Gentiles can, however, hardly be excluded (see vv. 5, 8, below) from the letter being directed to them, and from the whole tenor of this and the following chapters. The Jews were *infants* in knowledge, for (with exceptions of course) their notions of God were imperfect; and in virtue, for they served God more through fear and hope of temporal reward than love or desire of spiritual blessings. Like children they were attracted by outward and sensible goods.

κόσμου ἤμεν δεδουλωμένοι. 4. Ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον

ing under the elements of the world. 4. But when the fulness of the time was come, God sent his Son, made of a woman, made under

Lect. Var. 4. γενόμενον ἐκ γυναικὸς in all uncials, we find γεννωμενον in a few cursives, Thdrt. Dam. and *natum* St. Cyp.

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were serving under the elements of the world.] We, Jews, were held in a state of slavery (the perf. part. indicating permanency), serving under the yoke of the sensible (*worldly*) rites of the law. These carnal ceremonies are called στοιχεῖα (*elementa*, Vulg.), being, as it were, the first elements or rudiments of religious worship, and στοιχεῖα τοῦ κόσμου consisting chiefly in *external and sensible* forms—so far like the *physical world* (κόσμος). Of the various other meanings given to the words only two deserve notice. St. Aug., St. Amb., understood by the '*elements of the world*' the heavenly bodies worshipped by the pagans. St. Chrys., Theoph., Œcum., the same, not for worship, but *as fixing* the Jewish festivals, new moons, &c., to which the Galatians were 'turning again' (ver. 9). Seeing, however, that στοιχεῖα, in ver. 9, can only mean the *principles of Jewish worship*, I take it in the same sense here; and as there these initial rites are said to be *weak* (without the powerful aid of grace) and *poor* (without the riches of Christ), so here they are said to belong to this outward world, not to the spiritual world to come.

4. *But when the fulness of time*] τὸ πλήρωμα τοῦ χρόνου is not precisely the *moment* which made the time complete (Ellic.) like the last drop that fills the cup: it implies first the *appropriate* time fixed and foretold by God for the coming of the Messiah, and then the full accomplishment of those predictions that marked the fit period: when the *appropriate* time was *fully* come (quando venit adimpletio temporis apti et praedefiniti).

God sent his Son,] Therefore that Son *was* before He was sent, and a *distinct person* from the Father, for no one could be said to send himself. See Petav. de Trinit. lib. viii. c. i. p. 782, de Missione in Divinis, where he shows that only the Son and the Holy Spirit are said to be *sent*.

made of a woman,] γενόμενον ἐκ γυναικός. The words of St. Bede are familiar to every one: Neque enim audiendi sunt qui legendum putant natum ex muliere, factum sub lege, sed factum ex muliere (Expos. in Luc. xi. p. 144). The Latin version of St. Cyp., &c., "'*natum*' ex muliere," probably arose from the Gr. reading γεννώμενον ἐκ γυναικός, found in a few cursives. And although Petav. *de Incar.*, lib. v. c. xiv. n. vii. p. 252, holds that both phrases are equally expressive ("born of a woman," "made of a woman"), we cannot think so. For first, nearly all the Ff. whom he cites, dwell on the peculiar force of 'factus.' 2° The ancient heretics who denied

ὑπὸ νόμον. 5. Ἵνα τοὺς ὑπὸ νόμον | the law: 5. That he might re-

the body of our Lord was formed of the Virgin would find it less difficult to explain away 'natus' than 'factus.' 3° So would too those who denied the perpetual virginity of the Mother of God. 'Factus,' *made*, distinctly proclaims that our Lord's body was formed of the pure substance of the B. V., and 'ex muliere' of her substance only (not *of man*). The clause γεν. ἐκ γυν. is surely not added to attest the pure manhood of Christ. (Ellic., Alf.) Why not then say, Christ was "made flesh," as in John, i. 14, or "made of the seed of David," as in Rom. i. 3, where the chief object is to set forth the humanity of our Lord? Of *one Man* only, the promised seed of the *woman* (not *of man*) is it affirmed that He was made of woman, that is, of Him whose body was formed of the pure substance of the purest Virgin by the operation of the Holy Ghost—(*absque maritali consortio*)—Deus verus ex Patre, homo verus ex matre. (Conc. Carthag. iv.) We know of no instance in N. T. where γίγνομαι means "to be born"—Rom. i. 3, Gal. iv. 4, the only passages quoted by Park. and Bloomf. are by no means decisive. In both 'made' is the true sense.

The force of ἐκ is also noticed by the ancient Comm.: διὰ τοῦτο οὐκ εἶπε διὰ γυναικὸς, ἵνα μὴ προσοδον διὰ τῆς θεοτόκου νομίσῃς γεγενῆσθαι, ἀλλ' ἐκ γυναικὸς, δεικνὺς ἐξ αὐτῆς εἰληφότα τὸ σῶμα τὸν κύριον (Œcum.). ἐκ is, no doubt, the proper preposition with reference to birth (Ellic.), but surely it may be still chosen here, rather than διὰ, to signify more clearly that Christ was *born* (?) of a virgin and His body formed of her substance.

made under the law.] Made subject to the law, of His own choice. We object again to the gloss "*born* under the law," that is to say, a Jew by birth. (Olsh., Schott, Ellic., Alf.) The preceding clause, they say, sets forth Christ's humanity, this his Jewish extraction: "not only was Christ truly man, but also a member of the Jewish nation." Now if this were intended, it would be enough to say that our Lord was a Jew, for if a Jew, he must have been a man. Where else is "made under the law" equivalent to being a Jew? Where else in N. T. does γιγνόμενος mean *born?* Est., à-Lap., Mart., think "made under the law" is added to remind us of our Lord's humility, who became incarnate for our sake in a virgin's womb, nay, *who subjected himself* freely to all the Jewish ceremonies, to deliver those from bondage who were of necessity "*under the law.*" The false teachers, we may suppose, urged the example of Christ. Yes, the Ap. replies, He did observe the law, but by an act of voluntary submission, not as *the means of salvation*, as you would force even Gentiles to regard them. Thus ὑπὸ νόμον is contrasted with γενόμενον ὑπὸ νόμον, that is to say, *necessary* with *voluntary* subjection to the law. The change of meaning which it involves in γενόμενον, if any, is very slight, for it was of His own free will that Christ was *made of woman* as well as made subject to the law.

ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν. 6. Ὅτι δὲ ἐστὲ υἱοί, ἐξα-

deem them who were under the law; that we might receive the adoption of sons. 6. And because

Lect. Var. 6. *ο Θεος* omit B. after *εξαπεστειλεν*, inserted in the other MSS. *ημων* A B C *υμων rec.* E J K (not B as Alf. erroneously.)

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5. *That he might redeem them who were under the law,*] The sense is not "That he might redeem the *Jews*"; but that he might redeem those that were under the *bondage of the law*. The emphasis rests partly on ἐξαγοράσῃ ('*that he may ransom*'), and still more on ὑπὸ νόμον (supply δεδουλωμένους), "enslaved under the law." ὑπὸ νόμον I take to be equivalent to κατάρα τοῦ νόμου, iii. 13. It is true that with the exception of proselytes, always few in number, those under the law were Jews, but the prominent point here is that the Jews were *slaves* under the law. From that slavery Christ ransomed *them*. And if *them*, how much more the Gentiles over whom the law had no force but what the false teachers would give it. The freedom of Gentiles as well as Jews, I take to be implied in the change of pronouns *them*, *we* (that *we* might receive, &c.) To give the promised inheritance in the New Law, two things were necessary—first, emancipation; second, adoption. The second could not be attained without the first, and hence Christ ransomed all from the bondage of the law—Jews hitherto bound by it, Gentiles now being forced to observe it. οὐ μόνον γὰρ κακῶν ἀπήλλαξε, τῆς ἁρᾶς ἀπαλλάξας τοῦ νόμου, ἀλλὰ δὲ υἱοθεσίαν ἐχαρίσατο. Œcum. *in l.*

That we might receive the adoption of sons.] Observe ἀπολάβωμεν (*that we might get back*). Comp. Luke, vi. 34. καλῶς εἶπεν ἀπολάβωμεν δεικνὺς ὀφειλομένην (St. Chrys.). εἰπὼν δὲ ἀπολάβωμεν, ἔδειξεν αὐτὴν ἄνωθεν κεχρεωστημένην. (Œcum.). Non dixit. *accipiamus* sed *recipiamus*. (St. Aug.). This clause, according to many interpreters, is co-ordinate with the preceding. One thought is: God sent his Son, made under the law, that he might redeem them who were under the law (a Jew to ransom the Jews). The other: God sent his Son, made of a woman, that we might receive the adoption of sons (a man to ransom all men). But this inversion seems forced and artificial. Hence we prefer the arrangement approved generally: God sent his Son made of a woman—yea, made subject to the law, that he might redeem them that were under the law—further, that we might *all* receive the adoption of sons (Œcum.). Est. makes 'we' the Jews, whom he supposes to be specially addressed. This restriction is also unnecessary. The transition from "them who were under the law" to the universal 'we'—Jews and Gentiles, is easily accounted for, as we have seen. The burthen of the law was first to be removed from those on whom it pressed, before *all* could receive the adoption. On this adoption, and its being peculiar to the N. Testament accord-

πέστειλεν τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κράζον, ἀββᾶ, ὁ πατήρ. 7. Ὥστε οὐκέτι εἶ δοῦ-

you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. 7. Therefore now he is not a servant, but

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ing to some Comm., enough has been said in explaining Rom. viii. 5.

6. *And because you are sons,*] Is the sense: to show *that* you are sons, or, *because* you are sons, as in Vulg. *quoniam* estis filii? In other words is ὅτι *demonstrative* or *causal?* The first agrees very well with the sequence of thought:—Christ died to ransom you from the law, and to give you the adoption of sons; now, *that* you are adopted sons is proved by your filial relations to God as your heavenly Father. It also corresponds better with the strictly parallel passage Rom. viii. 16: "For the Spirit Himself giveth testimony to our spirit *that* (ὅτι) we are the sons of God." If the second or *causal* sense be adopted (Alf. says there is no example of ὅτι demonstrative with such an ellipsis as here), it is better, with à-Lap., to take the sonship to be the cause of the filial address to God, through the indwelling of the Holy Spirit, not of the indwelling itself, which is the true cause of the sonship, not the contrary: *Because* we are sons, we address God tenderly as our Father. See Rom. *l. c.*

God hath sent the Spirit of his Son into your hearts,] 'Sent' (ἐξαπέστειλεν), therefore the Holy Spirit proceeds from the Father, for 'mission' implies eternal procession. '*The Spirit of his Son,*' therefore the Holy Spirit proceeds also from the Son. We have thus here distinct reference to the three Divine Persons and to the procession of the Holy Ghost from Father and Son. καὶ ὅρα ἔμφασιν τῆς ἁγίας Τριάδος. ὁ πατὴρ ἀπέστειλεν, ὁ υἱὸς ἐσαρκώθε, καὶ τὸ πνεῦμα συνήργησεν. (Œcum.) For the peculiar personal ineffable union of the Holy Spirit in the souls of the just under the New Dispensation as held by Petav., Beel., al., see Rom. viii. 5.

crying: Abba, Father.] Helping us to cry, *Abba, Father,* with affection and reverence. The same reduplication is found, Mark, xiv. 36; Rom. viii. 15, where I have noticed some of the chief expositions. We are not to think of an unauthorized interpolated glossary, nor of ὁ being used for ὅ (ὃ ἐστι πατήρ). The Aramaic form *may* be united with the Gr. to show that all nations without distinction can now address themselves to God as their Father, St. Aug., Est., à-Lap., &c.; or the Gr. πατήρ may be explanatory; or what we prefer—what was, in its first use, an explanation, passed into *a proverbial and solemn form* among the faithful. See notes on Rom. viii. 5.

7. *Therefore now he is not a servant,*] The usual and correct Gr. reading is ὥστε οὐκ ἔτι εἶ, *Itaque jam non es servus*—"Therefore thou art no longer a servant." The change of number from ἐστέ to εἶ brings the appeal home to each individual reader: *Therefore thou* (that addressest God so affec-

λος, ἀλλὰ υἱός· εἰ δὲ υἱὸς, καὶ κληρονόμος διὰ θεοῦ.

a son. And if a son, an heir also through God.

Lect. Var. 7. ει A B C D[1] omit. κληρον. διὰ θεου--κληρ. θεου δια Χριστου *rec.* with C[3] D E J K. text A B C[1] and Ff.

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tionately) *art no longer a slave, but a son.*

And if a son, an heir also through God.] The *tex. rec.* has κληρονόμος Θεοῦ διὰ Χριστοῦ, which is justly rejected by Tisch., Alf., Ellic., &c. διὰ Θεοῦ is the reading of A B C[1], Vulg., St. Aug., Bede., &c. (see on St. Jerome, Val. ed. note). The change was probably made to make this text correspond better with Rom. viii. 17, and with scriptural language elsewhere, which represents almost universally the inheritance as coming *through Christ.* The last was the reason which had most weight with Est. and à-Lap. in approving the common Gr. (The reader must always remember that these able expositors had but one Gr. text before them, to which they paid more than due respect. The examination of various MSS. was the work of a later age.)

The argument is plain: If thou art a son (even by adoption), thou art therefore the destined heir of thy Father, enjoying now even the privileges suited to thy rank and position, and appointed to succeed to the *full possession* of thy Father's property hereafter.

SUNDAY WITHIN OCTAVE OF EPIPHANY.

Rom. xii. 1—5.

1. Obsecro itaque vos fratres per misericordiam Dei, *ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum.

2. Et nolite conformari huic sæculo, sed reformamini in novitate sensus vestri : †ut probetis quæ sit voluntas Dei bona, et beneplacens, et perfecta.

3. Dico enim per gratiam quæ data est mihi, omnibus qui sunt inter vos : Non plus sapere quam oportet sapere, sed sapere ad sobrietatem : ‡et unicuique sicut Deus divisit mensuram fidei.

4. Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem actum habent :

5. Ita multi unum corpus sumus in Christo, singuli autem alter alterius membra.

* Phil. iv. 18. † Eph. v. 17. 1 Thess. iv. 3. ‡ 1 Cor. xii. 11. Eph. iv. 7.

ROM. xii. 1—5.

1. Παρακαλῶ οὖν ὑμᾶς, ἀδελφοὶ, διὰ τῶν οἰκτειρμῶν* τοῦ θεοῦ, παρασ-

* 2. m. κτιρ.

ROM. xii. 1—5.

1. I beseech you therefore, brethren, by the mercy of God, that

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Rom. XII.—Having established the doctrine of gratuitous justification through faith as a necessary condition, and explained the rejection of the Jews who did *not* believe, and the adoption of the Gentiles who *did* believe, St. Paul now adds at the close of the Ep. the usual moral instructions. The first exhortation is general (1—2), to lead a Christian life; then particular (3—8), how to use spiritual gifts.

I beseech] παρακαλῶ in its twofold meaning—I *entreat* and *exhort* you, by the tender mercy God has shown you all, to offer your bodies, no longer dead victims as of old, but living, holy, pleasing unto God in every respect : this is to be your worship of God, offered up in spirit and truth. (ver. 1.)

therefore,] οὖν, an inference most probably not from xi. 35, or any part of that ch. merely (Tol.), nor even from three preceding chapp. (à-Lap.), but from all that had been hitherto stated of the great mercy of God in calling Jews and Gentiles to the faith without distinction of persons and without regard to merit.

by the mercy of God] The

τῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ θεῷ, τὴν λογι-

you present your bodies a living sacrifice, holy, pleasing unto God,

great motive to live to God is the mercy and goodness of God, which the Apostle had dwelt on throughout the Ep. '*Mercy*,' *οἰκτιρμῶν*, nearly always answering in LXX. to Heb. רַחֲמִים ('*viscera*' '*bowels*') *once* rendered *σπλάγχνα*, Prov. xii. 10. The bowels were regarded as the seat of the tender affections, love, pity, &c. For the Greek usage see Aristophanes, *Ran.* 868. Galen, quoted by Wetstein, Mat. ix. 36, says: "Those who neither *pity* nor *love* anyone, nor at all regard either such as commend, or blame, or injure, or assist them, but are as senseless as stones, are said to be without bowels (*ἀσπλάγχνοι*)." The meaning of the clause before us is: As God showed you all infinite *mercy*, I implore of you through that mercy ("per viscera misericordiæ Dei nostri") to make Him some return by a life worthy of your vocation.

to present] *παραστῆσαι*, a sacrificial term (comp. vi. 13, Luke, ii. 22, Polyb. and Josephus quoted by Beelen in h. l., and Lucian in Parkhurst, *sub v.*), much stronger than the English word '*present*;' it means to prepare and bring *to sacrifice, to offer*.

your bodies] Not precisely as contra-distinguished from the service of the *soul* (*τὴν λογικὴν*), nor as keeping up the idea of sacrifice which should be an *external* rite, nor as implying that the holiness of life must affect even the bodies, but your body as the instrument and organ by which, during this life, the soul performs her works of piety. That body, which before gave its members to sin and iniquity, must now be *entirely devoted* and for ever to the service of God.

a living sacrifice,] The Jews and Gentiles offered sacrifices of victims that were *slain*; '*yours*' is to be a *living* sacrifice. The word 'living' is not used to exclude the offering of a *sinful* body (figuratively *dead*), or the destruction of one's own body (physically dead), as if the Apostle intended to warn his readers that they were not permitted to *kill* themselves, a caution little needed, but '*living*' is opposed to the *dead* Levitical and Pagan sacrifices, which were chiefly *slain animals*. "How, you will say, can the body be made a sacrifice? Let the eye see nothing evil, and it is a sacrifice; let the tongue speak no unbecoming word, and it is an oblation; let the hand do nothing sinful, and it is a holocaust. Or rather this won't suffice, for we require also to do good. Let the hand give alms, let the mouth bless those that curse us, let the ear always listen to pious discourses. A victim should have no uncleanness: it is the first fruit of all other things. Let us therefore offer to God our hands, our feet, our mouths, as first fruits: such a victim pleases God.....As the body is then to be sacrificed and is a victim, take away every defect; while it has any blemish it can't be a victim. For the eye cannot be offered that looks at impure objects, nor the hand that is unjust and avaricious, nor the feet

κὴν λατρείαν ὑμῶν. 2. Καὶ μὴ your reasonable service. 2. And

that run to the theatres, nor the belly that indulges gluttony and sensuality, nor the heart that cherishes anger and impure desires, nor the tongue that utters immodest words." (St. Chrys. in Epis. ad Rom. Hom. xx.)

holy,] Free from every stain of sin, used perhaps also in opposition to the unholy and idolatrous sacrifices of the Gentiles specially, which were offered not to God but to demons.

pleasing unto God,] Est. prefers connecting the words "unto God" with the verb παραστῆσαι, thus: "that you present unto God your bodies a living sacrifice, holy, pleasing, your reasonable service," because in Greek the order is εὐάρεστον τῷ θεῷ, and 2° because it is the Apostle's manner to name the master to whom the service is paid, as in the 6th ch. where he speaks of *God, justice, iniquity, sin;* but the position of τῷ θεῷ is decidedly against that view. If governed by the verb, its place would be necessarily *before* or *after all* the other *qualities* ascribed to the θυσία, not in the midst of them. It does not matter, then, whether εὐάρεστον immediately precedes or follows τῷ θεῷ: every word, παραστῆσαι, θυσία, λατρεία, points out clearly *to whom* the service is due.

Since everything 'holy' must needs be 'pleasing' to God, why is this added? To point out the effect of that holiness *explicitly*—so Est., Beelen, &c. To indicate that many works, in themselves pure and good, are vitiated by the sinful state of the person who performs these works. Thus in the O. T. it was not enough that the victims should be pure and without blemish, the priests who offered them should also be free from legal uncleanness. "We read in Gen. iv. 4, '*And the Lord had respect to Abel, and to his offerings,*' insinuating thereby that He looked first to Abel himself, and was pleased in him—otherwise the offering would not be agreeable. Isaias, i. 11, also saith, '*To what purpose do you offer me the multitude of your victims..... offer sacrifice no more.....*15. *And when you stretch forth your hands, I will turn away my eyes from you: and when you multiply prayer, I will not hear: for your hands are full of blood.* 16. *Wash yourselves, be clean, take away the evil of your devices from my eyes; cease to do perversely.* 17. *Learn to do well; seek judgment, relieve the oppressed, judge for the fatherless, defend the widow.* 18. *And then come and accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool.*' Now, this also happens in the spiritual sacrifice, for there are many who fast, go on pilgrimages, and mortify their bodies for God's sake, still their life is in other respects bad, because they are proud, or ambitious, or addicted to some vice: they offer their bodies, that is, their works, a living and holy sacrifice to God, but *not pleasing* to Him, because the works are done in sin, and merit no reward." (Toletus followed by à-Lap.)

συνσχηματίζεσθε* τῷ αἰωνίῳ† τούτῳ· be not conformed to this world;

* 2. m. συσχηματίζεσθαι. † ita cod.

Lect. Var. 2. συσχηματιζεσθε, μεταμορφουσθε B[1] J—συσχηματιζεσθαι and θαι A B[2] D E F G.

your reasonable service.] This clause is in apposition to the whole preceding sentence: to present your bodies, &c., *which is* to be your reasonable service. 'Reasonable' (λογικήν), opposed both to any *mere external* rites which did not spring from the heart, and to senseless orgies which *man's reason could never approve.* To offer their bodies wont suffice, if that be an outward form without spirit, like the Jewish ceremonies generally; or without *truth*, any reasonable grounds of belief, like the Pagan worship. This is the view of Est., Tol., à-Lap., Beelen, &c., and agrees well with the use of the same word, 1 Peter, ii. 2, the only other place where it occurs in N. Testament. See St. Basil, *Interrog.* ccxxx. tom. ii. par. 11, p. 702: "He that goes along as he is led, renders an unreasonable worship, because he is influenced not by his own convictions, but by passion and impulse; he that with sound reason and good counsel examines with much care what is pleasing to God, he fulfils the command of reasonable service" (τῆς λογικῆς λατρείας); and the Encyclical of our holy Father Pius IX., "Qui pluribus," Nov. 9th, 1846 (Acta Pii IX. p. 8): "And truly since our most holy religion was not even discovered by human reason, but most mercifully revealed by God to man, every one can readily see that religion itself derives all its force from the authority of God who speaketh, not from human reason, which could neither discover nor perfect it. Human reason, to avoid error and deception in a matter of such moment, must indeed carefully ascertain the fact of revelation, in order to be certain that God has spoken, and in order, as the Apostle most wisely teaches, (*quemadmodum sapientissime docet Apostolus*) to present to Him a reasonable service." Many less probable grounds have been assigned for adding λογικήν: to exclude 1° *immoderate* (unreasonable) mortifications, 2° superstitious excesses, 3° sacrifices of *irrational* animals (Grotius), &c.

2. And I exhort you also not to conform yourselves to the maxims of this wicked world, but to walk in the newness of life and conform to the regenerate spirit received in baptism, in order that by the daily practice of virtue, ye may learn more fully the holy will of God, that which is good, and acceptable, and perfect in his sight.

After considering the arguments for *inf.* and *imp.*, I think the authority of *ancient* MSS. should chiefly decide the true reading where the copyists could have erred so readily. As then the oldest MSS (but B) have συσχηματίζεσθαι κ. τ. λ., I prefer this reading: both *inff.*, like παραστήσαι before, depending on παρακαλῶ: I beseech you to offer, &c., and not *to conform yourselves* (middle), &c., but to transform yourselves, &c. If we read συσχηματίζεσθε (imper. B), which the Vulg. adopts, the sense will be still the same: *Do not conform your-*

ἀλλὰ μεταμορφοῦσθε* τῇ ἀνακαινώσει τοῦ νοὸς, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

* 2. m. θαι. cod. p. 1457.

but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God.

selves." Do not assume the manners and *habits* of *this* world, which is fleeting and transitory, where the wicked are many and often prevail; but conform yourselves to that newness of life which should mark your whole conduct as Christians. The reflective force of the middle could not be rendered in Lat. without adding the pronoun—and hence, perhaps, the passive *conformari* in the Vulg. τῷ αἰῶνι and τῇ ἀνακαινώσει are both *dat.*, the former meaning this wicked and perishable world, (the *measure* or *standard* to which their course of life was shaped before), the latter (denoting also the *standard*), the renewal or regeneration (found only Tit. iii. 5), effected and *professed* in baptism, to which they should adhere henceforth *in practice*.

that you may prove] εἰς τὸ δοκιμάζειν ὑμᾶς points out the *effect* of the change just spoken of. Hence there is not question precisely "of practical proof by experience," for that is the *cause* not the *effect*, but rather of *higher spiritual knowledge*, which the Apostle exhorts them to aim at, pre-supposing their willingness to accomplish whatever they know to be good, and acceptable to God. δοκιμάζω and 'probo' (Vulg.) sometimes mean to *approve* (Rom. ii. 18; xiv. 22, &c.), sometimes, as here, to *try*, test, examine (Luke, xiv. 19; 1 Cor. iii. 13; 1 John, iv. 1; &c.). St. Paul exhorts his hearers not to conform to the manners and principles of this world, but to that newness of life received in baptism, *in order that* they may *discern* the will of God and follow it: the more faithfully we serve God, the more are we enlightened by Him.

what is the good.] According to this translation, which agrees literally with the Vulg., 'good,' 'acceptable,' and 'perfect' are epithets descriptive of the "will of God." But then, it is asked, how can the "will of God" be otherwise than 'good' and 'perfect;' surely it is always at least *acceptable* to Himself. St. Anselm, Tol., Pic., think there is allusion to three different states of Christian life, those that have just entered on the paths of virtue—who do what *is good* simply, by observing the commandments of God; those that have already made progress, and do what *is better, more pleasing to God*, by following the counsels; and those that have attained the summit of *perfection*, who do all their works for God's sake. Thus, to love a friend is good, to serve him better, to bless an enemy an act of *perfect* virtue. To keep the *commandments* is good; to do works of mercy better; to sell what we have and give to the poor, and follow Christ, perfect. The 'will of God' is said to be *good* accord. to Mart., because it commands nothing but what is good and holy; *acceptable*, because it is approved by men whose hearts are

3. Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ* δεῖ φρονεῖν·

* 2. m. ἅ.

3. For I say, by the grace that is given me, to all that are among you, not to be more wise than it

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well disposed; and *perfect* because it leads to heaven where we enjoy our perfect end, that is, God. Est. adopts nearly the same view: "that you may prove," he says, "what is the will of God, good, acceptable, and perfect, that is, *which commands* nothing but what is good in itself, pleasing to God, and perfect." Many other interpreters make τὸ ἀγαθον a neut. substantive in apposition to τὸ θέλημα τοῦ θεοῦ. The meaning would be thus expressed in Lat.: "ut probetis quæ sit voluntas Dei, *nempe*, bonum, et gratiosum, et perfectum"—"that ye may prove (examine) what is the will of God," *namely*, that which is good, well pleasing to Him, and perfect. The very arrangement of the words in Greek certainly favours this exposition: τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον, in which there is still nothing inconsistent with the rendering of the Vulg. The art. not being expressed again, but understood, before εὐάρεστον and τέλειον shows that the adjectives refer to the same thing (τὸ ἀγ.). (à-Lap., Beelen, Alf.)

3. So far the general exhortation to lead a Christian life—now follow *particular* instructions, and first of the use of spiritual gifts, verses iii. viii.

For] (γὰρ), *explanatory, illustrating* the *general* rule laid down by examples, has the force of "thus for instance" (*scilicet nempe*, Beelen). Tol. tries to make γὰρ *causal*, but fails to do so.

I say]=I command, but a less offensive word.

by the grace that is given me] διὰ τῆς χάριτος, by virtue of the Apostolic office conferred on me through *favour* of God. Comp. Rom. xv. 15; Gal. ii. 9; Ephes. iii. 8. St. Paul thus sets forth in the mildest terms the authority under which he feels constrained, as it were, to act—it is *God's* gift, which he must exercise by virtue of the divine commission entrusted to him for their benefit.

to all] Better, *to every one* (παντὶ τῷ ὄντι), to each one without exception in your body: "not to this or that person only, but to the ruler and the ruled, the bondman and the free, the illiterate and the wise, the wife and the husband, the young and the old, the law is general because it is the Lord's." (St. Chrys. Hom. xx. *in h. l.*)

not to be more wise,] The paronomasia (examples of which, taken from the classics, may be seen in Wetstein) between the words φρονεῖν, ὑπερφρονεῖν, σωφρονεῖν, noticed by all critics, cannot be expressed in Lat. or Eng.: "not to be high-minded, above that which he ought to be minded, but to be so minded as to be sober-minded"—Alf., who fairly admits the play on the words is thus clumsily conveyed. φρονεῖν means here to think of one's self and of one's own gifts, ὑπερφρονεῖν to think highly, and σωφρονεῖν to think humbly of them. The sense is: I command each one among

ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως. 4. Καθάπερ γὰρ ἐν ἑνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη

behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. 4. For as in

Lect. Var. 3. On 'et' *in Vulg.* before unicuique, see note.

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you not to esteem himself overmuch, but to think humbly of himself and his gifts. The disputes between Jewish and Gentile converts, the great subject of the Ep., caused, it may be, some of these feelings of contempt and pride, but the chief source of envy and jealousy alluded to here seems to have been the miraculous gifts (χαρίσματα) mentioned expressly in v. 6, not always bestowed in the same measure on all the members of the Apostolic church. The warning is not, therefore, directed against *curiosity*, as being the root of all heresies and errors (S. Irenæus), nor against *excess* in the practice of virtue generally (Origen), much less against *the assumption of the public offices of the church* by unauthorized persons (Tol.), but against pride and vanity and self-conceit, springing chiefly from a false opinion of our own excellence and the favours we have received.

and according] 'And,' *et*, is not found in Greek nor in Syr., nor in many copies of the Vulg. Est. We need not supply then with à-Lap. et *dico* unicuique *sapere* sicut divisit Deus mensuram fidei. *As* (ἑκάστῳ ὡς put for ὡς ἑκάστῳ) *to each one God divideth the measure of faith.* While we are forbidden to indulge *in pride* on account of the gifts of God, we are commanded not to yield to a *false humility* which would deny them altogether. The true mean (*sound* standard of thought σωφρονεῖν=τὰ σῶα φρονεῖν) is to acknowledge humbly the full measure, great or small, of the graces *of faith* (put for the extraordinary effects of faith) bestowed on ourselves and others.

measure of faith.] Most probably means the amount of miraculous gifts, not of *religious knowledge* (Bloomf.), nor of *ecclesiastical jurisdiction* (Tol.). The good use of the χαρίσματα, as we have said, is the subject of the exhortation (see v. 6). These, as being more striking and showy, would stir up pride and envy sooner than secret knowledge however perfect, or even a higher rank in the ministry. The miraculous signs are called 'faith' as they spring from it (cause for effect), and some of them were chiefly intended by God for the purpose of converting unbelievers to the faith: "*tongues are for a sign, not to believers, but to unbelievers—*" 1 Cor. xiv. 22.

4. *For*] introduces a comparison *to illustrate and prove* how reasonable this unequal distribution of gifts is. As in the natural body, though *one*, there are many members, each having its own proper functions (v. 5), so in the mystic body of Christ there are also many members, and therefore various gifts given to each. The argument may be put thus: the members of the Church form one mystic body

πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν. 5. Οὕτως οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ· τὸ δὲ καθ' εἷς, ἀλλήλων μέλη.

one body we have many members, but all the members have not the same office: 5. So we being many, are one body in Christ, and every one members one of another.

Lect. Var. 5. το δε καθ' εις A B D[1] F G—ὁ δὲ καθ' εἷς D[3] E J *rec.*

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in Christ, like the natural body; but in the natural body the different members have different functions; therefore the members of the Church should also have various duties and gifts. The first prop. is laid down in the 5th verse. The members of the Church form one body in Christ, and are fellow-members one with another, just as in the natural body the eye, hand, &c., form one body and are mutually members of that body. The second prop. is asserted in the 4th verse. The conclusion left to the reader is: *Therefore* the members of the Church should also have various duties and gifts, and each member is bound to contribute his aid to the well-being of the whole body, and of his fellow-members. Nothing could be more clearly opposed to this duty than pride, or envy, or insubordination, one brother assuming the gifts and position given by God to another. τὸ δὲ καθ' εἷς is put for τὸ δὲ εἷς καθ' ἕνα if we take καθ', as is usually done, to be the contracted form of κατά, which must of course govern an accusative. Beza, Blackwall, and other critics, hold that καθ' stands for καὶ εἶτα abbreviated κᾆτα, καθ', meaning one *and then* another. See Mark, xiv. 19; John, viii. 9 [Wetstein on the former, Lampe on the latter], Apoc. xxi. 21; Parkhurst, *sub v.* εἷς, and Beelen's *Grammatica Græca* N. T. p. 258. As to the reading in *rec.* ὁ δὲ καθ' εἷς it seems (as Alf.) to have been introduced to make ὁ and εἷς agree in gender, though Fritzche, strangely misquoting all the MSS., is very positive in rejecting τὸ δὲ εἷς = "*as to what regards each one.*"

SECOND SUNDAY AFTER EPIPHANY.

Rom. xii. 6—16.

6. Habentes autem donationes secundum gratiam, quae data est nobis, differentes : sive prophetiam secundum rationem fidei,

7. Sive ministerium in ministrando, sive qui docet in doctrina,

8. Qui exhortatur in exhortando, qui tribuit in simplicitate, qui praeest in solicitudine, qui miseretur in hilaritate.

9. Dilectio sine simulatione. *Odientes malum, adhaerentes bono :

10. †Charitate fraternitatis invicem diligentes : Honore invicem praevenientes :

11. Solicitudine non pigri : Spiritu ferventes : Domino servientes :

12. Spe gaudentes : In tribulatione patientes : Orationi instantes :

13. Necessitatibus sanctorum communicantes : ‡Hospitalitatem sectantes.

14. Benedicite persequentibus vos : benedicite, et nolite maledicere.

15. Gaudere cum gaudentibus, flere cum flentibus :

16. Idipsum invicem sentientes : Non alta sapientes, sed humilibus consentientes. Nolite esse prudentes apud vosmetipsos.

* Amos, v. 15. † Eph. iv. 3. i Petr. ii. 17. ‡ Hebr. xiii. 2, 1. i Petr. iv. 9.

ROM. xii. 6—16.

6. Ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα.

ROM. xii. 6—16.

6. And having different gifts, according to the grace that is given

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XII. 6—16. Instruction on the proper use of each of the spiritual gifts—prophecy, ministry, &c. (vv. 6—8), followed by an exhortation to practise charity, hospitality, and other Christian duties (vv. 9—21).

Vv. 6—9 are closely connected with the preceding illustration. As in the natural body there are different members, which discharge different functions, so in the mystic body : let every mem-

Εἴτε προφητείαν κατὰ τὴν ἀναλογίαν us, either prophecy *to be used* ac-

ber then fill its appointed place. '*Having then*' (ἔχοντες δὲ) various gifts in the mystic body according to the grace and goodness of God, let each member faithfully discharge his own duties according to the measure of gifts received. This is the general principle which the Apostle begins to lay down, but before stating it fully, he passes abruptly to the application, for instead of "having gifts that vary according to God's favour, *let each member use his own gift discreetly*," he says: having various gifts according to the favour of God—if, for example, *one has* 'prophecy,' let him prophesy according to the analogy of faith. The sentences, generally taken to be elliptical, may be supplied thus: ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν (τις ἔχει) κατὰ τὴν ἀναλογίαν τῆς πίστεως (προφητευέτω); εἴτε διακονίαν, κ. τ. λ. "Having then gifts that vary according to the grace given to us—if *anyone has* prophecy, *let him prophesy* according to the analogy of faith; or if ministry, *let him minister* according to his gift; or if he teacheth, *let him teach* in doctrine; or if he exhorteth, *let him confine himself* to exhortation; he that giveth *by favour of God, let him give* in simplicity; he that ruleth, *let him rule* with zeal; he that showeth mercy, *let him show mercy* with cheerfulness. The ellipses are thus supplied throughout in italics. For the present I assume (see exposition further on) that each word taken singly is correctly rendered in the Rhem. which is far from being well or consistently punctuated (variously in different editions), and gives on the whole an imperfect idea of the sense. In interpreting the original, it is important to note the participle ἔχοντες without a definite verb, the accusatives προφητείαν and διακονίαν depending on some verb to be supplied, the transition from the abstract to the concrete ὁ διδάσκων, the omission of the connecting particle εἴτε before ὁ μεταδιδούς, ὁ προϊστάμενος, and ὁ ελεῶν, and of the art. before the last three nouns. Tol., à-Lap. (after them, many of the late German comm. Meyer, De Wette, Reiche—names I refer to chiefly to show that in this case, as well as in many others, opinions for which they get credit from English writers, are by no means new or unknown), deny that there is any ellipsis—ἔχοντες having here, as very often elsewhere, according to the Hebrew idiom the force of the finite verb—see Rom. vi. 6; xiii. 11; 2 Cor. i. 7, &c. To understand their view it is necessary to premise, that according to Toletus and à-Lap. *prophecy* and *ministry* were offices in the Church—that *to teach and exhort* belonged to the former, *to give, to rule*, and *to show mercy*, to the latter. The following paraphrase, without dwelling on each particular word, is taken from Tol.: "We have different gifts from God: we have power to instruct others (*prophecy*), in proportion to the insight vouchsafed to us of the heavenly mysteries (*according to the analogy of faith*); we minister

τῆς πίστεως. 7. Εἴτε διακονίαν, ἐν — cording to the rule of faith; 7.

unto others according to the grace of the ministry communicated to us; he that teaches has *the gift* of teaching; he that exhorts, the gift of exhortation; he that distributes the alms of the Church to the poor, has the gift of single-mindedness; he that has charge of others, has the gift of zeal; he that relieves the sick, has the gift of cheerfulness; *therefore* every member has for special offices special gifts, and should confine himself to those duties for which he has received these gifts (*charismata*) from God." Against this interpretation there is one great difficulty—the prevalent ἐν—ἐν τῇ διακονίᾳ, ἐν τῇ διδασκαλίᾳ, ἐν τῇ παρακλήσει, ἐν ἁπλότητι, &c.—much more easily explained with a verb understood. It by no means "deprives the passage of its aim" (Alf.), which is plainly that each member should fill its appointed place without pride or jealousy. Still I prefer the common exposition which supplies ἐχέτω, χρησάσθω, or a verb allied to each noun (προφητεία, προφητευέτω, and so in the similar ellipses).

χαρίσματα (variously rendered in Vulg. *donationes* here and ii Cor. i. 11, often *gratia* and *donum*, once *charismata*, i Cor. xiii. 31) are sometimes put (at least in the sing.) for the *grace* or *gift* of God, Rom. v. 15; vi. 23; but more generally for the *miraculous signs* which followed the descent of the Holy Spirit on the Apostles.

The first and most excellent of these signs was *prophecy*. Hence St. Paul speaks of it in the first place, not only here, but also i Cor. xii. 28, where he reckons it next the *Apostleship*. προφήτης does not mean merely one who foretels future events (from πρό, *before*, and φημί, to speak), but, like נָבִיא in O. T., a herald of God to proclaim His will with regard to the *past* and *present* as well as the future. To foretel the hidden future was the highest, at least the most striking exercise of prophetical power (hence perhaps the name in Greek); to make known the *secrets* of the past or present, to deliver inspired messages on any matter connected with the glory of God or the interests of religion, belonged also to the *prophet*: καλεῖ δὲ προφητείαν, οὐ μόνον τῶν ἐσομένων τὴν πρόγνωσιν, ἀλλὰ καὶ τῶν κεκρυμμένων τὴν γνῶσιν. We find the word used in both senses in the N. T. *passim*, Matt. x. 41; xiii. 57; Mark, vi. 6; Luke, vii. 26; John, i. 21, &c. The general diffusion of the "gift of prophecy" as foretold by Joel, ii. 28, 32 (see Acts, ii. 17, 18) was to be a special sign of God's mercy in the New Law, and hence 'prophets' and 'prophetesses' frequently appear revealing God's will to the primitive Church. Agabus signified by the spirit of prophecy that there should be a great famine over the whole world, which came to pass under Claudius, Acts, xi. 28. The four virgin daughters of Philip did prophesy, Acts, xx. By prophecy also, that is, by expounding the hidden meaning of Isaias and preaching Jesus, Philip himself converted the Eunuch to the faith, Acts, viii. 35; and it was a special duty of the

τῇ διακονίᾳ. Εἴτε ὁ διδάσκων, ἐν τῇ

Or ministry, in ministering; or he

prophet thus to teach and exhort, particularly by explaining the *prophetical* Scriptures. "He that prophesieth, speaketh to men unto edification, and exhortation, and comfort," i Cor. xiv. 5; and again, *ibid.* v. 31, "You may all prophesy one by one, that you may *all learn and all be exhorted.*" So too here, *teaching* and *exhorting* are spoken of immediately after 'prophecy,' and St. Peter, ii Ep. i. 20, warns his readers to bear in mind "that no prophecy of Scripture is made by private interpretation," that is, no *exposition* of Scripture which is truly *prophecy*, and merits the name, ever proceeds from man's private judgment, but always from the spirit of God (see Est. i Cor. xiv. 1; ii Pet. i. 20).

If, then, anyone has this gift of '*prophecy*' (knowledge of the *future*, of the *hidden sense* of Scripture, or of Christian duty and doctrine, given supernaturally, 'PROPHECY' in its widest acceptation) let him *prophesy* according *to the analogy of faith.*

The 'analogy of faith' is by some supposed to be identical with the measure of faith, v. 3. So Beelen, Alf., Bloomf., Olsh., &c. In this view a general rule, applicable to all gifts, and a rule already laid down as distinctly as here, would be repeated in connexion with prophecy, thus: If anyone has the gift of prophecy, let him use that gift discreetly according to the '*proportion*' (=measure, v. 3) of his gift, neither claiming to know more than has been vouchsafed to him, nor boasting over others, nor usurping their functions. This appears improbable, especially as in case of the other gifts a *proper* regulating principle is assigned *to each;* hence I much prefer the exposition of Est., á-Lap., Pic., Mart., Kenrick, al., who make the "analogy of faith"="this rule of faith," the received principles of faith and morals—by which *standard* the prophet must be guided in interpreting the word of God, and enforcing the truths of religion, if he would avoid fanaticism or error. "Speaking of prophesying, or expounding what is latent in divine truth, he (St. Paul) bids his brethren exercise the gift 'according to the *analogy* (or rule) of faith,' that is, so that the doctrine preached may correspond and fit in to what is already received. Thus you see, it is a great evidence of truth, in case of revealed teaching, that it is so consistent, that it hangs so together that one springs out of another, that each part requires and is required by the rest."—*Newman's Discourses to Mixed Congregations* (Disc. xviii. on the *Fitness of the Glories of Mary*).

7. *Or ministry*] διακονία rendered 'ministry' (Vulg. ministerium and in ministrando, the first signifying the office—the second, the discharge or exercise of that office), is sometimes applied to the ministry of the Church generally, or to particular offices, specially of deacons and deaconesses. Here it is to be understood, most probably in its widest sense, including therefore the different orders—bishops, priests, deacons, and even public

διδασκαλίᾳ. 8. Εἴτε ὁ παρακαλῶν, that teacheth, in teaching. 8. He that exhorteth, in exhorting; he

officers (*deaconesses*, appointed *not ordained*) in the Church for the relief of the temporal wants of the faithful. Let everyone that holds a place in the ministration of the Church, zealously discharge the duties of his office (occupy himself without reserve *in ministering*).

or he that teacheth,] *Teaching* and *exhortation* are by many (Tol., à-Lap., &c.) taken to be sub-divisions of the gift of prophecy—the prophet's duties being, as already stated, to *teach* and *exhort*. The passage just quoted from i Cor. xiv. 31, confirms this opinion. Est. however, maintains that the *prophets* and *teachers*=doctores, are always distinguished by St. Paul; thus, i Cor. xii. 28: "God hath set some in the Church, first, apostles; secondly, *prophets;* thirdly, *teachers.*" *Ibid.* v. 29: "Are all apostles? Are all *prophets?* Are all *teachers?*" And again, *ibid.* xiv.: "Unless I speak to you either in revelation, or in knowledge, or *in prophecy*, or *in doctrine.*" Comp. Ephes. iv. 11; Acts, xiii. 1. εἴτε added before ὁ διδάσκων and ὁ παρακαλῶν (see readings) is also a proof, that 'teaching' and 'exhorting' are distinct from 'prophecy' and 'ministration.' To explain i Cor. xiv. 31, we need but suppose that the 'prophet' had *generally* the spiritual gifts of teaching and exhorting—which, however, properly belonged to the 'teacher.' Admitting, then, a difference between the 'prophet' and 'teacher,' in what did it consist? 1° The 'prophet' spoke from *immediate inspiration;* the 'teacher' from inspiration, *aided* by natural acquirements—reading, study, &c., Alf. 2° The term διδάσκαλος= teacher, expresses the function of *regular teaching*, as distinct from the *inspired* preaching of the prophets.—Kenrick, Bloomf., Stuart, Stanley, on i Cor. xii. 29. 3° The 'prophet' answers to the *bishop*, the 'teacher' to the priest. Olsh. We must, I think, understand by teaching one of the spiritual *gifts*, of which 'prophecy,' 'teaching,' &c., are adduced as examples. The gift of 'teaching,' according to Est., is the power supernatural, not acquired, of communicating sacred truths in appropriate words. The prophet may know the deepest mysteries, and still fail in expounding them; the 'teacher' may *acquire his knowledge* by human means, but he imparts it to others by special aid from God.—He that teacheth, let him confine himself to the zealous discharge of his own office.

8. *He that exhorteth,*] The same variety of opinion prevails as to the meaning of this gift, and how it differs from 'teaching.' παρακαλέω and παράκλησις mean *exhorting, admonishing*, and *comforting, consoling.* Theophylact takes the words in the latter sense here, but most interpreters in the former. Est. limits 'exhortation' to *prayer* addressed to others to stimulate them to virtue; Bloomf., to *practical* instructions. Others make the exhortation an appeal to the *feelings* as opposed to the teaching which is designed to convince *the*

ἐν τῇ παρακλήσει· ὁ μεταδιδοὺς, ἐν ἁπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· that giveth, with simplicity; he that ruleth, with carefulness; he that

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understanding. The terms occur again in a different order, i Tim. iv. 13, where παρακ. is by many understood of *public*, and διδασκ. of private exhortations. We have no means of deciding which of these interpretations is the most probable. To *exhort* as well as to teach was sometimes at least given to the prophet, i Cor. xiv. 31.

he that giveth, in simplicity] Was this 'giving' in the exercise of public trust, or of private benevolence? If the former, we come back again to the duty of the deacon, who was appointed to watch over the daily ministrations to the poor (Acts, vi.); if the latter, the exercise of private charity is mixed up with the public offices of the Church.

Est., Pic., Dr. M'Evilly, al., apply this instruction to the public officers of the Church, who are exhorted to give to the poor with single purpose—not seeking applause of men, nor making exception of persons. Beelen, Kenrick, Bloomf., Alf., extend it to private individuals who give to the poor *of their own substance*: μεταδιδόναι, they contend, means to give away one's own; διαδιδόναι, 'to distribute' the property of others; besides, ἐλεῶν, "doing mercy," which follows, was not a public office; and the omission of the εἴτε before ὁ μεταδιδοὺς indicates a transition from *public* to *private* duties. These reasons against the common interpretation do not appear very conclusive: the distinction laid down between μεταδιδόναι and διαδιδόναι, may be fairly questioned: the first means to *give a share* of anything, the second properly to *make over* (even the whole of what is spoken of); both signify to *distribute*. It is more difficult to find a *private* duty corresponding with ὁ προϊστάμενος immediately following, than a public one agreeing with ὁ ἐλεῶν.—The omission of εἴτε is stranger with such a marked transition than without it. The key to the true interpretation is the purpose of St. Paul. He adduces these different employments as instances of *spiritual gifts* ('charismata'), and as such we must view them. 'Prophecy,' 'teaching,' 'exhortation,' &c., were clearly public *offices*: 'giving,' 'presiding,' 'showing mercy,' were so likewise. The 'giver' I take to be a person who had charge of the offerings for the poor—subordinate to the deacon, if not holding an entirely distinct office. He was to act with simplicity, that is, with singleness of purpose, excluding unfair preferences (*double*-dealing) and worldly motives. So ἁπλότης=*simplicity*, is usually explained—though some, particularly those who understand St. Paul to speak of private charity, render it 'liberality'—Let him that gives alms, give *liberally*—and this sense of ἁπλότης is sanctioned by classical and Scriptural usage, ii Cor. viii. 2, ix. ii. 13. "*It is not enough to give, we must give generously: the virgins had oil for their lamps, but since they had not enough they lost all favour.*" (St. Chrys. *in h. l.*, Hom. xxi.)

he that ruleth, with carefulness]

ὁ ἐλεῶν, ἐν ἱλαρότητι. 9. Ἡ ἀγάπη, ἀνυπόκριτος· ἀποστυγοῦντες τὸ πο-

sheweth mercy, with cheerfulness. 9. Let love be without dissimulation. Hating that which is evil,

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He that is placed to rule others, let him discharge his duty zealously. ὁ προϊστάμενος is not to be limited, or perhaps applied at all, to those that preside in the public offices of the Church, for then ὁ προϊσ. would be identical with διακον., "and it is hardly likely that the rulers of the Church, as such, would be introduced so low down in the list, or by so very general a term as this." (Alf.); nor to *presiding over a man's own household* (i Tim. iii. 4, 5, 12), because there is plainly here question of *charismata* and their proper use. As ὁ μεταδ. is subordinate to others in distributing charity, so ὁ προϊσ. may be subordinate also to all the ministers of the Church, and still vested with authority over others, perhaps as having the charge of strangers specially, or appointed to keep due order in the public assemblies of the faithful. See Est. on i Cor. xii.

he that sheweth mercy, with cheerfulness.] According to our view this instruction also regards public officers, but *what class?* Probably persons appointed to attend the sick, "for to this work of mercy, cheerfulness is peculiarly suited, that they, who are afflicted and saddened by disease, may be comforted by the cheerfulness and ready attention of those who minister to them." (Est.) It seems to us quite improbable that in this clause only, the Ap. speaks of every private individual who shows compassion to a brother. And it would be less necessary to insist that the acts of one who gives freely his money or his labour, should be also done in a cheerful spirit. Fritzsche comprises under ὁ ἐλεῶν those appointed to protect the injured, to assist the poor, to visit those in prison, &c., making it thus more comprehensive than ὁ μεταδιδοὺς.

9. *Let love be without dissimulation.*] Transition (marked by the subject, not by the expression), from the *charismata* to the virtues and principles that suit the Christian life. The first general exhortation is: Let your love (of God and your neighbour) be unfeigned. Perhaps the general ἀγάπη is chosen rather than φιλαδελφία (following) to include (implicitly) love in both its branches. Love your neighbour sincerely and from the heart, not by a mere outward profession of good-will. We are to supply ἔστω not ἐστιν (Olsh.); such an ellipsis may be also seen, Heb. xiii. 4, 5. For a like description of charity compare i Pet. i. 22: "with a brotherly love from a sincere heart" (φιλαδελφίαν ἀνυπόκριτον).

Hating that which is evil, cleaving to that which is good.] This clause explains *in what* and perhaps *for what* we are to love the neighbour. We must love him only in what is good, and only for a good purpose. Attachment to others because they are our accomplices in sin, or for any selfish mo-

νηρὸν, κολλώμενοι τῷ ἀγαθῷ. 10. Τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· τῇ τιμῇ* ἀλλήλους προηγούμενοι. 11. Τῇ σπουδῇ μὴ ὀκνηροί· τῷ πνεύ-

* ita cod. τιμ.

cleaving to that which is good. 10. Loving one another with the charity of brotherhood, with honour preventing one another. 11. In carefulness not slothful. In spirit

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tive, is most hateful to God. Supply ἦτε in these two members, as ἔστω in the preceding, and observe the neut. τὸ πονηρὸν, τῷ ἀγαθῷ: the Vulg. is ambiguous—it would be clearer thus "odientes id quod malum est," as in Rhemish vers. The verbs ἀποστ., κολλώμ. are very expressive—turning in horror from the evil, and firmly and closely united (*glued*) to the good. Cf. St. Chrysos. *in l.* καὶ ὄνκ εἶπεν ἀπεχόμενοι, ἀλλὰ μισοῦντες, καὶ οὐχ ἁπλῶς μισοῦντες, ἀλλὰ σφόδρα μισοῦντες; Thdrt. gives as equivalent, ἄγαν μισεῖν, Thlt. ἐκ ψυχῆς μισοῦντες. So too on κολλώμ. St. Chrys. says, οὐδὲ ἔχεσθε τῶν ἀγαθῶν, ἀλλὰ κολλᾶσθε.

10. *Loving one another with the charity of brotherhood,*] Render: in brotherly affection loving one another, or more literally from the Gr. "in brotherly love towards one another full of affection." τῇ φιλαδελφίᾳ is dat. of respect (*respectus*)=as regards brotherly love. The word brings out more distinctly than ἀγάπη the union of *brothers* in Christ. See ii Peter i. 7. φιλόστοργοι (adj. not part. as in Vulg.) expresses the tender affection of parents and children and of near relations. See Est. *in l.* who renders the Gr. exactly and forcibly: amore fraterno alius ad alium amanter affecti.

with honour preventing one another.] In regard to honour (the dat. of *respect* again like φιλαδ.) anticipating one another. Let each one strive as much as he can, to be the first to pay honour and respect to his brother. Some take the sense to be *esteeming others before us* in regard to honour, as being more deserving (Grot., Kopp.), but the strict meaning of προηγούμ. is *leading*, opposed to ἑπόμενοι, 'following;'—*leading* others, *anticipating* them, not *following* (so as to be only paying back, as it were, the respect they show you).

11. *In carefulness not slothful,*] "In zeal not slothful." What is the object of this zeal? (a) The neighbour's good, the love just spoken of, Est. (b) Our own temporal welfare="in business," Auth. Vers. (c) Zeal for God's glory, in which cause we are further instructed to be fervent, and to serve faithfully: "I am disposed to believe that the three members of this ver. regard one end—the *service of God*, on account of καὶ being added to the last member; *not tepid, but on the contrary fervent in the service of God*" (Beelen). This last view seems to be the true one, including, however, under σπουδή all manner of zeal for God's cause, and the propagation of the true faith.

In spirit fervent.] According to the interpretation of Est., this and the next clause explain how the love of the neighbour is to be car-

ματι ζέοντες· τῷ κυρίῳ δουλεύοντες. 12. Τῇ ἐλπίδι χαίροντες· τῇ θλείψει* ὑπομένοντες. 13. Τῇ προσευχῇ προσκαρτεροῦντες· ταῖς χρείαις τῶν

fervent. Serving the Lord. 12. Rejoicing in hope. Patient in tribulation. Instant in prayer. 13. Communicating to the necessities

* 2. m. θλιψ.

Lect. Var. 11. κυριῳ A B D³ E J—καιρῳ D¹ F G (see note).
13. χρειαις A B D³ E J—μνειαις D¹ F G.

ried out—that is, with much fervour, *as if serving God*, persuading yourselves that you do for HIM what you do for a brother. Taking the only other explanation which is probable, for surely we are not cautioned to be zealous and active in our *worldly* '*business*'—the sense is as explained before: Be ye zealous, not with an outward zeal, but fervent also in spirit (in the heart inwardly, and under the influence of the Holy Spirit of God) in the cause of God. Cp. Acts, xviii. 25.

Serving the Lord.] τῷ κυρίῳ δουλεύοντες is the true reading, not καιρῷ δουλεύοντες D F G Luth., Bez., Beng., Wetst., Reich., and at great length Fritzsche, who has collected all the arguments on this side. As the question is important only because it fixes the original text (always in S. S. a matter of the deepest moment) we shall merely quote for κυρ, all uncials but three, cursives generally, the Gr. Ff. Vulg. With καιρ. the sense seems to be: Trying to accommodate yourselves to the time—bearing patiently with the evils that are unavoidable, and happy that you can do even a moderate share of the good you desire to do. With κυρ. which we approve: show great zeal and fervour in the cause of the Gospel, remember the Master whom you serve, *Christ our Lord.* "Whatsoever you do, do it from *the heart* as to the Lord, and not to men: Knowing that you shall receive of the Lord the reward of inheritance. *Serve ye the Lord Christ.*" Col. iii. 23, 24.

12. *Rejoicing in hope.*] Rejoicing in the hope of future reward, and of a speedy and favourable change (Fritz.). The datives are not all explained on the same principle—the first—τῇ ἐλπίδι, is the *reason* or *ground* of joy; the second—τῇ θλίψει, is the *occasion* or *state* in which the endurance is tried; the third—τῇ προσευχῇ, the *state in which* also, or rather the *direction* to which earnest attention must be devoted.

Patient in tribulation.] Bearing patiently with affliction. *Hope* points to rewards in a future life; bear patiently then the crosses of this.

Instant in prayer.] Continuing instant in prayer—τῇ προσευχῇ προσκαρτεροῦντες. The verb προσκαρτερεῖν, *to apply perseveringly and vigorously to anything* (Cf. Acts, i. 14; vi. 4; Col. iv. 2), is generally used with a dat. of *thing* or *person.* A great support in affliction is prayer: "And will not God avenge his elect who cry to him, day and night." Luk. xviii. 7.

13. *Communicating to the necessities of the saints.*] Giving share of your property to relieve your distressed brethren. κοινων-

ἁγίων κοινωνοῦντες· τὴν φιλοξενίαν — of the saints. Pursuing hospitality.

οῦντες is making, as it were, your goods common to them—like the first believers 'who had all things common' (κοινὰ), Acts, ii. 44. χρείαι, *wants of the necessaries of life.* τῶν ἁγίων, *of the saints*, that is, of the faithful brethren, who are all by profession, many in fact, *saints*, and members of a society, that is ever holy. It is a Christian duty to relieve the wants of *all men*, but the *first* duty is to relieve *brethren*, specially then, as they were suffering more, being stripped of their goods, bound with chains, &c., for the faith. As to the reading μνείαις for χρείαις, which Mr. Alf. charitably believes could have been hardly an *accidental* corruption, being so plainly designed to countenance the honour paid *in commemoration of martyrs*, I must, in the first place, abridge the note of Est. "The Pseudo-Amb., Optat., Chrysol., and Gregory III. read *memoriis* for necessitatibus. St. Aug. alludes to the change, as does St. Hilary, and '*memoriis*' is the reading of the Ambrosian Missal at Milan. Pelagius and Sedulius explain both words in their commentaries, and Ruffinus says '*memoriis*' is more common in Latin MSS., though he prefers '*necessitatibus.*' Rightly; for if we except the Pseudo-Ambrose and Sedulius, all MSS. and all the comm. Gr. and Lat. of our Ep. read 'necessitatibus.' *I believe that the change was made on account of the similarity of* χρείαις *and* μνείαις." Est. quotes then in illustration Gal. vi. 6, 10; Phil. iv. 14; i Tim. vi. 18: Heb. xiii. 1; ii Cor. viii. ix; i Cor. xvi., "from which ch. alone, we may learn what it is to communicate to the wants of the saints." "Considering the character of MSS. F and G, fellow copies of the same original, and swarming with Itacisms, and with blunders of the scribes innumerable, I suspect that the reading did *not* arise from priestly roguery (*sic*), but simply from the error of the scribe, who read χρ. as μν., *the letters being often confounded*," Bloomf. "Correctores μνείαις fraudulenter in hunc locum invexisse, ut sacra in martyrum honorem instituta ab Apostolo commendarentur, non credo," Fritzsche, a thorough rationalist, whose single testimony should put the Anglican Dean to shame.

Pursuing hospitality.] "He did not say, *exercising* hospitality, but pursuing eagerly (διώκοντες), teaching us not to wait to be applied to by those in want, but to run after them and pursue them eagerly." (St. Chrys.) 'Hospitality,' 'love of strangers,' φιλοξενία, not keeping a luxurious table for friends, but providing a home for Christian brethren, specially when travelling, who would be otherwise exposed to dangerous intercourse with Pagans. Cf. Heb. xiii. 2; i Tim. iii. 2; Tit. i. 8. How much the virtue was practised among early Christians appears from the admissions of their bitterest enemies. See Julian, Ep. 49, and Lucian *de morte Peregrini*, ch. 16. The reader will study with profit the grand homily of St. Chrys. on this text. Alluding to the history of Abraham and Lot (referred to by St. Paul, Heb. xiii. 2), he says:

διώκοντες. 14. Εὐλογεῖτε τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ καταρᾶσθε. 15. Χαίρειν μετὰ χαιρόντων, κλαίειν

14. Bless them that persecute you: bless, and curse not. 15. Rejoice with them that rejoice, weep

Lect. Var. 14. After διωκοντας, *rec.* Lu., Alf., and others insert ὑμᾶς, omitted in B. Fisch. al. Lect. Var. 15. και before κλαιειν in A D^3 E J.

"Abraham ran to meet the stranger, and adored him. Not as we do when we see a stranger or poor man; we raise up our eyebrows, and do not think them worthy of being spoken to; and if softened after a thousand petitions, we tell our servants give them a few pence; we think all is right. Not so Abraham. He acted as suppliant and servant, although he knew not whom he was entertaining. We, although we receive Christ, are not still mild. He entreats, and supplicates, and adores: we insult those that come near us; he and his wife waited on the strangers: we wont employ our servants for the same purpose..... Do not pry into the life and conduct of those that ask your charity, for surely it betrays great want of taste to search curiously into a man's whole life in order to give him a morsel of bread. If he be a murderer, or a robber, or anything else, is he not still worthy of getting a bit of bread or a few pence? Your Lord makes the sun rise on him, and you think him unworthy of daily bread. I will add: if you knew that poor man to be guilty of a thousand crimes, yet you are the servant of Him who was crucified for him. Don't tell me he is a murderer; even so, you are the disciple of Him who said on the cross: 'Father, forgive them for they know not what they do.' If he thought to take away your own life, did not Christ kiss him who came to betray him?" The whole homily is peculiarly suited to our times, when a callous relegation to the workhouse is the usual reply to the appeal of the poor.

14. *Bless them that persecute you*:] The Ap. alludes most probably to the Sermon on the Mount, Matt. v. 44: "Pray for them that persecute and calumniate you." "It is the Lord's law, for this precept He gave to His holy Apostles."—Thdrt. Like references to the Sermon on the Mount have been noticed elsewhere—i Cor. vii. 10; James, iv. 9; v. 12; i Pet. iii. 9, &c. The sense here is—Pray all manner of blessings for them that persecute you for Christ's sake. The Christian's duty 'διώκοντες' in ver. preceding, perhaps suggested how to treat τοὺς 'διώκοντας' ὑμᾶς, *those that persecuted them.*

bless and curse not.] Emphatic repetition of the solemn warning: Yes, bless them, and do not by any means pray that evil may befall them. ἀρᾶσθαι, *to pray*, and a priest, ἀρητήρ in Homer: in later writers it means to pray evil, to curse, and καταρᾶσθαι is always used in this sense. Volcken, on Luk. vi. 28, quoted by Beelen.

15. *Rejoice with them that rejoice, weep with them that weep.*] The infinitives χαίρειν, κλαίειν, are here used as imperatives to express what *ought* to take place. Donald-

μετὰ κλαιόντων. 16. Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι·* μὴ γείνεσθε† φρόνιμοι παρ' ἑαυτοῖς.

with them that weep. 16. Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits.

* 1. m. γαμ. † 2. m. γιν.

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son's Gr. Gr. p. 526. We must regard our brother's joys and sorrows as our own, and sympathize with him.

16. *Being of one mind one towards another.*] Feeling the same spirit one towards another, showing the same condescension, the same modest bearing, the same love, in which others act towards you. The Ap. assumes that good feeling towards one another generally prevails, and calls on each individual to come up to that standard. Compare i Pet. i. 22, where the sanctity to which the readers are exhorted, is in like manner assumed as a fact.

We thus take τὸ αὐτὸ to be '*the same*' ye all know to exist. Origen (quoted by Mart.) explains τὸ αὐτὸ, *the same for others as for yourselves*: "*Think the same* of others as of yourselves, wish them the same blessings, the same respect, &c., not *thinking yourselves above them*, &c."

Not minding high things, but consenting to the humble.] Not *relishing*, not ambitioning high honours, but content with a low and humble place. φρονοῦντες, *relishing*, and therefore longing to gain high positions; συναπαγόμενοι (Mid.), bringing yourselves together with others to the same level with them, far from seeking to be raised above them. τοῖς ταπεινοῖς is most probably *neuter* not *masc.*, as in Auth., vers.: "condescend to men of low estate," which the antithesis to ὑψηλὰ naturally excludes. Alf. and Bloomf. support the *masc.* rendering on contextual grounds, but they refute themselves when treating i Cor. ii. 13, πνευματικοῖς πνευματικὰ, a construction perfectly parallel. It must be admitted, however, that some Gr. Ff. did not attach the same weight to antithesis and other grammatical niceties as modern critics.

THIRD SUNDAY AFTER EPIPHANY.

Rom. xii. 16—21.

16. Idipsum invicem sentientes : Non alta sapientes, sed humilibus consentientes. Nolite esse prudentes apud vosmetipsos :

17. Nulli malum pro malo reddentes : *providentes bona non tantum coram Deo, sed etiam coram omnibus hominibus.

18. †Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes :

19. ‡Non vosmetipsos defendentes charissimi, sed date locum irae, scriptum est enim : §Mihi vindicta : ego retribuam, dicit Dominus.

20. ‖Sed si esurierit inimicus tuus, ciba illum : si sitit, potum da illi : hoc enim faciens, carbones ignis congeres super caput eius.

21. Noli vinci a malo, sed vince in bono malum.

* ii. Cor. viii. 21. † Heb. xii. 14. ‡ Eccli. xxviii. 1, 2, 3. Matt. v. 39. § Deut. xxxii. 35. Heb. x. 30. ‖ Prov. xxv. 21.

ROM. xii. 16—21.

16. Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι·* μὴ γίνεσθε† φρόνιμοι παρ' ἑαυτοῖς.

* 1. m. γαμ. † 2 m. γιν.

ROM. xii. 16—21.

16. Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own con-

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Be not wise, &c.] This Ep. is intimately connected with last Sunday's, and closes the moral exhortations which began at verse 9. The subject here is charity, peace, and forgiveness of injuries. As the words "Be not wise" only belong to this Ep., this last clause would appear to be regarded as the beginning of a new sentence—not the conclusion of the preceding. But φρόνιμοι in connexion with φρονοῦντες occurring *twice* just before, is against this. Hence it is better take μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς, as indicating the great source of contempt of others—*too high an opinion of ourselves* (from whatever cause it may spring). Be not wise in your conceited opinion, for thus you will not despise others. You should make their wants and feelings your own—thinking humbly and modestly of yourselves (cp.

17. Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων. 18. Εἰ δυνατὸν τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. 19. Μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί· ἀλλὰ δότε τόπον

ceits. 17. To no man rendering evil for evil. Providing good things not only in the sight of God, but also in the sight of all men. 18. If it be possible, as much as is in you, having peace with all men. 19. Not revenging yourselves, my dear-

Lect. Var. 17. καλα ενωπιον του Θεου και ενωπιον των ανθρωπων. A² Ln. ου μονον ενωπιον του θ. αλλα και. F. G.

Prov. iii. 7: "Be not wise in thy own conceit"). Some commentators explain this phrase of those who *think* themselves wise, who are wise in *their own conceit*, not so in truth; others, of those who rely too much on their own judgment, not heeding or seeking counsel; others, of those who turn everything to their own account; others, in fine, of those who trust to human prudence, and neglect the ways of God. The *self-wise*, it seems to us, are those who, thinking too much of themselves (from one cause or another), despise their brethren.

17. *To no man*] Neither to Jew or Gentile, much less to a brother, rendering evil for evil.

rendering evil for evil.] ἀποδιδόντες is "giving out from" that is, from the evil done us, which is, as it were, treasured up in order to be paid back in due time. The duty of forgiveness of injuries was little thought of by the Pagans, who saluted only their brethren (Matt. v. 47), and by the Jews, though clearly commanded in their law, who sought an eye for an eye and a tooth for a tooth (*ib.* v. 38); this universal love even of enemies, in its fulness and perfection, is specially the law of Christ, Matt. v. 44; i Thess. v. 15; i Pet. iii. 9.

Providing] The words (in Vulg.) "not only in the sight of God, but also"—οὐ μόνον ἐνώπιον τοῦ Θεοῦ, ἀλλὰ και, found only in F G against B D³ E J, and most Greek Ff., are probably suggested by Prov. iii. 4, taken from ii Cor. viii. 21. The addition might perhaps seem less objectionable, as guarding against a false interpretation of the Apostle's words, as if he encouraged to seek *mere* human applause. But the sense is plain without such restriction. Far from seeking revenge we must provide all the good we can before Jews and Gentiles, who will judge of our religious principles by our conduct.

18. *If it be possible*] Erasmus (not seeing how this condition differs from the following) connects with the preceding without reason, for it is surely *possible* to do always what has been hitherto required, that is, to *aim at* good in all our acts and *before all men*. The meaning is: If it be possible—at least *as far as you are concerned* (τὸ ἐξ ὑμῶν) be at peace with all. It is not always possible on account of the wickedness of others to be at peace with them, but *we* must do *all we can* for that end.

19. *Not revenging ourselves,*] ἐκδικοῦντες is rather *ulciscentes* than

τῇ ὀργῇ· γέγραπται γάρ· "ἐμοὶ ἐκ- ly beloved; but give place unto

defendentes (Vulg.), though 'defendo' means also *to revenge* in later Latin classics, and frequently in Vulg. and ecclesiastical writers—see Judith i. 12; ix. 2; S. Cyp. *de Patientia;* Tertul. lib. ii. *cont. Marc.*, and Est. *in l.* Toletus makes this clause ('not revenging yourselves') different from that in v. 17 ('To no man rendering evil for evil'). There is a gradation, he says, in the words of the Ap., for first he tells us "bless them that persecute us" (v. 14), worse enemies still than persecutors are those who deprive us of our goods and possessions—to them we must "not render evil for evil" (v. 17), but our *worst* enemies are those who rob us of name, and assail our *honour;* even from them let us not seek revenge (v. 19). But there is no sufficient reason for limiting the last instruction to injury in our good name and character. It points rather to the motive that more generally influences men in denying forgiveness to others—namely, the desire of revenge. A common and wicked saying is "revenge is sweet." The Ap. guards us specially against this corrupt inclination. Hence the sense is: If you suffer injury from others, don't cherish ill will:—do not revenge *yourselves* by seeking redress for the wrong done you. There is question plainly of private wrong, not of injury to the public weal—which it may be often our duty to punish with severity. The judge who punishes a criminal does not avenge *himself* on the wrong done *himself.*

my dearly beloved,] "To move them more effectually to forbearance, the Ap. uses this tender address." (Est.)

but give place unto wrath,] (*a*) But give place to the wrath of God, who will not fail to punish the evil-doer. (SS. Chrys., Thomas, Est., Beel., Whitby). (*b*) But give place *and yield* to the anger of him that injures thee—for thus shalt thou subdue him more effectually than by seeking revenge (St. Basil, à-Lap., Peq.). (*c*) But give place and room to thy own anger to subside (Reiche, al.). In favour of (*a*), it is urged that the contrast with ἐκδικοῦντες preceding—and ἐκδίκησις following—requires this meaning (*Don't seek revenge, leave all punishment in the hands of a just God*); that the citation from Deut. xxxii. 35 must be applied here for the same purpose for which it was first uttered—to comfort God's people in their struggle against the evil designs of their enemies; that 'WRATH' means according to Scriptural usage the wrath of God, Rom. v. 9; i Thess. i. 10; and that, finally, the sentiment itself—leave the due punishment of those who oppress thee to God's vengeance—is one often set forth in Holy Writ. Yet we prefer (*b*), because the motive of conduct is thus more Christian, and less liable to abuse, and this meaning is not at all excluded by the context: Yield to the angry man—neither contradict, nor provoke him, and if needs be, fly from him: "I say to you *not* to resist evil: but if one strike thee on thy right cheek, turn to him also the other"—Matt. v. 39; for thus will

δίκησις· ἐγὼ ἀνταποδώσω, λέγει κύριος." 20. Ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ,

wrath, for it is written: *Revenge to me; I will repay*, saith the Lord. 20. But *if thy enemy be hungry,*

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his anger be more readily appeased. By seeking revenge (see following) you would only usurp the authority of God, to whom is reserved retributive justice.

for it is written:] Deut. xxxii. 35, where the Heb. is לִי נָקָם וְשִׁלֵּם *to me is revenge and requital*—which St. Paul follows more closely than the LXX: ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω, *in the day of revenge I will requite*. ("It is very remarkable that in Heb. x. 30 the citation is made in the same words." Alf.). According to the first interpretation of "give place unto wrath," the sense is obvious: Leave the punishment of thy enemy in the hands of God: He has promised to requite the evil doer. According to the second the connexion is: Don't seek revenge, rather yield to the wrath of thy oppressor; in any case by seeking to punish him you only usurp the authority of God, to whom, according to the Scriptures, belongs the right of avenging injustice. When judges punish malefactors, they act as ministers of God. No private individual is authorized by God to seek revenge.

20. *But if thy enemy*, &c.] 'But' ἀλλά, omitted in D^1 F G, inserted in A B, Vulgate, &c. Some MSS. omit οὖν also, for which we have no particle of inference (*ergo*) in Vulg. The reading is thus very doubtful: ἀλλὰ ἐὰν οὖν, or ἐὰν οὖν, or ἐὰν simply: the sense is not however changed: far from seeking private revenge, do all manner of good to the enemy (*meat* and *drink* being put for benefits of every kind).

The citation is from Prov. xxv. 21, 22, where the Heb. may be rendered thus literally: "If thy enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals upon his head, and the Lord will repay thee."

The Scriptural expression "heap coals of fire" means to cause intense pain, or inflict grievous punishment; thus, Psalms cxxxix. 11, "Burning coals shall fall upon them;" and Psalms, xvii., "coals of fire" as symbols of vengeance are mentioned repeatedly. See also iv Esdras, xvi. 54, which, though apochryphal, illustrates the text before us.

Do these "coals of fire" mean the divine vengeance, as if the sense were: Don't seek revenge, rather treat your enemies kindly; for thus will your kindness only provoke the more the indignation of God against them? "It is by no means," says Est., who maintains this opinion with S. Chrys., Thdrt., &c., "forbidden to the just in the Scriptures to seek and desire vengeance from God against those who oppress them, and to rejoice at the accomplishment of divine justice, for '*the just shall rejoice when he shall see the revenge*' (Ps. lvii. 11). And to the same effect might be quoted many other passages, in the Psalms and elsewhere, imploring the judgment of God against the wicked; consider the words of our Lord Himself in the Gospel: '*And will not*

πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τῆς κε-

give him to eat: if he thirst, give him drink. For, doing this, thou

Lect. Var. 20. εαν ουν D³ E J ; ουν D¹ F G ; αλλα εαν A B. επι της κεφαλης B alone, al. επι την κεφαλην.

God,' He says, *'revenge his elect who cry to him day and night,'* Lu. xviii. 7. A cry of this kind we also read of in the Apoc. vi. 10, *'How long, O Lord, dost thou not judge and revenge our blood on them that dwell on the earth?'* " Est. goes on then to show that the commentators who agree with him by no means recommend us to act kindly towards others, in order that they may be punished by God, for this would be a bad motive; but that we are to do good even to our enemies, who will not, because of our kindness, escape the judgment of God; on the contrary, by persevering in evil, they will only bring heavier judgments on themselves — not being moved to forgiveness even by our kindness and charity. "The kindness we render, if it do not mollify our enemies, will cause the wrath of God to wax hot against them" (Whitby). But this motive, if not against the law of charity, is certainly one that could hardly be recommended to men generally.

Hence we prefer understanding the phrase in a good sense: You will by your unmerited kindness put him to burning shame, and force him to confess his guilt; your repeated acts of kindness shall cover him with confusion, so that he will seek forgiveness of you and of God. "You will heap coals of fire on his head, not for his curse and condemnation, as many interpreters suppose, but for his correction and repentance; so that overcome by benefits, burned by the fire of charity, he may cease to be an enemy."— (St. Jerome quoted by Est.) "It often happens that the fierce and savage spirit of the enemy, seeing our kindness, our meekness, our tender affections and our piety, understanding our zeal, our compunction of heart, is appeased, and thus a fire is kindled within him that pains and burns his guilty conscience; these are the coals that are heaped on his head by our work of mercy and piety." (Origen quoted by Beelen.) The "burning shame" which the enemy is put to, is not to be, even according to this view, our final motive, but the sorrow that flows from it. à-Lap., Peq., Mart., Velas., Sanch. on Prov., understand by the "coals of fire" our acts of love towards the enemy, which must sooner or later inflame him with love towards us. "Give thy enemy meat and drink, heap all manner of benefits on him, and he will be, as it were, set on fire with the love of thee, whom he hitherto hated" (à-Lap.); "Thy kind acts will be like burning coals, with which thou shalt encompass thy enemy from head to foot, in order to set his heart on fire with love" (Peq.). The greatest difficulty against this last view, which certainly accords well with the spirit of charity, is the Scriptural idiom by which "coals of fire" are at least generally put for "severe punishments."

φαλῆς αὐτοῦ. 21. Μὴ νεικῶ* ὑπὸ τοῦ κακοῦ· ἀλλὰ νείκα ἐν τῷ ἀγαθῷ τὸ κακόν.

shalt heap coals of fire upon his head. 21. Be not overcome by evil, but overcome evil by good.

* 2. m. νικ. Sic et mox.

21. *Be not overcome by evil,*] Be not overcome by *the evil* (τὸ κακόν) done you by your enemy—as you would be by seeking revenge, but overcome the evil he does you by acts of kindness.

This is the only true Christian revenge. By seeking for any other you are overcome by that evil for which you demand redress. This last clause, Est. himself admits, is strongly in favour of the second interpretation given of the preceding words: Bestow all kinds of benefits on thy enemy, heap kindness on him, and thus thou shalt overcome evil by good. "To overcome by evil is Satan's law; and therefore in the Olympic games consecrated to him, the prize-fighters thus conquer. But in Christ's stadium the prize is not awarded according to this law; on the contrary, it is ordained that he who is stricken shall receive the crown, not he who strikes. In His stadium all the rules of the Olympic contests are reversed, so that we wonder not less at the victory itself, than at the manner in which it is achieved. For the very things that cause defeat elsewhere, bring victory here: here is the power of God manifest, the stadium is heaven, and the spectators are angels. I see ye are now warmed, and softened as wax; but when ye leave this church, ye will forget my words. I am pained at this thought, because we do not practise our good resolutions, whence we may derive the greatest gain. If we are meek, we cannot be defeated; no man, great or small, can hurt us.....In proof of my words, I can bring him to witness who was first killed by his brother's hand; he departed to a tranquil haven, and gained immortal glory, whilst his murderer led a life more miserable than the most painful death, weeping and trembling, and bearing about in his body the evidence of his guilt." (St. Chrys. Hom. xxiii. p. 754.)

FOURTH SUNDAY AFTER EPIPHANY.

Rom. xiii. 8—10.

8. Nemini quidquam debeatis : nisi ut invicem diligatis: qui enim diligit proximum, legem implevit.

9. Nam : *Non adulterabis : Non occides : Non furaberis : Non falsum testimonium dices : Non concupisces : et si quod est aliud mandatum, in hoc verbo instauratur : †Diliges proximum tuum sicut teipsum.

10. Dilectio proximi malum non operatur. Plenitudo ergo legis est dilectio.

* Exod. xx. 14. Deut. v. 18. † Lev. ix. 18. Matt. xxii. 39. Marc. xii. 31. Gal. v. 14. Iac. ii. 8.

ROM. xiii. 8—10.

8. Μηδενὶ μηδὲν ὀφείλετε*, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκεν. 9. Τὸ

* 1. οφειλειτε.

ROM. xiii. 8—10.

8. Owe no man anything, but to love one another. For he that loveth his neighbour hath fulfilled the law.

EXHORTATION TO BROTHERLY LOVE, as comprising all the other precepts, and fulfilling the law.

XIII. 8. *Owe no man anything, but to love one another.*] St. Paul had instructed the faithful at Rome to pay all men their *dues* (*πᾶσιν τὰς ὀφειλάς*). This last word calls up a *debt* (*ὀφειλὴ*) which they could never pay off fully—the debt of love towards one another. Hence he adds: Owe *no man* anything but that debt which can never be cleared off, which binds you in time and eternity—the love of one another. "Semper autem debeo charitatem, quae sola, etiam reddita, semper detinet debitorem. Redditur enim cum impenditur, debetur etiamsi reddita fuerit, quia nullum est tempus quando impendenda jam non sit" (St. Aug., tom., ii. Ep. cxcii. ad Cœles.). *ὀφείλετε* is certainly imperative, not indicative, which would be *οὐδενὶ οὐδὲν ὀφείλετε, nemini quidquam debetis;* the context shows this more clearly still, for St. Paul after saying (vv. 1—7) that they owed obedience, tribute, fear, &c., could not consistently now assert, "You owe nothing but love."

For he that loveth his neighbour, hath fulfilled the law.] Reason for complying with the law of love : *for* he that loves his neighbour, hath fulfilled the whole law.

τὸν ἕτερον (the same with *πλησίον*, vv. 9, 10), "omnis *alter* homo," "*every other person*," without exception, friend or enemy, Jew or Gentile. He that loveth his neighbour hath fulfilled the whole Mosaic law *as far as it regards the neighbour*, or the part of the Decalogue

γάρ· οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ 9. For *Thou shalt not commit*

contained in the second table. So Cajetan, à-Lap., Beelen, al.&c., who hold that St. Paul is clearly speaking of what we owe to *man*, not of what we owe to God; and this is further plain from the reasoning in the next verse, where only the commandments regarding the neighbour are cited. As love of the neighbour precludes every form of injury to him, in person, property, or character, he that loves the neighbour clearly fulfils the commandments that forbid such injury, "quatenus nempe Mosis lex ne injuriam alteri referamus, interdicit." Fritzs., excluding even the 4th precept as being *positive*. There is a higher sense in which he that loves his neighbour may be said to fulfil the whole divine law—no one loves his neighbour truly unless he loves him in God and for God. Therefore the love of the neighbour pre-supposes the love of God, for whose sake we love the neighbour. But "*on these two commandments dependeth the whole law and the prophets*" (Matt. xxii. 40). Again: "We must love the neighbour as ourselves; but no one loves himself as he ought, unless he loves his own 'summum bonum,' which is God, in the way He ought to be loved, that is above all things" (Est., see also Mald. on Matt. xix. 18). In this sense it may be said that *the love of God* should be set forth as the great means of fulfilling the whole law. So it often is; but to love the neighbour is easier than to love God: "For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not" (i John, iv. 20.) Hence the sacred writers more usually propose to us that which is less difficult in the first place—namely the love of the neighbour. *νόμος* even without art. here, is as often elsewhere the Mosaic law (cp. ii. 12, 23; iii. 31; iv. 13; Gal. ii. 21).

The past *πεπλήρωκε* is variously explained: 1° By this act of love he has so far fulfilled the law. 2° He is sure to fulfil the law (the past for the certain future, as commonly in the Prophets). 3° The past tense "rightly; for he that loves his neighbour, by the very fact of loving, has already fulfilled the law; for whilst he loves his neighbour, he has not killed him, he has not robbed him, nor done him any other injury" (Beelen). 4° "He has fulfilled the law *after* making the act of love, or the *past* may be used for the present—*he does* fulfil the law" (Est.). All these different shades of meaning may be fairly included in the Apostle's words, which imply that the man who loves his neighbour, has done (and does always) what the law requires. How beautiful is that story recorded by St. Jerome of the Beloved Disciple, St. John:—Beatus Joannes Evangelista cum Ephesi moraretur usque ad ultimam senectam, et vix inter discipulorum manus ad ecclesiam differretur, nec posset in plura vocem verba contexere, nihil aliud per singulos solebat verba proferre collectas, nisi hoc: Filioli, diligite alterutrum. Tandem discipuli et fratres qui aderant, taedio affecti, quod eadem semper audirent, dixerunt: Magister, quare semper hoc loqueris? Qui respon-

κλέψεις, † οὐ ψευδομαρτυρήσεις † οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολὴ,

adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet:

Lect. Var. 9. *ου ψευδομαρτυρησεις* is inserted after *κλεψεις* by Chrys., Œcum., Ruf., *Vulg. rec.* but is probably an emendation: see note.

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dit dignam Joanne sententiam; Quia praeceptum Domini est, et si solum fiat, sufficit. (St. Hieron. Oper. tom. vii. p. 433, in Ep. ad Gal. cap. vi. v. 10.)

9. *For*: *Thou shalt not commit adultery.*] Proof that he who loves his neighbour fulfils the law: *For* the commandments: *Thou shalt not commit adultery; Thou shalt not kill,* &c., and all others regarding the neighbours are comprised in that one word, *Thou shalt love the neighbour as thyself.*

Observe the Greek idiom *τὸ γαρ· οὐ μοιχεύσεις, κ.τ.λ.* where *τὸ* has for its subject the categorical sentence *οὐ μοιχεύσεις*; and see for like usage Luke, ix. 46; xxii. 2; i Cor. iv. 6; i Thess. iv. 1, &c. See Donaldson's Gr. Gr. n. 400. Hence we must not supply *τὸ γὰρ γεγραμμένον*, or any such clause. "Thou shalt not commit adultery," the 6th precept is cited before the 5th "Thou shalt not kill." Why? The best answer is, we think, because the Ap. did not propose to himself to name all the precepts, nor to follow any particular order in quoting them. See the same order as here, in St. Luke, xviii. 20, and a different one in Matt. xix. 18. The MSS. vary in Mar. x. 19, and, indeed to some extent, in almost all those passages of N. T. where the commandments are cited, and even in the MSS. of the Septuagint, Exod. xx. 23, Deut. v. 17, which contain the fullest record of the exact words of the Decalogue. This variety of reading may spring from the like ending in the different clauses (*ὁμοιοτέλευτον*) both in LXX and N. T.: *οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις.* Est. conjectures that the 6th precept is put first in order to direct special attention to that law which was so little thought of in the luxurious capital of the world. Meyer ascribes the change to the feeling of the Jewish doctors, who regarded adultery as more grievous than murder, and with whose teaching St. Paul was imbued! Such is rationalism.

Thou shalt not bear false witness.] *οὐ ψευδομαρτυρήσεις*, not read in A B D E F G Vet. It. St. Jerome, iv. 2, in Ep. ad Gal., St. Ambr., in Ps. 118, St. Aug. and most. Gr. and Lat. Ff., may be added as a correction from the Decalogue in Exod. xx., Deut. v.; read in Vulg., St. Chrys., Œcum., Ruf., &c. The precept, negative in terms like all the others in the Decalogue except 3rd and 4th, primarily and formally forbids false witness against the neighbour in judicial causes. But as the *motive* of this prohibition is the injury done the neighbour's *character, reputation,* or *honour* (false swearing is often the cause of other wrongs, murder, robbery, &c.—we consider in this commandment its *distinctive malice*), it for-

ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυ-

and if there be any other commandment, it is comprised in this word, *Thou shalt love thy neighbour as*

Lect. Var. 9. εν τω (before αγαπησεις) om. B F G *Vulg.* is found in many cursives and approved without reason by Tisch., Alf., Fritz, against Ln.

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bids *like injuries* (to reputation and honour) *in all cases.* As the 7th commandment forbids formally *stealth*, and under that, every kind of injury to the neighbour's *goods*, so the eighth commandment formally forbids false witness, but under that, every kind of injury to the neighbour's *good name* and *honour*. It forbids thus rash judgments, false suspicions, lies, detraction, slander, tale-bearing, publishing secret faults, affronts, insults by word or act, or hurtful jest, or ridicule: "This commandment is very frequently violated by authors; a lie or a slander is far worse when printed, than when only spoken; and religious controversy is too often disgraced by the most abominable calumnies." (Scott on Exod. xx.)

and if there be any other commandment,] Expresses no doubt, for surely St. Paul, brought up at the feet of Gamaliel, knew well the law of Moses: the sense is, "And every other commandment there may be respecting the neighbour."

it is comprised in this word,] ἀνακεφαλαιοῦται, 'instauratur' Vulg. 'is renewed' means properly 'is summed up,' 'reduced to one head.' Cp. Quintil. *Instit. Orator.* L, vi., cap. 1, "ἀνακεφαλαιώσις rerum repetitio.....et quod Graeco verbo patet, decurrendum quam brevissime *per capita*." St. Chrys.: οὐκ εἶπε, πληροῦται ἁπλῶς, ἀλλ' ἀνακεφαλαιοῦται· τουτέστι, συντόμως καὶ ἐν βραχεῖ τὸ πᾶν ἀπαρτίζεται τῶν ἐντολῶν τὸ ἔργον· καὶ γὰρ ἀρχὴ καὶ τέλος τῆς ἀρετῆς ἡ ἀγάπη· ταύτην ἔχει ῥίζαν, ταύτην ὑπόθεσιν, ταύτην κορυφήν.

Thou shalt love thy neighbour as thyself.] Love of the neighbour is frequently commanded in the SS., perhaps *most expressly* by our B. Lord in answering the doctor of the law, who "asked him, tempting him: Master, which is the great commandment in the law? Jesus said to him: *Thou shalt love the Lord thy God.....* This is the greatest and first commandment. And the second is like to this: *Thou shalt love thy neighbour as thyself.*" Matt. xxii. 35—39. It is a *positive* precept, and thus obliges us to wish our neighbour well, and to help him, in his need, by spiritual and temporal aid: it is also a *negative* precept, and thus excludes unkind thoughts and feelings towards him, and every injury to his life, character, and goods. This precept binds us to love the neighbour truly and sincerely, and to relieve his spiritual and corporal wants; it forbids ill will, and all outward injury to him. 1° No Christian fulfils this duty, who merely shows outward signs of good-will, salutes those that salute him, gives alms to the poor, perhaps from vanity; it is further required to love the neighbour with a heart-felt love, for thus it is that each one loves *himself*. *When*

τόν. 10. Ἡ ἀγάπη τῷ πλησίον κακὸν *thyself.* 10. The love of our neigh-

Lect. Var. 10. τω πλησιον—του πλησ. *Vulg.* Cyr. Ruf. Complut.

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are we bound to love the neighbour thus? Behold the rule laid down by St. Peter in his first Ep. iv. 8: "Before all things have a *constant* mutual charity"; that is, make these acts of love so often that they will seem to be *a constant* unceasing exercise; say with fervour at your morning and evening devotions the Lord's Prayer (*Oratio Fraterna*, St. Aug.), for that is a petition to God for all necessaries of soul and body for yourself and for the neighbour. When tempted to hate any one, pray that God may bless him, that you and he may be united in heaven; if you have offended a brother, or indulged ill-will, be at once reconciled to him by an act of love; and when you relieve his wants, do it from the heart, else your kindness and your alms will be but the tribute of hypocrisy to virtue. 2° Love of the neighbour also requires that we give him aid in his spiritual and temporal wants; for we are commanded to rebuke the brother that offends; and it is written "if a brother or sister be naked, and want daily food; and one of you say to them: go in peace, be you warmed and filled; yet give them not these things that are necessary for the body what shall it profit." James, ii. 15, 16. If we know that a brother has fallen, or is in danger of falling into grievous sin, and feel we may save his soul by a timely warning without much risk on our part, how can we love him if we refrain to speak in the time of salvation? Ecclesûs, iv. 28. If again we see him perishing from hunger, or in great want, or begging his bread from door to door, and we refuse to help him, though God has blessed us with the means of relief, where is our charity? "Son, defraud not the poor of alms, and turn not away thy eyes from the poor. Despise not the hungry soul: and provoke not the poor in his want. Afflict not the heart of the needy, and defer not to give to him that is in distress. Reject not the petition of the afflicted; and turn not away thy face from the needy. Turn not away thy eyes from the poor for fear of anger; and leave not to them that ask of thee to curse thee behind thy back. For the prayer of him that curseth thee in the bitterness of soul, shall be heard: for He that made him will hear him." Ecclûs. iv. 1—6. 3° Love of the neighbour forbids ill-will, and every outward manifestation of it. Hence they act very uncharitably who do not ask forgiveness of those whom they have wantonly offended; who exclude their enemies from a share in their prayers, refuse to salute them, or be reconciled to them. 4° Love of the neighbour forbids injury to the person, character, and property of the neighbour. See the second table of the law.

Who is THE NEIGHBOUR? Every creature capable of knowing and enjoying God, the angels and saints in heaven, and men on earth, even those that hate, persecute, and calumniate us. None are excluded—but Satan, his hosts, and the damned spirits, who are no longer capable of

οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

bour worketh no evil. Love therefore is the fulfilling of the law.

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loving God with us. *We must love the neighbour* AS OURSELVES. Not *as much as ourselves;* for well ordered charity requires that we love ourselves in the first place after God; and indeed as love towards ourselves is the model for the love of our neighbour, the form of expression implies that love of ourselves is and ought to be stronger than love of the neighbour. The Wise Man asks (Ecclesûs, xiv. 5): "He that is evil to himself, to whom will he be good?" and St. Aug. lib. i. ch. 20, de Civitate Dei, observes that the proper measure of our love of others is to be sought in our love of ourselves—"*Regulam diligendi proximum a semetipso dilector accipit.*" ὡς, 'as,' here and often elsewhere does not signify 'equality' in every respect, but only 'likeness' such as the nature of the case permits. Cf. Matt. v. 48; Joh. xiii. 34. St. Aug. explains ὡς, 'as,' of a *like object,* that we should wish the same blessings to others we desire for ourselves: "Ut quae vult sibi bona provenire et illi velit, et quae sibi mala accidere non vult, et illi nolit. St. Aug. Lib. *de vera Relig.* c. 40. Others understand ὡς of a *like motive,* that is, for God's sake we are to love our neighbour, as for God we should love ourselves. Others, *of a like sincere feeling* (not the same in degree). Mald. (on Matt. xx. 39) includes all these points: omnia arbitror *sicut* una syllaba comprehendi: rightly, for the love should be like in its object, motive, and kind, *like* in short *in every respect* the love we bear ourselves, but not equal to it.

10. *The love of our neighbour worketh no evil.*] The usual Gr. reading is ἡ ἀγάπη τῷ [not τοῦ] πλησίον κακὸν οὐκ ἐργάζεται (dilectio proximo malum non operatur), "*charity worketh no evil to the neighbour*="He that loves doth no ill to the neighbour," charity being personified. The Ap. repeats in another and more positive form the argument just put forth: All the *negative* precepts forbid injury to the neighbour; now the man that loves, worketh no evil to the neighbour; and therefore he fulfils the whole law (that is, so far as it forbids). In what sense love of the neighbour may be said to fulfil the law in both its parts—towards God and man, has been explained above. *Love therefore is the fulfilling of the law.*] οὖν, '*therefore*' a just inference from preceding: 'Love worketh not evil to the neighbour;' *therefore* love fulfils the law that forbids evil. ἀγάπη standing alone as the subject here in the conclusion is a reason for taking it alone as the subject in the premise also. πλήρωμα, like most nouns of the same form ἐλάττωμα, σκήνωμα is usually passive, *id quo res impletur,* πλήρωμα πόλεως '*the men that people a city* (*fill it up*).' See numerous examples in Fritzsche on Rom. xi. 12, and cp. i Cor. x. 26; Rom. xi. 12; Col. i. 19, &c. In the active sense it is used here: Love is the observance of the law—that which fulfils the law.

FIFTH SUNDAY AFTER EPIPHANY.

Colos. iii. 12—17.

12. Induite vos ergo sicut electi Dei, sancti, et dilecti, viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam :

13. Supportantes invicem, et donantes vobismetipsis si quis adversus aliquem habet querelam : sicut Dominus donavit vobis, ita et vos.

14. Super omnia autem haec, charitatem habete, quod est vinculum perfectionis :

15. Et pax Christi exultet in cordibus vestris, in qua et vocati estis in uno corpore : et grati estote.

16. Verbum Christi habitet in vobis abundanter, in omni sapientia, docentes, et commonentes vosmetipsos, psalmis, hymnis, et canticis spiritualibus, in gratia cantantes in cordibus vestris Deo.

17. *Omne, quodcumque facitis in verbo aut in opere, omnia in nomine Domini Iesu Christi, gratias agentes Deo et Patri per ipsum.

* i Cor. x. 31.

COLOS. iii. 12—17.

12. Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι ἠγαπημένοι, σπλάγχνα

COLOS. iii. 12—17.

12. Put ye on therefore, as the elect of God, holy, and beloved, the

Lect. Var. 12. *rec.* Tisch. insert και before ηγαπ.

Subject—vv. 5—9 contain an exhortation to lay aside the vices the Colossians indulged in while they walked according to the old man: vv. 10—17 a description of the virtues to be practised now, if they would live according to the new man.

12. *Put ye on therefore*] It wont suffice to lay aside the deeds of the flesh: ye must also acquire the virtues becoming your new state. Ye have put on the *new man;* put ye on *therefore* the tender affection, gentleness, meekness, patience, &c., suited to your new life. See on this metaphor '*put on virtue,*' p. 4.

as the elect of God,] Lead now that life which beseems the elect of God, that is, persons specially chosen, favoured by God from all eternity (without any merit on their own part), to grace *here,* and (corresponding with God's grace) to a *crown of*

οἰκτειρμοῦ*, χρηστότητα, ταπεινοφροσύνην, πραΰτητα, μακροθυμίαν. 13. Ανεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρός τινα ἔχῃ μομφήν· καθὼς καὶ ὁ κύριος ἐχαρίσατο ὑμῖν,

bowels of mercy, benignity, humility, modesty, patience. 13. Bearing with one another, and forgiving one another, if any have a complaint against another. Even as the Lord

* 2. m. οἰκτιρ.

Lect. Var. 12. οικτιρμων—οικτιρμου A C D³, πραύτητα A B C—πραοτ. *rec.* D F F.
13. μομφην—μεμψιν D¹—οργην F G. κυριος A B D¹ F G—Χριστος *rec.* C D³ E J.

glory hereafter. How meet that those so blessed by God, with such prospects before them, should be always devoted to the service of God and the neighbour.

holy and beloved,] See read. for omission of conjunction 'and.' If not inserted, 'holy, beloved,' would be more naturally taken as adjectives, and 'elect' a substantive with which they agree. But if the article be inserted, then better to regard the three members as co-ordinate—as becomes the *elect* of God, as becomes *saints*, as becomes the *beloved friends* of God.

bowels of mercy.] This expressive phrase is derived from the Hebrew רַחֲמִים='viscera,' *bowels*, considered as the seat of the affections, love, pity, mercy, &c., see Gen. xliii. 30; Luke, i. 78; Phil. i. 8, &c.—show always the most tender affection towards the neighbour.

benignity,] χρηστότης 'kindness,' 'gentleness,' that virtue which excludes asperity of manner, whereas benignity has reference to the bestowing of benefits liberally (Est.). 'Benignity' is, however, nearly the best word that could be chosen to render the force of χρηστότης, the love of doing good for its own sake.

humility,] A lowly disposition in mutual intercourse, which, like all other virtues that regard the neighbour, must be grounded in the deep sense of our own nothingness before God.

modesty,] πραΰτης=meekness.

patience,] Lit. '*longanimity*,' forbearance, long suffering, particularly under trials and afflictions that befall us from other men.

13. *Bearing with one another*,] Meekly bearing with the faults and defects of others.

and forgiving one another.]—There must be apparently some reason for the change of ἀλλήλων in the first clause into ἑαυτοῖς in the second (though the reflexive is often used for the reciprocal pronoun), when the two clauses are so very like, and this change of pronouns is well marked in the Vulg: supportantes *invicem*, donantes *vobismetipsis*. ἑαυτοῖς is thus the stronger word: ye are not only to show forbearance to *others*, but forgiveness to *yourselves*. As Christians ye are members of one another, forming one body in Christ: that body must forgive *itself*, and each member the whole body, as Christ forgave all. See Ellic., &c.

if any one have a complaint against another:] μομφὴ (not found elsewhere in N. T. or in LXX) is *a cause* or *ground of complaint*. μέμψις, a common word of like form and meaning, has been substituted in D¹ and some cursives.

The sense is, we are to forgive

οὕτως καὶ ὑμεῖς. 14. Ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὅ ἐστιν σύνδεσ-

hath forgiven you, so you also. 14. But above all these things have charity, which is the bond of perfection:

Lect. Var. 13. Before υμεις, D¹ E¹ F G insert ποιειτε.
14. ὅ A B C F G—ητις *rec.* D³ E.

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our brother, *even when we have just ground of complaint* against him.

even as the Lord hath forgiven you, so do you also.] "*Even as the Lord* (Jesus Christ) *forgave you* ('all offences,' Col. ii. 13), *so you also.* Note 1° the emphatic repetition of καὶ with each member, sicut *etiam* Dominus donavit vobis, ita *etiam* vos, making in effect a double comparison of the first with the second member, and expressly again of the second with the first: omit one καὶ, and there is but one comparison καθὼς ὁ κύριος.....οὕτως καὶ ὑμεῖς, or καθὼς καὶ ὁ κύριος..... οὕτως ὑμεῖς, both usual forms, but less emphatic than the repeated καὶ here; 2° the absence of any verb in the second clause: hence the Vulg. rightly '*ita et vos*,' whether we read ποιεῖτε, '*so do ye also*,' with D¹ E¹ F G, or supply χαρίζεσθε or repeat χαριζόμενοι, the sense is the same: "Even as the Lord Jesus Christ forgave you your manifold offences, so do you forgive one another;" 3° the different reading: κύριος in A B D¹ F G Vulg. is better supported than Χριστὸς (C D³ E J K), perhaps introduced for the purpose of explaining the indefinite κύριος (Alf.). 'The Lord' can be no other than Christ (see vv. 17, 24); and as this forgiveness is often elsewhere spoken of as *God's* act (cp. Ephes. iv. "even as God forgave you"), Christ and God must be one in authority.

14. *But above all these things have charity,*] ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, '*but above* [over] *all these things charity*,' without any verb here, so that ἀγάπην is clearly governed by ἐνδύσασθε, 'put on;' "*but above* (as an outer garment over the rest of the dress) *all these things* [the virtues hitherto spoken of] (put on) *charity* (love *of God and one another*)." ἐπὶ has thus a *local* reference, not in addition to, nor even above all as the chief thing to be attended to—though this be implied, but over all as a covering, put on *charity*—indefinite so as to include both its branches, though love of the neighbour was chiefly insisted on hitherto.

which is the bond of perfection:] ὅ (πρᾶγμα) 'which' is neuter, though referring to ἀγάπη; the antecedent being regarded in the abstract as an object in general (Donaldson's Gr. Gr. n. 401, *d*.

This clause assigns the reason why the followers of Christ should strive so earnestly to put on charity, because it *is the bond* (=σύνδεσμος, *a bond*, a tie binding things together, perhaps here in allusion to the *dress*—ἐνδύσασθε) of perfection.

"Bond *of perfection*" has been variously explained—1° *Most perfect bond* (the gen. of the noun τελειότ. standing for the superlative of the adjective according to the Hebrew idiom). 2° *Perfecting* bond, uniting perfectly the faithful among themselves (Est.). 3° The bond that

μος τῆς τελειότητος. 15. Καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβευέτω ἐν ταῖς καρ-

15. And let the peace of Christ rejoice in your hearts, wherein also

Lect. Var. 15. Χριστου A B C¹ D¹ F G—Θεου *rec.* C² D³ E.

belongs to perfection (gen. of *possess.*), being its distinctive feature. 4° The bond of *everything perfect*, uniting the virtues spoken of and all others into one living whole—just as the soul animates the different members of the body. "Take away charity; this one defect mars the perfection and beauty of the spiritual being: without it the other virtues are gradually weakened and destroyed" (à-Lap. after St. Chrys.). Charity is thus the 'vinculum virtutum,' the bond that knits all the virtues together. "Omne bonum quod agitur, per illam, ne pereat, ligatur" (St. Greg. 28 Moral. c. ult.). πάντα ἐκεῖνα αὕτη συσφίγγει...σύνδεσμος δὲ συγκράτησις τῶν τὴν τελειότητα ποιούντων, "It (charity) clasps together all the other virtues...and it is said to be a *bond of perfection*, because it blends into one whole all the parts that make up perfection" (St. Chrys.). In a like sense Simplicius calls friendship σύνδεσμος πασῶν τῶν ἀρετῶν (Epict. Enchir. c. 37). Hence Catholic theologians teach, commonly after St. Thomas, that Christian perfection consists in the perfection of charity: "Tota vitæ Christianæ in charitatis perfectione posita est" (Suarez, lib. i. *de statu Perfect.* cap. iii. n. 5, tom. xv. p. 14).

15. *And let the peace of Christ rejoice in your hearts,*] And let Christ's peace, that peace of which He is the *giver* and *author* (not our peace *with Him*, the peace of which Christ is the *object*), the peace he brought on earth; at His birth a multitude of the heavenly army praised God, saying: "Glory be to God in the highest; and on earth peace to men of good will" (Luke, ii. 14); the peace He left on earth as His legacy: "Peace I leave with you, my peace I give unto you" (John, xiv. 27;) peace amongst men (immediately intended here), and peace with God. For τοῦ Χριστοῦ (found in A B C¹ D¹ F G It. Vulg.) the tex. *rec.* reads τοῦ Θεοῦ, a correction from Phil. iv. 7.

rejoice] So the Vulg. '*exultet*,' '*abundet*' Vet. It., '*vincat*' St. Aug. The Greek verb βραβευέτω means literally '*to preside in the games*,' *to assign the* βραβεῖον, *or* '*prize*,' and hence to determine any issue, *to decide, to rule*, &c. "Let each one, that receiveth any injury from another, keep peace in his heart, presiding over the games, and distributing the prizes, and promoting that unanimity which is so dear to God" (Thdrt.). The examples, if any, are few where βραβεύειν means to win the prize (palmam ferat), so that we can hardly interpret with Erasmus, Est.: "If any contests should arise, let peace always bear away the victory; but let peace always *decide* the victory, let peace be umpire in your hearts, not anger, not pride, not lust, not any other passion; but peace ruling like a queen over all the affections of the soul, and subduing the war of passion, so that we may enjoy everlasting peace and harmony with

δίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν σώματι, καὶ εὐχάριστοι γείνεσθε.* 16. Ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω

* 2. m. γιν.

Lect. Var. 16. Χριστου—Θεου A C[1].

you are called in one body: and be ye thankful. 16. Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonish-

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ourselves and with our neighbours, and serve Christ with one mind and heart." (à-Lap. after St. Chrys., Thdrt., as quoted; Thpl., Œcum., &c.)

wherein also you are called in one body,] "In qua et vocati estis." Vulg.: "Ad quam et vocati estis," Vet. It., which renders the Gr. εἰς ἣν καὶ ἐκλήθε more exactly: "*unto which ye were also called in one body.*" A further motive for striving to procure this peace is that they were *also called to enjoy it;* and each one should correspond with his calling. Ye were called to this peace by the very fact of being united in one spiritual body (utpote unum corpus), the Church. There is no need of supplying "ut essetis in uno corpore" or "et sic essetis in uno corpore," &c., marking the result of the call. They were called as being one body to mutual concord.

and be ye thankful.] εὐχάριστοι γίνεσθε, and the Vulg. 'grati estote' may mean: 1° "Be ye gracious," affable to one another, 'gratiosus' as St. Jerome renders εὐχάρ. on Ephes. v. 4. So Erasm., à-Lap., but St. Paul's usage is against this, see Ephes. l. c. 2° 'Thankful' to one another for mutual kindness. 3° 'Thankful' to God who called you to this blessed peace, proving your gratitude by zealously promoting that peace amongst men (St. Chrys., Thpl., Est., and most modern commentators). This last meaning agrees best with the context (cp. v. 17, εὐχαριστοῦντες) and the usuage of St. Paul. "εὐχαριστία was a thought ever foremost in the thoughts of the great Apostle, i. Thess. v. 18" (Ellic.)

16. *Let the word of Christ dwell in you abundantly,*] A great means of promoting peace is *to let the Gospel of Christ* ('His word' taught us by Him, His Apostles, and their successors in the Church) *indwell* (ἐνοικείτω) *in us abundantly* (πλουσίως=*richly*). The *indwelling* (as even the compound verb implies: cp. "in your hearts" *inf.*) was to be in the heart of each believer ("*indwell in you*"), not merely in the Church (however true this also be) of which they were members, much less on the lips merely, glibly uttering the sacred word. The saving truths of the Gospel should reach and fill the whole soul ("hearing the word in a good and very good heart," Luke, viii. 15).

in all wisdom,] Connected rather with the following διδάσκοντες than with the preceding clause—which seems complete with πλουσίως. See besides the very same phrase διδάσκοντες ἐν πάσῃ σοφιᾷ (ch. i. v. 28). But specially the balance of the whole sentence is best preserved in this construction: ἐνοικείτω πλουσίως is the principal member, to which the participial clause (*a*) ἐν πάσῃ σοφίᾳ διδάσ.,

ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς,

ing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. 17. All

Lect. var. 16. Observe punctuation in B, better thus: πλουσιως, εν πασῃ σοφιᾳ διδασκοντες κ. τ. λ. as in note.

καὶ νουθετοῦντες ψαλμοῖς, (*b*) ἐν τῇ χάριτι ᾄδοντες ἐν ταῖς καρδίαις are respectively subordinate. à-Lap. gives the meaning well: Doctrina et Evangelium Christi plene et copiose imbuat et impleat mentem vestram, in eaque quasi resideat et habitet, ut Christiana sapientia pleni eam eructetis, ex eaque eam invicem doceatis, moneatis, exhortemini. The rich indwelling of Christ's word should show itself, 1° By teaching in all wisdom and admonishing in spiritual songs. 2° By praising God by the aid of Divine Grace, in their own hearts. Observe the common *anacoluthon* ἐν ὑμῖν...διδάσκοντες (Vulg. "in vobis...docentes, &c.," for 'docentibus') where the participles are put in Nom. though the pronoun to which they refer is Dat., cf. Ephes. iv. 2; iii. 17.

teaching and admonishing] νουθετοῦντες is *correcting, reproving*, its usual meaning in the best Gr. writers; see also Rom. xv. 14, where νουθετεῖν from the context implies *strong reproof*.

one another] ἑαυτοὺς perhaps here=ἀλλήλους, the reflexive for the reciprocal pronoun (in plur.) as in Herdt. iii. 49, Thuc. iv. 25 (see Lid. and Scott, *s. v.* ἑαυτοῦ). If it be thought well, however, to retain the precise force of the reflexive pron., we may explain (as in v. 13) of the effect *on the body of which we are members*, and thus to some extent on *ourselves:* teaching and admonishing *yourselves* (the whole Christian body of which you are part).

in psalms, hymns, and spiritual canticles,] Cp. the parallel passage Ephes. v. 19: "Speaking to yourselves in psalms, and hymns, and spiritual canticles," where are traced the different meanings of these words. The '*Psalm*' was generally recited with musical accompaniment, the '*Hymn*' without it—*both* in praise of God; the '*Canticle,*' a song on *any religious* subject without accompaniment, see other views on Ephes. *l. c.* (20th Sund. after Pent.). We find no sufficient reason for connecting these words with the following ᾄδοντες, and not with the foregoing verbs διδάσκ. καὶ νουθετοῦντες (Tisch.), for ᾄδοντες has already two qualifying clauses, ἐν τῇ χάριτι and ἐν ταῖς καρδίαις. Cp. the parallel passage Ephes. v. 19, quoted above, λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς.

singing in grace in your hearts to God.] Rather, "In grace singing in your hearts to God," thus making this member similar and co-ordinate to the preceding: "In all wisdom teaching in psalms, &c." 'In grace' (ἐν χάριτι) is most probably "in the grace of God," aided by which, the faithful joyously sang in their hearts (St. Chrys., Œcum., Est., &c.); not "in thanksgiving" (cum gratiarum actione) (St. An-

ἐν τῇ χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ. 17. Καὶ πᾶν ὅ τι ἐὰν

whatsoever you do in word or in work, all things *do ye* in the name

Lect. Var. 16. εν ταις καρδιαις A B C D¹ F G Vulg. Lat. Ff.—εν τη καρδια D³ E J K Tisch.

selm, S. Thom., Suarez, Proleg. iii., *de Gratia*, cap. 1, 5), insisted on after explicitly in v. 17, "giving thanks to God;" nor "in a graceful manner" (cum venustate et decore) either as regards *God* (à-Lap.), or *the neighbour* (Grot., Bez.) of whose edification there is no question here, as the singing was to be "*in their hearts.*"

17. *All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ.*] καὶ omitted in Vulg. with D¹ F G It. and Lat. Ff. is inserted in A C D E and well supported by MS. authority.

The verse introduces a general exhortation with regard to their whole conduct: And every thing that ye do in word or in act, all (do) in the name of our Lord Jesus Christ.

"Do all, not for Simon Magus, not for Moses, not for angels, but for Christ and His glory" (à-Lap.). "Omnia vestra opera talia sint, ut in Dei gloriam tendere et referri possint." Suarez in ii. Secundae, Disp. xvii. tom. xii. p. 436. *In our whole* LIFE AND CONDUCT THERE MUST BE NOTHING UNWORTHY OF GOD; NO WORSHIPPING OF THE CREATURE INSTEAD OF THE CREATOR. So far all admit there is a strict precept. But does the Ap. here, or in the parallel passage i Cor. x. 31: "*Therefore whether you eat or drink, or whatever else you do, do all to the glory of God,*" teach moreover that *we are bound* to refer all our actions to God. The question regards, 1° a good motive of any kind, not a motive of charity (not required—see i Cor. xiii. *infra*); 2° fully deliberate actions, not indeliberate thoughts, words, gestures, &c.; 3° persons to whom the law has been sufficiently made known; not *infidels*, who could not act in the name of Christ, of whom they never heard; not those (if any there be) who act sincerely on the conviction there is no such law; and 4° a strict precept, not a counsel or pious usage. ARE THE FAITHFUL BOUND TO OFFER ALL THEIR ACTIONS AT LEAST HABITUALLY OR VIRTUALLY TO GOD? For we exclude also from consideration the error of the Jansenists and many Protestant writers, who regard it as a strict duty on the part of *all men* to offer every act to God *actually and explicitly*, an error that makes numberless sins necessary and inevitable, since such an actual intention is not in man's power at all times. See Perrone *de Gratia*, p. 1, c. ii. note 4. Limiting the discussion to the main question as above, 1° The Ff. generally (according to St. Lig. *infra*), St. Thom. Est., Sylv., Croix, Billuart, Coll., St. Liguori, hold there is a strict precept to refer all our actions to God. Thus St. Aug. on Ps. lxv. 3: Quo fine facias vide. Si ideo facis ut tu glorificeris, hoc *prohibui*: si autem ideo ut Deus glorificetur, hoc *jussi*. St. Bern. *serm.* ii. *de diver.*: quidquid facimus *jubemur*

ποιῆτε, ἐν λόγῳ, ἢ ἐν ἔργῳ, πάντα ἐν of the Lord Jesus Christ, giving

facere in gloriam Dei. Thdrt. on i Cor. x. 31: καλῶς ἅπαντα περιέλαβη, καὶ τὸ καθῆσθαι, καὶ τὸ βαδίζειν... ὥστε πάντων ἕνα ἡγεῖσθαι σκοπὸν τὴν τοῦ Θεοῦ δόξαν. οὕτω καὶ ὁ κύριος παρηγγύησε. St. Thom. in 2, dist. 40, art. vii. Quod dicitur omnia in gloriam Dei facite, potest intelligi dupliciter vel affirmative vel negative. Si negative, sic est sensus: nihil contra Deum faciatis et hoc modo praeceptum est; si autem intelligatur affirmative, hoc potest esse dupliciter: aut ita quod actualis relatio in Deum sit conjuncta actioni nostrae cuilibet non quidem in actu, sed in virtute..... *et sic adhuc praeceptum est.* St. Lig. lib. ii. *de act. hum.* xliv. *sub fin.* Ad hæc homo tenetur omnes actus suos ad Deum referre, quando agit cum deliberatione, et propter aliquem finem. Inquit enim Ap. i ad Cor. x. 31. *Sive mand.* &c. Scio adversarios dicere, in verbis Ap. contineri consilium non praeceptum. Sed falso, *patres enim agnoverunt praeceptum non consilium.* 2° Many able comm. and theolog. deny a precept: thus Bellarm. *de Grat.* lib. v. cap. x. n. 24, after quoting i Cor. x. Col. iii.: Sonant haec verba *piam admonitionem,* non praeceptum proprie dictum. à-Lap. here and on i Cor. x.: consilii hoc est, non praecepti: nec enim tenemur omnia actu, *imo nec virtute* in Dei gloriam facere, licet id valde pium sit. Suarez, *de Leg.* lib. ii., c. xi. *objec.* ii.: *Omnia in gloriam Dei facite,* &c. Ad testimonia S.S. respondes primo continere optimum consilium. Henno (Scotists, I think, generally) *de act. hum.* D. 3, Quaest. 6: Dum dicit Ap. *sive mand,* non dat praeceptum sed consilium saluberrimum. Bouvier *de Gratia,* Prop. Secunda, p. iii. in respons. ad *obj.* 5tam, et *Instab.*: Homo ad ultimum finem suum tendere debet eo sensu quod in creatura finaliter quiescere nequeat, *conc.*: eo sensu quod omnes actus suos ad illum finem sub peccato referre teneatur, *neg.* Without presuming to decide this great controversy, it seems to us that the Apostle's words here and i Cor. x. may *by themselves* be explained of a negative precept: do nothing (as regards meats offered to idols, or the worship of creatures) unworthy of God. This is exactly the subject of which St. Paul treats in both Epp. ἐπειδὴ γὰρ ἐκεῖνοι τοὺς ἀγγέλους σέβειν ἐκέλευον, αὐτὸς τὸ ἐναντίον παρεγγυᾷ. (Thdrt.) Yet taking into account the authority of the Ff. it is difficult to deny a *positive* precept of referring virtually our principal actions to God. Let us see how. "We must often in the day, at least in the morning, offer all our actions to God, that the Apostle's precept may be complied with. Thus every act, indifferent in itself becomes good in the circumstances. An actual offering of our words and works would be an intolerable burthen and the cause of a thousand scruples. A virtual intention suffices." (St. Lig. *l. c.*) "It is not only useful but necessary, to form such an intention, specially in the morning, which must be renewed during the day; otherwise it will cease by our falling into deliberate venial sin, by seeking sensual plea-

ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.

thanks to God and the Father by him.

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sure or convenience, human applause, the esteem of others, by impatience, anger, &c." (Croix, lib. iv. n. 307).] "This pious practice (of offering our acts to God) is certainly to be recommended, that we may acquire the habit of referring all our actions to Christ's glory, so that even our indifferent works may become virtuous and meritorious. In this regard tradesmen, labourers, and many others, fail and perform many hard works without merit, because they look only to a natural end, to provide for themselves and families the necessaries of life. Now if these poor men were properly instructed to refer their actions to God, without losing any temporal advantage, they would gain immense treasures before God. In order to encourage himself and others to this pious exercise, St. Ignatius repeated constantly, 'ad majorem Dei gloriam.'" (à-Lap.) "Sitting down to table, pray; taking bread, pray to Him that gave it; drinking wine to support the weak body, remember Him that gave that gift to cheer thy heart, and to relieve thy weakness. When the necessity for food is passed away, let not the memory of thy Benefactor pass away with it. When thou art putting on thy tunic, thank the Giver, and putting on thy cloak, increase thy love for Him who has granted suitable clothing for winter and summer, to preserve thy life and to cover thy body. Is the day over? give thanks to Him who gave the sun for thy daily work, and the cheerful fire to light up the night and for thy other wants. Let the night bring with it its own grounds of prayer. When thou lookest up into the heavens and gazest on the beauty of the stars, pray to the Lord of the things seen, and adore God the supreme architect of all, who has made all things in wisdom." (St. Basil, tom. ii. pars. i. Homil. in Martyr. Julittam, p. 50.)

giving thanks to God and the Father by him.] Our text (B) should be rendered of course "giving thanks to God the Father through Him (Christ)." Cp. Ephes. v. 20, where the same thought is fully expressed: "Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father." Thanksgiving seems to have ever been before the Ap.; thanks, he teaches us, must accompany even our holiest actions and the offering of them to God, and this thanksgiving is made acceptable through the name and merits of J. Christ.

SIXTH SUNDAY AFTER EPIPHANY.

1 Thess. i. 2—10.

2. Gratias agimus Deo semper pro omnibus vobis, memoriam vestri facientes in orationibus nostris sine intermissione,

3. Memores operis fidei vestrae, et laboris, et charitatis, et sustinentiae spei Domini nostri Iesu Christi, ante Deum et Patrem nostrum:

4. Scientes fratres, dilecti a Deo, electionem vestram:

5. Quia Evangelium nostrum non fuit ad vos in sermone tantum, sed et in virtute, et in Spiritu sancto, et in plenitudine multa, sicut scitis quales fuerimus in vobis propter vos.

6. Et vos imitatores nostri facti estis, et Domini, excipientes verbum in tribulatione multa, cum gaudio Spiritus sancti:

7. Ita ut facti sitis forma omnibus credentibus in Macedonia, et in Achaia.

8. A vobis enim diffamatus est sermo Domini, non solum in Macedonia, et in Achaia, sed et in omni loco fides vestra, quae est ad Deum, profecta est, ita ut non sit nobis necesse quidquam loqui.

9. Ipsi enim de nobis annunciant qualem introitum habuerimus ad vos: et quomodo conversi estis ad Deum a simulacris, servire Deo vivo, et vero,

10. Et expectare Filium eius de caelis (quem suscitavit ex mortuis) Iesum, qui eripuit nos ab ira ventura.

1 THESS. i. 2—10.	1 THESS. i. 2—10.
2. Εὐχαριστοῦμεν τῷ θεῷ πάντοτε, περὶ πάντων ὑμῶν μνείαν ποιούμενοι	2. . , . . . We give thanks to God always for you all; making a

Lect. Var. 2. After μνειαν many MSS insert a second ὑμῶν, thus: υμων μνειαν υμων C D E F.

1 Thess. i. 2. After the usual greeting of "Paul, Silas (Silvanus), and Timothy to the church of the Thessalonians," now begins the first division of the Ep. i. 2—iii. 13, *reminding the Thessalonians of their conversion to the faith, and of their love and zeal for religious truth, of the special marks of God's favour towards them, and of the obedience they yielded to the Gospel, so as to become a pattern to all the faithful. From them the faith had gone forth everywhere. They were now waiting the reward of their virtue.*

We give thanks to God] Altho' the plural verb is often used by St.

ἐπὶ τῶν προσευχῶν ἡμῶν. 3. Ἀδια-

remembrance of you in our prayers without ceasing. 3. Being mind-

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Paul to express *his own* individual act, there is no reason to think he does not include here Silas and Timothy, expressly named just before, in "*we* give thanks."—εὐχαριστοῦμεν in early Greek, means '*to gratify*,' '*please*:' in Polyb. and Hellenistic writers generally, "*to return thanks*." For examples of St. Paul's beginning his Epp. with '*thanksgiving*' see Rom. i. 8; i Cor. i. 4; ii Cor. i. 3; Coloss. i. 3; Philip. i. 3; ii Thess. i. 3; ii Tim. i. 3; Phil. 4; and note on Col. iii. 15, pp. 80—81.

always for you all;] πάντοτε περὶ πάντων ὑμῶν, "semper pro omnibus vobis" (Vulg.) may be at first sight connected with preceding or following (as in B), but the usage of St. Paul is decisive for the former, "as the expressive μνείαν ποιεῖσθαι περί (τινος) πάντων is not elsewhere found in St. Paul's Epp." (Ellic.). περὶ πάντων = ὑπὲρ πάντων, *for your sakes*, we give thanks to God (*omnium vestrum causa*, Beelen on Rom. i. 8): comp. Ephes. i. 16; Phil. i. 4 (ὑπερ πάντων). The distinction between περὶ and ὑπὲρ, laid down by Ellic. rather obscurely, is not to be insisted on in such phrases as the above. The sense is, we give thanks to God always *on your account*, because of the blessings (enumerated after, faith, hope, and charity) vouchsafed to you.

making a remembrance of you in our prayers] Explains *how* the thanks were given to God. Comp. the above references, specially Phil. i. 4. μνεία by itself 'remembrance': μνείαν ποιεῖσθαι, "to make mention of," are distinguished by Meyer with reason. Both seem to be used indiscriminately by St. Paul; the pious and thoughtful *remembrance* leading to the *mention in prayer* is identified with it.

in our prayers] ἐπὶ τῶν προσευχῶν. The sense is: making a remembrance of you in every prayer we utter. ἐπὶ joins the μνεία to the προσευχαὶ. On a like use of ἐπὶ with *dat.* see Beelen on Phil. i. 4: "Præpositio ἐπὶ cum Dativo hic ponitur de rebus, quæ tempore conjunctæ sunt ita ut dum una fit et altera fiat." So too Est., "*whenever we pray*, we make commemoration of you." πάντοτε shows how *unremitting* these prayers were.

without ceasing.] ἀδιαλείπτως 'unceasingly,' which again may be joined to preceding (as clearly in Rhem.), but more properly with the participial clause following (so in B) (St. Chrys., Est.), since πάντοτε (*at all times*), though connected immediately with the finite verb εὐχαρ., is affirmed necessarily of the *means* by which that thanksgiving was always uttered, namely prayer. Nam quod dixerat '*semper*,' etiam ad *orationem* afferri voluit (Est.). As the thanksgiving was *always*—so (implied) must the prayer be, the *medium* of thanksgiving; it would be superfluous therefore to add that the prayer was also "without ceasing." As the connexion, however, is not beyond dispute, we should not punctuate with B: ἡμῶν. Ἀδιαλείπτως μνημ. See next ver.

λείπτως* μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος

* I. m. αδειαλιπτως.

ful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus

3. *Being mindful of the work of your faith.*] Render: being mindful *unceasingly* of your work of faith, &c. It was said that the thanksgiving and prayer to God were (*always*) *unremitting;* this might well be expected since the *memory* of their work of faith, of their labour of charity, and of their patience of hope, was cherished by the Ap. and his companions "without ceasing" in their minds. In the first participial clause is explained the *mode* of thanksgiving—by *prayer;* in the second, the *reason of its continuance*—constant *recollection of their virtues.* ὑμῶν is not governed by μνημ, (Erasm.): always mindful of you *on account* of your work of faith (ἕνεκα τοῦ ἔργου), nor so well a gen. in connexion with τῆς πίστεως (Vulg.), from which it is separated by τοῦ ἔργου, but with τοῦ ἔργου itself, τοῦ κόπου, and τῆς ὑπομονῆς; thus lit. then "the work of you," "the labour of you," &c. What is "the work of faith"? Not surely faith which is the work *of the Holy Ghost* (Calv.), *not true* faith (Rosenm.), not "that work which faith itself *is*" (Alf.), all plainly evasions to exclude the necessity of good works; "the work of faith" is "the work" which an active and lively faith never fails to show forth: ἡ πίστις διὰ τῶν ἔργων δείκνυται..... διὰ τῶν ἔργων αὐτὴν ἐπεδείξασθε, διὰ τῆς ἐνστάσεως, διὰ τῆς προθυμίας, St. Chrys. Hom. i. *in l.* p. 494. A barren faith wont save us, "*The devils also believe and tremble,*" St. James, ii. 19; "*but faith that worketh by charity,*" Gal. v. 6. "Clare hic locus verti potest: Memores operatricis et efficacis fidei, et laboriosæ charitatis, et tolerantis spei" (à-Lap.), which is true with this limitation, that the nouns 'operis' 'laboris,' et 'sustinentiæ' direct attention more to the *fruits,* the adjectives more to the *virtues.*

and labour, and charity,] So Vulg. laboris *et* charitatis, which Est. justly regards as an emendation, for the parallelism is decisive against the conjunction. "laborem caritatis" (Vet. It.); "labour of love" (Auth. Version) has passed into a proverb in a sense very different from St. Paul's, who manifestly speaks of the labour and toil and zeal that *flow from* charity, and manifest its presence, and which are sometimes so great, that nothing but the sincere love of God, and of the neighbour for God's sake, could make man bear them. Lün., Ellic., Alf. restrict the charity to "love *for one another,*" evinced in ministering to the sick or 'in suffering' (how?) for a brother Christian. But the mention of '*faith*' and '*hope*' in the parallel clauses excludes this limitation, Cf. i Cor. xiii.

and of the enduring of the hope of our Lord J. C.] "Patience of hope" (Auth. V.) is less ambiguous. It is the patient endurance which hope begets that is spoken of. Pa-

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν.

Christ before God and our Father: 4. Knowing, brethren beloved of

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tience under severe trials was much needed by the Christians at Thessalonica (*οὐ γὰρ εἷς ἦν ὁ πειρασμὸς, οὔτε οἱ ὄντες μικροὶ ἦσαν, ἀλλὰ καὶ πολλοὶ καὶ μεγάλοι.* Œcum.), and on this account perhaps hope with its fruit is named here last of the *three theological virtues*. To each is ascribed its appropriate effect: by works faith is manifested, charity sweetens toil, and hope strengthens endurance. Comp. Rom. viii. 25.

of our Lord Jesus Christ] He is the great object of hope, through whom and in whom we expect every blessing here and hereafter. à-Lap. makes the gen. *τοῦ κυρ.* dependent on the three preceding nouns—*πιστ. ἐλπ. ἀγαπ.* which are said to be the Lord's because merited by Him for us.

before God and our Father;] These words also à-Lap. joins with *πιστ.* &c.: "We are mindful of your patience, and of the labour you endure sincerely and before God for the faith, hope, and charity of Christ." The 'work of faith' is thus, according to him, work done in defence of the faith, relieving the distress of those persecuted for the faith, &c.: the 'labour of charity' is 'labour' undertaken for the maintenance of those who lost their property rather than deny Christ: and the 'patience of hope' is their own constancy and perseverance under persecution in the hope of a heavenly reward. All these acts they performed before God, with a sincere conviction of His divine presence. In this view, the 'work of faith' and 'the labour of charity' are imperfectly if at all distinguished, we think, and the distinction and the *limitation* at least quite arbitrary. We prefer then with Est. and most Comm. joining *ἐμπ. Θεοῦ* ('before God,' &c.) with *μνημονεύοντες*: we are ever mindful of your work of faith—and that before God who knows our hearts, "in which His eyes see no insincerity" (Ellic.). That *ἡμῶν* qualifies *πατρός, not* Θεοῦ, I take to be evident, 1° from Rom. i. 7; ii Cor. i. 2; Ephes. i. 2; Phil. i. 2; Col. i. 2; ii Thes. i. 2, &c.—in all of which the equivalent is *ἀπὸ Θεοῦ πατρὸς ἡμῶν*; 2° from *πατρός*, a word of frequent occurrence, being almost universally used with an appended gen. or some qualifying epithet; 3° from the subject matter, for God is God *of all*, but Father only of Jesus Christ, and (by adoption) of His faithful brethren.

4. *Knowing, brethren beloved of God, your election*:] This participial clause, as Est. notes, is parallel to the two preceding, and all three dependent on *εὐχαριστ.* "The first serves principally to define the *manner*, the second the *time* [rather the *continuance*] and circumstance, the third the *reason* and motive of the action [thanksgiving]. These delicate uses of the Greek participle deserve particular attention" (Ellic.). Hence it is wrong to refer *εἰδότες* to *μνημονεύοντες* (Alf.), and wrong also to take it for *οἴδατε* (Erasm., Grot.) = because *ye* know. The sense is, we give thanks

4. Εἰδότες, ἀδελφοὶ ἠγαπημένοι, ὑπὸ θεοῦ τὴν ἐκλογὴν ὑμῶν. 5. Ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς

God, your election: 5. For our gospel hath not been unto you in word only, but in power also, and

Lect. Var. 5. εις B J K—προς A C² D E F.

to God..... knowing also (as *we do*, not with infallible certainty, but from highly probable conjectural signs—the active faith, ardent charity, firm hope shown by you) your election "to grace and the friendship of God, and if you persevere, to glory and the enjoyment of heaven" (à-Lap.). ἐκλογή must not be pressed: it is *not* the election to life everlasting of individual believers (Alf.), as is evident from the signs of it given in the next verse—the freedom with which the Gospel was preached to them, and the cheerfulness with which they received it. How many have tasted the heavenly gift and been made partakers of the Holy Ghost, and the powers of the world to come, and yet have fallen away, crucifying again to themselves the Son of God, and making Him a mockery? (Heb. vi. 4—6). That the Ap. feared some such sad result even in the church of Thessalonica is evident, for he sent to know their faith, "lest perhaps he that tempteth, should have tempted you, and our labour should be made vain" (i Thes. iii. 5), and that the fears were but too well grounded appears from ii. Thess. ii. 11—14. "Hence the best comm. interpret it of their election to external privileges as a *church*" (Bloomf.). The Auth. Vers. renders "knowing, brethren beloved, your election *of God*," connecting ὑπο Θεοῦ with ἐκλογήν which is disproved by ii Thess. ii. 13, ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου; by the use of the participle ἠγαπημ, not ἀραπητοί; by the position of the article which in that case should be prefixed—*τὴν ὑπὸ Θεοῦ ἐκλογήν*, or at least the substantive verb (εἶναι) inserted—*τὴν ἐκλογην εἶναι*. In an able and exhaustive analysis of the ver. Est. (unfairly quoted by Alf.) reckons among the *possible* interpretetations that which connects ὑπὸ Θεοῦ with εἰδότες, but rejects it unhesitatingly—*prima constructio coactior est.*

5. *For our Gospel hath not been unto you in word only,*] The Ap. and his companions knew that the Thessalonians were specially chosen by God, because of the manner in which the Gospel was *preached* and *received* amongst them. 'For' (ὅτι) is not explanatory of ἐκλογή, but strictly demonstrative, giving the grounds of the knowledge (εἴδοτες). *our Gospel*—the Gospel we preached, *ours* as being made known through *us*.

This Gospel *hath not been unto you*, "came not unto you" (Auth. V.) is simpler—ἐγενήθη εἰς (or πρὸς) ὑμᾶς. As both prepp. admit the same meaning here, the reading is unimportant: πρὸς is found in B J K and nearly all cursives; εἰς in A C² D E F G, &c.

in word only,] The mere word of the message of peace did not come unto them without being well attested or "mixed with faith in those things they heard." Heb. iv. 2.

but in power also, and in the

ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν πνεύματι ἁγίῳ, καὶ πληροφορίᾳ

in the Holy Ghost, and in much fulness, as you know what manner

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Holy Ghost,] ἐν δυνάμει, has been taken to mean: (*a*) *In miraculous powers,* which in the early church frequently followed conversion, so that the newly baptized received visibly the Holy Ghost (charismata) in the gift of tongues, prophecy, &c. In this sense ἐν πνεύματι ἁγίῳ is explanatory with perhaps a slightly ascensive force—*in miracles,* wrought in the Holy Spirit, and *in Him alone.* This is admittedly the old and still common interpretation. Œcum. (οὐ γὰρ μόνον ἐκερύξαμεν, ἀλλὰ καὶ σημεῖα καὶ δυνάμεις πολλὰς ἐπετελέσαμεν εἰς ὑμᾶς), Thdrt., Est., à-Lap., Hamm., Whitb., &c. (*b*) *In the internal power* of the Gospel, and its influence on man's heart through the agency of the Holy Spirit. Bulling., Jowett, Bloomf. *al.* (*c*) *In the power and energy* of the Ap. and his companions who first planted the word of God with zeal in their church, and such was this that it could come only from the Holy Ghost, Alf., Ellic., &c. Of these interpretations the first and third do not differ widely, unless it be maintained that the zeal, earnestness, and divine commission of the preachers were never witnessed to by external preternatural gifts. The second seems improbable—because the inward invisible change of heart would be hardly brought forward in proof of the zeal of the preachers, or sincerity of the converts.

and in much fulness,] ἐν πληροφορίᾳ: the meaning is disputed. Est. takes it to be the full and complete discharge of the apostolic office. "Not only had they been blessed with spiritual gifts, but even with the fulness of the sacred ministry—the Apostle himself omitting nothing which could serve to promote and confirm the Gospel truth." Against this is the N. T. usage of πληροφορέω and πληροφορία. See Lu. i. 1; Rom. iv. 21; Col. ii. 2, &c. Corn., à-Lap. comprises under πληροφορία "all the arguments, by which the credibility of the Gospel was proved, miracles, tongues, prophecy, holiness of life, patience, suffering of the apostles, for no one could prudently assent to mysteries without seeing or at least hearing of such signs to attest the truth of the Gospel. (He does not by any means restrict it to the *fulness of spiritual gifts,* as he is unfairly represented by Jowett, Ellic., Alf.) Others make πληροφ. '*certainty,*' which may be again *subjective,* on the part of the Ap. and his companions—or *objective* (if I may so speak) produced in the minds of the Thessalonians through their ministry. πληροφορία (see Vulg. Rom. iv. 21, *plenissime sciens*) is properly *fulness of persuasion,* the conviction that follows anxious, and minute, and satisfactory inquiry, Lu. i. 1; Col. ii. 2; Rom. xiv. 5. Whether we are to understand this certainty or fulness of conviction to be on the part of the preachers only—or of the hearers only—or of both, is hard to determine. The decision rests entirely on the general question—whether ver. 6 is limited to the Apos-

πολλῇ· καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς.

6. Καὶ ὑμεῖς μεμηταὶ* ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει† πολλῇ, μετὰ χαρᾶς καὶ πνεύματος ἁγίου. 7. Ὥστε γενέσ-

of men we have been among you for your sakes.

6. And you became followers of us, and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost: 7. So that you

* 2. m. μιμ. † ita I. m.

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tle and his companions, so that the Thessalonians are not introduced before ver. 7.

as you know what manner of men] Appeal to the memory of his readers, as again below, iv. 2: "For ye know what manner of men we became amongst you." Est. thinks there is special allusion to the Apostle's working with his own hands for the means of support, in order thus to promote more effectually the spread of the Gospel. As if he were to say: Ye know how modestly, humbly, and laboriously we gave ourselves to the work of the ministry. This seems to restrict the meaning too much. Whatever the Ap. and his associates did, and whatever was wrought by God through them, showed their errand. ἐγενηθήμεν is rather 'facti fuerimus' (see 'facti estis' below) than 'fuerimus'; what they '*became*' by signs, by self-denial, humble bearing, zeal, confidence in danger, &c., not what they 'were' when they undertook to preach the Gospel, or indeed at any one time.

among you for your sakes.] Forcibly expressed in the original ἐν ὑμῖν δι' ὑμᾶς="in you for you," i. e. among you to gain *yourselves*, not your money, or your respect, your favours, &c., non *vestra* sed *vos*.

6. *And you became followers of us,*] Second proof that they were specially chosen by God, because they yielded obedience to the Gospel, and became followers of the Apostles. ὅτι beginning ver. 5, is understood here: Knowing your election, *because* the Gospel was preached amongst you with many signs, and *because* you became followers of us.

and of the Lord.] Did I say 'of us?' Not 'of us' but *of the Lord.* Then follows the manner in which this likeness was made manifest.

receiving the word in much tribulation,] "Having received the word in much tribulation:" by this means ye became imitators of us and of the Lord. Note—δεξάμενοι aor. part. in the same time with ἐγενήθητε. The Thessalonians suffered from their own countrymen as the Apostles and their Lord did from the Jews (ii. 14; iii. 3). In Acts, xvii. is recorded how much St. Paul himself endured when preaching at Thessalonica from the envy of the Jews.

with joy of the Holy Spirit:] Ye received the Gospel preached to you not sullenly, throwing the blame, as it were, on it, of all your trials, but with joy, the gift of the Holy Spirit. So did the Apostles go forth "from the presence of the council,

θαι ὑμᾶς τύπον πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ. 8. Ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἡ

were made a pattern to all that believe in Macedonia and in Achaia. 8. For from you was spread abroad the word of the Lord, not only in Macedonia and Achaia, but also in

Lect. Var. 7. τυπον B D¹ E—τυπους A C F G. 8. αχαια A B—εν τη αχαια C D E F G.

rejoicing that they were accounted worthy to suffer reproach for the name of Jesus" (Acts, v. 41).

7. *So that you were made a pattern to all that believe*] Your patience in suffering for the Gospel made you even an *example* to all the churches in Macedonia and Achaia. ὥστε γενέσθαι *'so as to become.'* Their progress in virtue was such, that they *became* a model to all the faithful in M. and A., not excepting surely (Ellic.) the Church at Philippi which received the Gospel before them. The two provinces of Macedonia and Achaia included the whole of Greece, which is named under these two chief divisions here, probably because the first comprised Thessalonica where the readers lived; and the second, Corinth where the writer was now residing. The sing. τύπον is the most approved reading, B D¹ Vulg. against A C F G J B with τύπους, changed perhaps to suit the pl. ὑμᾶς.

8. *For from you was spread abroad the word of the Lord,*] Justly do I say you became the model of other believers: '*for*' from you the truths of the Gospel were spread abroad. ἐξηχήται, rather '*personuit*' than *diffamatus est,* is properly '*hath sounded* forth.' '*Diffamatus est*' (Vulg.) is more generally used in a bad sense. Examples, however, of a good meaning are not rare, both in profane and sacred writers. *Apul.* lib. iv. *Metam.*, St. Aug. de mor. Cath. Eccl. cap. 14. Deus quanto melius atque fusius *diffamatur,* tanto diligitur. See Matt. ix. 31.

"The word of the Lord" is His teaching in the Gospel, not merely "a message from the Lord" (Alf.) to others to follow your example, though it was this also in effect. After 'Lord,' Lün. places a colon, beginning a new paragraph with: "Not only," &c. Without such stop, "in every place" closes one member of the sentence and begins another. But this virtual repetition may be admitted without difficulty thus: "from you was spread abroad the Lord's word, not only in Macedonia and Achaia, but also in every place, *yes,* in every place your faith," &c.

not only in Macedonia and Achaia,] Not only in the countries named, i. e. through the entire of Greece, north and south, but also in every place (morally of the Christian world) has your attachment to the faith been proclaimed. Before Ἀχαΐᾳ many MSS., C D E F G I K, insert ἐν τῇ, which Tis., Alf., Ellic. reject as a repetition. A and B also omit art. ἐν τῇ before Μακ. only, brings out the antithesis between Mac. and Ach. as *one* place, and the *rest* of the world more distinctly (Ellic.).

πίστις ὑμῶν ἡ πρὸς τὸν θεὸν, ἐξελήλυθεν, ὥστε μὴ χρείαν ἔχειν ἡμᾶς* λαλεῖν τί. 9. Αὐτοὶ γὰρ περὶ ὑμῶν ἀπαγγέλλουσιν ὁποίαν εἴσοδον ἔσχο-

* I. m. υμας.

every place, your faith which is towards God is gone forth, so that we need not to speak any thing. 9. For they themselves relate of us, what manner of entering in we had

but in every place] Throughout the Roman Empire, which then comprised the greater part of the civilized world. This clause, as observed above, seems to complete the sense; the Ap. adds a new member where we might expect only: But in every place. After ἀλλά, *rec* inserts καὶ with D³E K J Vulg. against A B C D F G, so that *external* authority is for the omission.

your faith which is towards God,] Your adhesion to the faith—*that* faith (ἡ πρὸς τὸν Θεὸν) which is towards God—the true and living God—not towards idols, as in your former state. This seems to be the force of the repeated article ἡ πρὸς τὸν Θεὸν in contrast with τὰ εἰδώλα ver. 9.

is gone forth,] Is reported everywhere. It is vain to conjecture how, perhaps by zealous missioners, perhaps by special messages sent to Rome, the centre of the Christian world; "to be known in Rome was to be known everywhere." (Ellic.)

so that we need not to speak anything.] So that we need not say one word in praise of your faith; your zeal being already known to all. λαλεῖν=loqui (Vulg.), 'to speak,' is hardly distinguished here from λέγειν=dicere, 'to say.' λαλεῖν is often used of babbling, chirping (as birds), uttering mere sound without sense; λέγειν of speaking with a view to an end, speaking rationally.

9. *For they themselves relate of us,*] There is no necessity of our speaking in your praise; 'for' they to whom we would speak, are beforehand with us, and tell all that regards us and our mission with you. περὶ ἡμῶν, 'about us,' not 'de vobis' (Est.) which may be a misprint, just as περὶ ὑμῶν is in Ellicott's note. ἡμῶν are St. Paul and his associates in preaching among the Thessalonians, not he and the *Thessalonians*—the writer and his readers. How beautifully and briefly Thdrt.: "προϋλαβεν ἡμᾶς ἡ φήμη, καὶ παρ' ἄλλων ἀκούομεν ἃ λέγειν ἐθέλομεν. Δήλη γὰρ ἅπασι γέγονε τῆς ἡμετέρας διδασκαλίας ἡ ἐν ὑμῖν εὐκαρπία: "Fame anticipated us, and we hear from others what we would wish to say. For the good fruits of our teaching with you have been evident to all."

what manner of entering we had unto you] How we were received amongst you and what was the fruit of our ministry. This fixes the point in περὶ ἡμῶν to which attention is directed: before we can speak, they tell of us, namely how we were received, and what fruits our mission brought forth=the manner of our entering amongst you. St. Chrys. makes 'entering in' refer to the dangers that preceded at Boerea, and the signs that followed at Thessalonica, rather than the successful issue in the conversion of so many to the faith—

μεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ. 10. Καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν

unto you; and how you turned to God from idols, to serve the living and true God. 10. And to wait for his Son from heaven (whom he

Lect. Var. 9. εσχομεν all uncials—εχομεν *rec.*

but this same εἴσοδος is spoken of ch. ii. 1, with distinct notice of its effect, without, however, by any means excluding (Alf., Ellic.) the accompanying trials and signs. For ἔσχομεν the *rec.* has ἔχομεν against all evidence, external and internal.

and how you turned to God from idols,] And how *joyfully* ye turned from the worship of idols to serve God. Under πῶς St. Chrys., Œcum., Est., &c., include not only the fact of conversion: "*how that ye turned.*" &c., but also the manner—"with what sincerity, with what earnest and fervent faith," Œcum. The passage proves, as Est. well observes, that the Gentiles really paid supreme worship to their idols, very different then from the relative honour shown to images by the Catholic Church.

to serve the living and true God.] To adore and serve the true God—ever living to avenge and reward. The infinitive δουλεύειν here points to the end and object of the finite verb ἐπεστρ· with the force of ἵνα and subjunctive following. God is said to be 'living' in contrast with 'idols' dumb and lifeless, have eyes and see not, ears and hear not, are unable to punish or reward; and 'true' as opposed to 'false gods,' for some of the heathen gods may have had life (*animals* for example), but were false and untrue (not truthless and lying precisely) without any claim to be what they professed to be.

and to wait for his Son from heaven] The *first* end of their conversion was to serve God, the *second* to await the glorious coming of the Son of God from heaven. ἀναμένειν and δουλευέιν are both *objects* of the 'turning' to God from idols. The comp. ἀναμ. implies *perseveringly*. 'From heaven' the Son of God is to come both at the particular and general judgment. Here as often elsewhere the latter seems to be referred to—not "that these words would give them an idea of the *nearness* of the coming of Christ" (Alf.); for if so, then the writer was a deceiver or deceived, not an inspired agent. How often in sermons even now is not the general judgment put forward both to threaten and comfort? A preacher might surely, without implying that the last day was at hand, place his hearers before the judgment-seat on that day in order to heighten their fears or hopes. St. Paul does this very thing, according to Mr. Alf., in writing to the Heb. x. 26, where the apostate is represented as still impenitent on the great day of the Lord to which "*the scene of action is transferred.*" See further p. 8 ff. 1st Sunday of Adv., and again *inf.* Ep. of St. Pet.

(*whom he raised up from the dead*),] Whom God the Father raised up from the dead. Added in explanation 'of heaven': from *heaven* ye are to expect your deliverer *not* from the earth—whence God

οὐρανῶν, ὃν ἤγειρεν ἐκ τῶν νεκρῶν, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.

raised up from the dead) Jesus, who hath delivered us from the wrath to come.

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has raised him. 2° In proof of our Lord's divinity, showing how reasonable is the hope of His coming, for He overcame death. *νεκρῶν* without art. in *rec.* with slight MS. authority, viz., A C K. The evidence for art. is decisive.

Jesus, who hath delivered us] Rather "Jesus who delivereth us;" 'who delivered' (A. V.) is also wrong, for it is not perf. nor aor. but present part. *τον ρυόμενον*. Est. suggests two explanations of the present part.: He that *redeemeth* the *just from sin* in this life: 2° He that redeemeth the elect on the last day. The Ap. places himself and readers, as we said, before the Judge of the living and the dead on the last day, and thus uses the present tense of what there occurs. The present may also indicate that which *will certainly take place* (like the *past* in the prophetical Scriptures), or denote what is usual, natural, belonging to one's state or condition. Alf. compares *ὁ πειράζων*, 'he that tempts,' whose nature it is to tempt =the tempter. So here *ὁ ρυόμενος*, he that delivereth, whose office it is to deliver=*the deliverer*.

from the wrath to come.] From God's anger which cometh upon men. *ἐρχομένης* like *ρυόμ.* is present, hinting like it either at the position of the readers (who are supposed to be assembled on the last day), or at the certainty of the event. *ὀργὴ* is the punishment inflicted for sin by God, but implying at the same time that punishment is always heavy and fearful—the vengeance of an angry God.

SEPTUAGESIMA SUNDAY.

1 Cor. ix. 24—x. 5.

24. Nescitis quod ii, qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium? Sic currite ut comprehendatis.

25. Omnis autem, qui in agone contendit, ab omnibus se abstinet, et illi quidem ut corruptibilem coronam accipiant: nos autem incorruptam.

26. Ego igitur sic curro, non quasi in incertum: sic pugno, non quasi aërem verberans:

27. Sed castigo corpus meum, et in servitutem redigo: ne forte cum aliis praedicaverim, ipse reprobus efficiar.

X. 1. Nolo enim vos ignorare fratres quoniam patres nostri omnes *sub nube fuerunt, et omnes †mare transierunt,

2. Et omnes in Moyse baptizati sunt in nube, et in mari:

3. ‡Et omnes eandem escam spiritalem manducaverunt,

4. §Et omnes eundem potum spiritalem biberunt: (bibebant autem de spiritali, consequente eos, petra: petra autem erat Christus)

5. Sed non in pluribus eorum beneplacitum est Deo: ‖nam prostrati sunt in deserto.

* Exod. xiii. 21. Num. ix. 21. † Exod. xiv. 22. ‡ Exod. xvi. 15. § Exod. xvii. 6. Num. xx. 11. ‖ Num. xxvi. 64, 65.

1 COR. ix. 24—x. 5.

24. Οὐκ οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἷς

1 COR. ix. 24—x. 5.

24. Know you not that they that run in the race, all run indeed, but

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Subject.—The Ap. did all things to make known the Gospel promises and rewards. He invites others to follow his example, because in the race for the imperishable prize every one may succeed, provided he strive lawfully. This condition is indispensable, for past favours will not avail us (x. 5).

24. *Know you not that they that run in the race,*] 'Know you not' is perhaps emphatic, because the laws of the several games must have been often a topic of conversation at Corinth.

but one receives the prize?] St. Paul does not imply that but one wins the unfading prize—for as he says he runs himself resolved to gain it, he could not, and perhaps

σε λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε, ἵνα καταλάβητε. 25. *Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν*

one receiveth the prize? So run that you may obtain. 25. And every one that striveth for the mastery refraineth himself from all

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would not, in that case, encourage others to run: "so run that *you* may obtain." Hence the point of exhortation is: though all (very many) may run in your *stadium*, yet only one receives the prize (because they do not all run well): so run (like the *one*) that all of you may obtain it. The imagery is borrowed from the contests in the Isthmian games, which served to make Corinth famous more than its commercial prosperity.

The '*stadium*' or '*race-course*' among the Greeks was not so much a place of public amusement as a sacred territory devoted to national festivities. The 'race' in which all ran was a contest for fame and glory; and the *bravium* (*βραβεῖον*), the 'prize' for which they strove, the highest distinction which their country could bestow. In connection, therefore, with the Apostle's frequent allusions to the athletic contests of the Greeks, we are only to think of their greatest festivals and their noblest aspirations.—See Stanley's note, vol. i. p. 181; Conybeare's Life of St. Paul, vol. ii. p. 249.

So run that you may obtain.] These earthly contests show that it is not enough to run: *so run* therefore that (*ἵνα*=with this end in view) you may obtain *fully* or seize eagerly (*καταλάβητε*) the glorious prize.

25. *And every one that striveth*] Render: *And every one who engages in the contest* (*πᾶς δὲ ὁ ἀγωνιζόμενος*). "The art. (*ὁ ἀγων.*) brings out the man as an enlisted and professed *ἀγωνιζόμενος*, and regards him in that capacity. Had it been *πᾶς δὲ ἀγωνιζ.*, the sense would have been, now every one, *while contending*, &c." (Alf.). Every *competitor in the games* (*ἀγωνιζόμενος* as distinguished from *τρέχων* is more general, or limited perhaps here specially to the pugilistic exercises) observes the strictest discipline.

refraineth himself from all things:] *πάντα ἐγκρατεύεται* (=*se abstinet quoad omnia*), *is temperate in all things*. The discipline of the athlete was so trying and severe that few were found willing to bear it. The description given of the training by Epictetus is quoted by nearly all commentators: "Would you be a victor in the Olympic games? so indeed would I, for it is a glorious thing; but consider what must precede—and follow, and so enter on the contest. You must live by rule, on spare diet, without delicacies, take exercise at the appointed hour, in heat and in cold, and abstain from wine and cold drinks; in short, you must obey your master as you do your physician" (Enchir. c. 35). Cp. Hor. de Arte Poetica, 412—414; Seneca, Ep. 78.

and they] And *they* (the athletes) undergo this discipline (*ἐγκρατεύονται*).

στέφανον λάβωσιν· ἡμεῖς δὲ, ἄφθαρτον.

26. Ἐγὼ τοίνυν οὕτως τρέχω, ὡς οὐκ ἀδήλως· οὕτως πυκτεύω, ὡς οὐκ ἀέρα δέρων. 27. Ἀλλὰ ὑπωπιάζω

things: and they indeed that they may receive a corruptible crown: but we an incorruptible one.

26. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: 27. But I

Lect. Var. 27. ὑπωπιάζω A B C D[1]—υποπιαζω F G J K—υποπιεζω D[3] E.

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indeed] μὲν οὖν corrects, as it were; the comparison implied in the preceding clause. The athlete submits to all manner of privations, so should we; *nay more*, he does so to gain a corruptible crown—a garland of *olive* at the Olympic, or of *pine* at the Isthmian games—*but* WE, &c.

but we an incorruptible one.] But *we* (supply ἐγκρατευόμεθα) contain ourselves (*ought* to do so) in order to gain an incorruptible crown. See the same figure ii Tim. ii. 4. "For he that striveth for the mastery is not crowned except he strive lawfully." The joys of heaven are called by St. Peter "*a never fading crown of glory*," i Pet. v. 4; by St. James *the crown of life*, James, i. 12.

26. *I therefore*] τοίνυν is not a particle of transition (Stanley), for there is none, nor does it indicate "the dropping of minute but collateral points and returning to the chief subject"—his own self-restraint in every thing (Alf.); it points out the effect of the previous considerations on the writer's mind and conduct. Seeing that the athletes (where *only one* can gain the prize) endure so much for a temporal reward, I *therefore* so run, not as at an uncertainty.

not as at an uncertainty:] The successful runner kept his eye fixed on the goal, which was so placed as to be easily visible from every part of the *stadium*. So the Ap. never lost sight of the heavenly goal until he finished his course (ii Tim. iv. 7). There may be also a reference to the *uncertainty* which often damped the spirits of the competitors—where only *one* could win the prize. There is no such uncertainty in the race for the everlasting crown, provided all run earnestly and hopefully.

I so fight not as one beating the air:] Here the figure is taken from the contests in *boxing* (πυκτεύω). I fight in such a way as to hit my adversary, and I do not expend my blows in *beating the air*. It is not to the σκιαμαχία (exercising in imaginary combats) that St. Paul refers, but to real contests where the skill of the combatants was displayed chiefly in striking the antagonist or in evading his blows. 'To beat the air' is a proverb amongst us, but though the idea was familiar to the ancients from the athletic games, I find no vestige of its use in the wider proverbial sense.

27. *But I chastise*, &c.] Of the different readings ὑποπιάζω (I press under foot), ὑποπιέζω (Attic form of preceding), ὑπωπιάζω, the last found in A B C D[1] is the most probable as carrying out the metaphor most perfectly. ὑπωπιάζω (from

μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become a cast-away.

ὑπώπιον, the part of the face under the eyes, ὑπό and ὤψ: ὑπώπια=τὰ ὑπὸ τοὺς ὤπας τῶν πληγῶν ἴχνη, Pollux, *Onom.* ii. 4, 52), means to *bruise* so as to make *livid*. Pugiles caestibus contusi, i. e. ὑπωπιαζόμενοι (Grotius). In boxing, a band of leather, pierced with nails, called *cestus* was bound to the hand of the pugilist, who thus was enabled to strike at his adversary with more effect.

my body,] This is the adversary—his own body, for the flesh always lusteth against the spirit. He makes no mention here of the world and the devil, because by subduing the domestic enemy, the others may be more easily overcome, and because different means must be employed to subdue them. (Est.)

and bring it into subjection:] δουλαγωγῶ continues the metaphor according to some interpreters, who tell us that the successful pugilists carried off as *slaves* their fallen antagonists, but I am unable to find traces of any such custom. It is better not restrict the word to an uncertain technical sense. The Ap. says he makes the body subject to himself, obedient even as a slave, by not indulging in those things which provoke it to rebellion, by exercising it in temperance, mortification, and other corporal austerities. Alf. insists that the expression does not even favour ascetic views—"the absurdity of which need hardly be pointed out to the rational much less to the Christian student." It is of the pride and obstinacy of the natural man that the Ap. speaks, according to this deep-thinking and orthodox master. It must have been pride also that the athletes overcame who abstained from all delicacies and are proposed as our model. So, too, where St. Paul speaks of subduing *the body* (considered as the seat of temptations and especially of that self-indulgence which led the Corinthians to sit at meat in the idol's temple [rather near the temple]" (Alf. *just before*) it is of the *mind* (!) we must understand him. Again, where he specifies the means he took of subduing the body, fasting is particularly mentioned; see ii Cor. vi. 5; xi. 27, where Mr. Alf. has this strange note on the word νηστείαις: "voluntary fastings, 'ad purificandam mentem et *edomandam carnem*,' as Estius, see also i Cor. ix. 27." We have been at the pains of comparing Mr. Alford's notes on both texts, and we find fasting recommended as a wholesome restraint of the flesh in one place, and denounced as unmeaning and absurd in the other.

lest perhaps when I have preached to others,] κηρύξας and ἀδόκιμος are also taken by many in the figurative sense: Lest after having proclaimed as *herald* the laws of the games to others, I myself may be rejected from the *prizes*. It was the herald's duty to proclaim the names and country of the competi-

X. 1. Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, X. 1. For I would not have you

Lect. Var. 1. θελω δε *rec.* J. K. against all other MSS.

tors, the conditions and rules of the games, and specially after the contest to announce publicly the names of the victors. If even then it was found that a pugilist acted unfairly during the game, he lost his prize and fell into disgrace (ἀδόκιμος). So the Ap. if he had proclaimed the laws of the combat to others, and not observed them himself, however successful he might apparently be, would be personally rejected as ἀδόκιμος on the Great Day" (Alf.). But κηρύξας is so frequently applied to preaching the Gospel that any other sense of the word here, where St. Paul speaks of himself *as an Ap.* (see v. 1), is not to be thought of, though, no doubt, the allusion to the games *may suggest* the term. So too ἀδόκιμος commonly signifies *reprobate* as regards justification and eternal life, its true meaning in this text, and not rejected by men, as Calvin explains it: "I try to make my life correspond with my teaching, lest I may be rejected by those to whom I preach as not practising myself the virtues I require of them." Now the success of his ministry is clearly supposed, for it is *after he has preached*, not *whilst preaching*, that he fears to become a reprobate. "On the subject of the *possibility* of St. Paul *becoming a cast-away*, much has been said in contradiction to his own words. He most absolutely states the *possibility* of the case: and who has a right to call this in question?" Clarke *in l.* The Fathers frequently quote this passsage to show that if St. Paul feared to become a cast-away, we have greater cause to fear: "*Lest perchance when I have preached to others I myself may become a cast-away.* If Paul feared this, who taught so many, and feared after having preached and become an angel, and received charge of the world, what should we say? For do not think, he says, that because you have believed, this suffices for salvation. For if for me to have preached, to have instructed, to have converted thousands, is not sufficient for salvation, unless I show myself blameless, much less for you." (St. Chrys. in Ep. i. ad Cor. hom. xxiii. p. 237.) Cp. the decree of Trent, Sess. vi. can. xvi.: "If any one saith, that he will for certain, of an absolute and infallible certainty, have that good gift of perseverance unto the end, unless he have learned this by special revelation; let him be anathema." On i Cor. iv. p. 32, we have expressed our opinion that *St. Paul* had *no 'special revelation'* of his *justification* or of his *predestination.* He here states in the clearest words, we think, the *possibility* of *his own rejection* after preaching to others with zeal and success.

X. 1. *For*] Does not indicate a transition to a general exhortation (with this view γὰρ was probably changed into δέ, *tex. rec.*=autem, Est.): it points out the reason why this chastisement of the body is always necessary—though many benefits may have been conferred on us by Almighty God. The connexion is thus well brought out by

ἀδελφοὶ, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν· καὶ πάν-

ignorant, brethren, that our fathers were all under the cloud, and all

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Mart., "I told you how I chastise my own body: this self-denial is essential to all, *for* our fathers," &c.

our fathers—] Est., à-Lap. understand the fathers of the *writer* (a Jew by birth) and of *Jewish converts* among his readers at Corinth; Martini, the *Hebrews* as the fathers of *all Christians* in the true religion and worship of God, while others (Peq.) unite both senses: fathers according to the *flesh* of Jews, fathers according to the *spirit* of Gentiles.

all] Repeated emphatically five times in striking contrast with verse 5: "But with most of them God was not well pleased." Bloomf. is therefore wrong in supposing the Ap. adverts in πάντες to the fact that *not one* of the Egyptians, while *all* the Hebrews, passed through the sea.

under the cloud,] Exod. xiii. 21, we read: "And the Lord went *before* them, to show the way by day in a pillar of a cloud, and by night in a pillar of fire: that He might be the guide of their journey at both times. 22. There never failed the pillar of the cloud by day, nor the pillars of fire by night *before* the people," from which it seems to follow that the pillar was *before* the Jews day and night, not *over* them. Many answers have been given to this difficulty. 1° The pillar always preceded the army, and thus guiding the people, they might well be said to be *under* it, being under its protection. 2° The pillar of fire went *before* by night—yet so as to cover at least the front ranks, and *before* also by day—yet so as to guide and protect the *whole* army from the burning sun in a sandy desert. 3° At one time it preceded, at another it covered the whole army, &c. That the cloud protected *and covered* the camp of the Israelites is, we think, plain from Num. xiv. 14: "And thy cloud protecteth them, and thou goest before them in a pillar of cloud by day, and in a pillar of fire by night." Ps. civ. 39: "He spread a cloud for their protection." Wisdom, x. 17: "And she was for them a covert by day, and for the light of stars by night." xix. 7: "For a cloud overshadowed their camp," &c. That the same cloud might also be said to go before the camp, even though, what is very improbable (Exod. xiv. 19), no part of the pillar was in advance of it, seems to us evident, for the course of the cloud, which could be known by various signs, directed that of the army. Could it be shown, therefore, and it cannot, that the same pillar of cloud or fire did not *go before* and *cover* the camp at the same or at a different time, for it sometimes changed its position (Exod. xiv. 19), we would rather admit a figure in the first expression than in the second. If a cloud guided the course of the army by any means, it might be said to precede, not so well to *overshadow* the people, nor they be said to be *all under the cloud,* unless it covered them literally at one period or another. See Est. here, à-Lap. in Exod. xiv., Perer. Mart. How, it is asked, could one small cloud

τες διὰ τῆς θαλάσσης διῆλθον. 2. Καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπ-

passed through the sea. 2. And all in Moses were baptized, in the

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cover so vast an army? The same God who made it could surely do so much more. Besides, even a small cloud at a considerable height, might, if opposed to the sun, intercept his rays over a large territory (à-Lap.). The pillar of cloud according to the rationalistic system was nothing else than a sacred fire blessed by Aaron, which he kept burning before the army, and the smoke of which was diffused over the camp (see Rosenm. on Exod. xiv.) ! !

through the sea,] Through the Red Sea, in the midst of which the children of Israel passed over, with the water "as a wall on their right hand and on their left." (Exod. xiv. 22.)

2. *And all in Moses were baptized,*] καὶ πάντες εἰς τὸν Μωυσῆν ἐβαπτισθήσαν (the reading of A C D E F G, &c., is in sense the same as ἐβαπτίσαντο = they pledged *themselves* in baptism): "*And all were baptized* UNTO *Moses*" &c. Insisting on the use of εἰς = *unto*, many commentators understand the Ap. to say that the Jews were initiated by this rite, typical of Christian baptism, *into* the covenant of which Moses was mediator, just as Christians are said to be baptised (εἰς Χριστόν) *unto* Christ (Rom. vi. 3), when they are incorporated in the mystic body of which Christ is *the head*, Est., Wilke, s. v., Alf., &c. But à-Lap., Mart., Dr. M'Ev., &c., make εἰς = *per: through* Moses as their leader the Jews passed under the cloud and in the midst of the sea. They reject the first opinion because the Jews *were not initiated* as yet into the Mosaic dispensation, the law being delivered afterwards on Sinai; and because unbelievers shared in these benefits as well as believers. But the interval between the passage of the Red Sea and the promulgation of the law was so short, that the former might well be considered an introduction to the latter, and it is of the outward symbols the Ap. speaks, not of their inward effect.

baptized, &c.] It is not improbable, although the fact be not recorded, that drops from the cloud and of the waters of the sea fell on the people, for thus the types would be more striking; at any rate, the Jews passed under the aqueous cloud and in the midst of the waters of the sea, which represented sufficiently the immersion in baptism. "Fitly did that cloud and sea prefigure the baptism of the New Law. For as the cloud protected the Hebrew people from heat by day, and the same cloud enlightened the night, as we read in Exod. xiv. 20, so the baptism of Christ sanctifies the soul, cools the heat of concupiscence, and dispels by the infusion of the light of faith the darkness of our ignorance, whence the baptized are said to be enlightened, Heb. vi. x. And as the Red Sea, by opening a passage to the Hebrews, rescued them from the hands of the Egyptians, but swallowed up and destroyed the Egyptians themselves, so baptism has saved us, but drowned and destroyed our enemies—that is, our sins. Again, as that people

τίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ. 3. Καὶ πάντες τὸ αὐτὸ πνευ-

cloud, and in the sea: 3. And did all eat the same spiritual food, 4.

Lect. Var. 2. εβαπτισαντο B J K—εβαπτισθησαν A C D E F G, the first being the more difficult reading.

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by passing through the Red Sea obtained the typical manna, so those washed in baptism, in the sacred blood of Christ, are brought to the true manna, which the faithful alone know." Est. *in l.* after St. Aug. tract xi. in Joann.

3. *And did all eat the same, spiritual food.*] The Hebrews, says Calvin *in l.* (followed by Beza, Whitby, and others), did all eat the *same* spiritual food *with us:* "For what is St. Paul's object but to show that the people of old enjoyed the same benefits with us, and partook of the same sacraments, that we may not, relying on any privilege bestowed on us, hope to be exempt from the same punishment?" He adds, however: "I am well aware of the arguments put forward by the advocates of the opposite opinion, who insist that their view agrees perfectly with the illustration of the Ap., for thus all the Israelites had the same *stadium*, all started from the same goal, all shared in the same hope, yet many were excluded from the prize. After attentively considering these arguments, I cannot change my opinion." Of course not, because his own interpretation involved two favourite heresies: 1° That the sacraments of the O. L. were equal in dignity to those of the New; and 2° that Christ was present only by faith in the Eucharist as in the manna. It is obvious however that the Ap. speaks of the benefits which the Jews received in common *with each other*, and of which *most* of them did not profit. The meat or drink could not be the same as ours, of which there was as yet no question. If, says Est., I affirm that all the Spaniards obey the same king, I cannot mean the same with other people unnamed, but the same under whose rule they themselves live. Again from v. 5: "But with most of *them* God was not well pleased," it is plain St. Paul speaks hitherto only of the Jews and the benefits conferred on them; in v. 6, the application is first made to us: "Now these things were done in a figure of *us*, that *we* should not covet, &c." See Mald. on Matthew, xxvi. 27. Another heresy, Calvin insinuates, may be also deduced from this passage—the existence of only two sacraments, Baptism and Confirmation, in the new dispensation. "If there were more than these two sacraments, Paul would have adduced some type of the others also." Bengel. Alf. nearly translates Calvin's words. "They had what answered to the one Christian sacrament, Baptism; now the Ap. shows that they were not without a symbolic correspondence to the other, the Lord's Supper." "The privileges selected are such as correspond most nearly to the two Christian sacraments, which is important." (Stanley *in l.*) Corresponded, he might have said, most nearly to the two Christian sacraments, of which

ματικὸν βρῶμα ἔφαγον. 4. Καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπινον * γὰρ ἐκ πνευματικῆς ἀκολου-

* 2. m. πιν.

And all drank the same spiritual drink (and they drank of the spi-

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the one is *most necessary*, and the other *most excellent;* but as it does not follow that the Jews enjoyed no other privileges except those mentioned, neither does it that we have no other sacraments of which other blessings would be fit types. If the Ap. referred to the anointing of Aaron as priest, he might have spoken also, in connexion with it, of the sacrament of Orders. But his design did not require him to enumerate fully all the benefits conferred on the Jews, much less all the means of grace we possess in our Christian state. It sufficed to show that the Jew was guilty of fearful prevarication who tempted Christ after being baptized in the cloud and in the sea, and eating of the manna and drinking of the water from the rock; and the Christian more guilty still who commits fornication or idolatry after being incorporated in Christ, and eating of His flesh, and drinking of His blood. καθάπερ γὰρ σὺ τὸ σῶμα ἐσθίεις τὸ δεσποτικὸν, οὕτως ἐκεῖνοι τὸ μάννα· καὶ ὥσπερ σὺ τὸ αἷμα πίνεις, οὕτως καὶ ἐκεῖνοι ὕδωρ ἐκ πέτρας. St. Chrys. Hom. xxiii. in i Epis. ad Cor. p. 237.

spiritual food.] The manna which it was unnecessary to name or explain, not *doctrine* (Harduin) under the figure of meat and drink. But why spiritual? Because it was produced *miraculously*, and *typified* the heavenly bread of the Eucharist—spiritual in its *origin* and *signification*. So nearly all the Fathers and interpreters, many, however, insisting more on the latter point than on the former, as Est., à-Lap., and Catholics generally against Protestants. à-Lap. shows how aptly in several respects the manna typified the Eucharist; in colour and taste; the manna was given after leaving the flesh-pots of Egypt and passing the Red Sea; the Eucharist, after renouncing sinful lusts in the waters of Baptism; the manna was supernaturally produced like the body of Christ, &c.

4. *And all drank the same spiritual drink* (*and they drank of the spiritual rock that followed them, and the rock was Christ.*)] What we have said of the 'SPIRITUAL *food*' applies of course to the 'SPIRITUAL *drink*.'

(*And they drank of the spiritual drink that followed them*)] The 'drink' not being so determined as the 'food,' is explained more fully.

and they drank] ἔπινον γάρ '*for* they drank,' showing why all drank the *same*, or (à-Lap.) pointing out the cause of this great blessing, *for* Christ was ever with them.

of the spiritual rock that followed them,] On two occasions the Lord gave the people water from a rock—first, when Moses struck the rock Horeb the first year after leaving Egypt (Exod. xvii. 6), and secondly, when he struck the rock twice with the rod, near Mount Hor, towards the end of the time in

θούσης πέτρας· ἡ πέτρα δὲ ἦν ὁ Χριστός.

ritual rock that followed them, and the rock was Christ).

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the desert (Num. xx. 11). The Ap. is supposed by some interpreters to allude here to both miracles; it is however generally and rightly held that he speaks of the first only, when the people departing from the desert of Sin, and encamping in Raphidim, where there was no water, murmured against Moses. Exod. xvii. 5: "And the Lord said to Moses: Go before the people, and take with thee of the ancients of Israel: and take in thy hand the rod wherewith thou didst strike the river, and go. 6. Behold I will stand before thee upon the rock Horeb: and thou shalt strike the rock, and water will come out of it that the people may drink. Moses did so before the ancients of Israel." The rock (*if* the Ap. speaks chiefly of the material rock) is said to be 'spiritual' either on account of its miraculous effect or its typical character. How did the rock follow them? (We have not the pronoun 'them' in Gr. *ἐκ πνευματικῆς ἀκολουθούσης πέτρας, from the spiritual rock following,* but the omission admittedly in no way affects the sense.) "The tradition to which he (St. Paul) refers is not contained in the Old Testament. This tradition maintained that there was a well formed out of the spring in Horeb, which gathered itself up into a rock, like a swarm of bees, and followed the people for 40 years, sometimes rolling of itself, sometimes carried by Miriam, and always addressed by the elders whenever they encamped in the words of Num. xxi. 17: "Spring up, O well." Stanley *in l.* who refers to Wetstein, Schöttgen, for further illustrations of this story. Alf. is as usual more dogmatic: "I cannot consent to depart from what appears to me the only admissible sense of these words. How extensively the traditionary reliques of unrecorded Jewish history were adopted by apostolic men under the inspiration of the Holy Spirit, the apology of Stephen may bear witness." Elsewhere this learned Protestant dignitary does not scruple to assert, that: "In the last apology of Stephen which he spoke, being full of the Holy Ghost and with Divine influence beaming from his countenance, we have at least *two demonstrable historical mistakes*" (Prol. on the Three Gospels, § vi. n. 15). Of course the same is true of this mythical 'traditionary relic' copied and sanctioned by the *inspired* but too credulous Paul. It was a dream of some Rabbin which the Ap. used in his simplicity in a letter addressed to the most enlightened city of Greece!! The lowest view of inspiration in our mind necessarily excludes from the sacred page the least error in fact or doctrine; and we therefore repudiate every irreverent theory which would make the Apostle's writings the vehicle of traditional fables. *If* St. Paul states that the rock itself moved from place to place, as an inspired agent he could not have erred in that statement; it did then most certainly move. Those who deny the physical fact have suggested various interpretations. The '*rock*' may be said to *follow* when the miracle was

5. Ἀλλ' οὐκ, ἐν τοῖς πλείοσιν 5. But with the most of them

repeated (Num. xx.), the same effect being produced again; or if the people took with them a large quantity of water in vessels; or if a copious supply, the same as the rock its source, never failed them; or if the water flowed after them in streams, which may be well supposed, as the journey of the Israelites lay along a level plain, and the water issued from a high source; or if Christ, represented by an angel and typified by the rock, was ever with the Hebrews in their journey. Of these opinions the last two only appear to us probable. If we maintain the first of these two with Erasm., Est., Grot., Calm., Schoetg., Pic., we must hold that the streams did not follow during the *whole* journey, but only for a great distance, or at least until the waters failed again in punishment of the people's incredulity, for otherwise this miracle need not be wrought again, as it was (Num. xx.).

Against the second, which we prefer with SS. Chrys., Ambr., Theoph., Œcum., à-Lap., Bellarm. de Sacr. Euch. c. xi. n. 36, and even Beng., Olsh., &c., there are specially two difficulties which we must notice briefly. 1° πνευματικόν, applied to the material *food* and *drink* just before, is now applied to the rock, not as a *type* of Christ but to the *antitype*—Christ himself. The Ap. however indicates this change of meaning by the addition: "and the rock was Christ." "When I say the spiritual rock I mean Christ. What can be plainer? for Christ was not the material and typical rock, but the spiritual rock and the thing signified." (à-Lap.) 2° Christ did not follow the Israelites, for the angel who represented our Lord went before the camp (Est., Maud., Pic., Dr. M'Ev., &c.). This difficulty is to a certain extent common to all the interpretations. Are we to suppose, for example, that the stream from the rock never flowed *before* the army. Besides ἀκολουθέω does not necessarily mean to *follow one* literally: it is applied to the soldier *foremost* in battle who *accompanies* his general, and to the servant who *attends* his master, Thuc. ii. 98. *To attend and obey* is indeed the usual signification of this verb in the N. T. See Matt. viii. 19, 22; xix. 27, 28; Mar. viii. 34; x. 21, *passim*.

and the rock was Christ.] When the art. is prefixed to each of two nouns connected with the substantive verb, the subject is usually first in order. The exact sense varies with the view we take of the preceding clause. The *material* rock and the *water* issuing from it were only *types* of Christ, but the spiritual rock was really and truly Christ Himself. Understanding thus the spiritual rock of Christ Himself, as we do, this clause explains the last: The Israelites drank of the spiritual rock that supplied their wants, watched over and protected them in their journey through the desert;—now this spiritual rock was Christ. In this explanation there is no need of admitting a figure in the phrase: "and the rock was Christ:" it is to be interpreted literally and strictly like the introduction to St. John's Gospel: "and the Word was

αὐτῶν εὐδόκησεν * ὁ θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

* l. m. ηυδ.

God was not well pleased: for they were overthrown in the desert.

God." But even adopting the exposition of Est.: "What was signified by that rock was Christ," we are not justified in interpreting the words of institution in the same way: "What is signified by this bread is my body," as Calv. and Protestants generally. 1° The forms of expression are quite different: "The *rock* was Christ." "*This* (*not* this *bread*) is my body." 2° The literal sense is excluded by the context—for according to this opinion, it is of the material rock in its typical (*spiritual*) character that St. Paul speaks. 3° The sacred writer adds expressly twice over: "*That these things were done in figure of us*," vv. 6, 11. In the history of the institution of the B. Euch. there is nothing whatever to indicate that the words are taken in a figurative sense; nay, all the circumstances of time, place, &c.—our Lord being alone with his Apostles, addressing them for the last time, bequeathing to them this greatest legacy and pledge of His love, exclude a figurative sense.

5. *But with the most of them*—] Ἀλλ' οὐκ ἐν τοῖς πλείοσιν, "*But not in the greater part.*" *All* the males who left Egypt above twenty years of age, numbering six hundred thousand, except Josue and Caleb, perished in the desert: "In the wilderness shall your carcasses lie. All you that were numbered from twenty years old and upward, and have murmured against me, shall not enter into the land..... except Caleb, the son of Sephone, and Josue, the son of Nun." (Num. xiv. 29, 30.)

God was not well pleased:] *A meiosis* for "*God was greatly displeased with almost all of them.*"

for they were overthrown in the desert.] This is the proof how much God was displeased, "*for* they were *strewn* in the desert. κατεστρώθησαν, apparently taken from the LXX. Num. xiv. 16, κατέστρωσεν; it expresses the heavy judgment of God: "their bodies were left to moulder away on the sands of the desert." Stanley.

SEXAGESIMA SUNDAY.

II Cor. xi. 19—xii. 9.

19. Libenter enim suffertis insipientes : cum sitis ipsi sapientes.

20. Sustinetis enim si quis vos in servitutem redigit, si quis devorat, si quis accipit, si quis extollitur, si quis in faciem vos caedit.

21. Secundum ignobilitatem dico, quasi nos infirmi fuerimus in hac parte. In quo quis audet (in insipientia dico) audeo et ego :

22. Hebraei sunt, et ego : Israelitae sunt, et ego : Semen Abrahae sunt, et ego :

23. Ministri Christi sunt (ut minus sapiens dico), plus ego : in laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter.

24. A Iudaeis quinquies, *quadragenas, una minus, accepi.

25. †Ter virgis caesus sum, ‡semel lapidatus sum, §ter naufragium feci, nocte et die in profundo maris fui,

26. In itineribus saepe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex Gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus :

27. In labore, et aerumna, in vigiliis multis, in fame, et siti, in ieiuniis multis, in frigore, et nuditate,

28. Praeter illa, quae extrinsecus sunt, instantia mea quotidiana, solicitudo omnium Ecclesiarum.

29. Quis infirmatur, et ego non infirmor ? quis scandalizatur, et ego non uror ?

30. Si gloriari oportet : quae infirmitatis meae sunt, gloriabor.

31. Deus et Pater Domini nostri Iesu Christi, qui est benedictus in saecula, scit quod non mentior.

32. ||Damasci praepositus Gentis Aretae regis, custodiebat civitatem Damascenorum ut me comprehenderet :

* Deuter. xxv. 3. † Act. xvi. 22. ‡ Act. xiv. 18. § Act. xxvii. 41. || Act. xi. 24.

33. Et per fenestram in sporta dimissus sum per murum, et sic effugi manus eius.

XII. 1. Si gloriari oportet (non expedit quidem:) veniam autem ad visiones, et revelationes Domini.

2. *Scio hominem in Christo ante annos quatuordecim, sive in corpore nescio, sive extra corpus nescio, Deus scit, raptum huiusmodi usque ad tertium caelum.

3. Et scio huiusmodi hominem sive in corpore, sive extra corpus nescio, Deus scit:

4. Quoniam raptus est in Paradisum: et audivit arcana verba, quae non licet homini loqui.

5. Pro huiusmodi gloriabor: pro me autem nihil gloriabor nisi in infirmitatibus meis.

6. Nam, et si voluero gloriari, non ero insipiens: veritatem enim dicam: parco autem, ne quis me existimet supra id, quod videt in me, aut aliquid audit ex me.

7. Et ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meae angelus satanae, qui me colaphizet.

8. Propter quod ter Dominum rogavi ut discederet a me:

9. Et dixit mihi: Sufficit tibi gratia mea: nam virtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.

* Act. ix. 3.

ii COR. xi. 19—xii. 9.

19. Ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες. 20. Ἀνέ-

ii COR. xi. 19—xii. 9.

19. For you gladly suffer the foolish: whereas yourselves are wise.

Subject.—The ch. opens with an apology for self-boasting; zeal for his readers was the writer's motive. From verse 16 to 21 other excuses for this self-boasting are brought forward specially that the Ap. himself may be permitted to act like their own teachers. He had at least the same grounds of boasting these teachers had—nay, much more, having suffered more for the faith, and being favoured more by God.

19. *For you gladly suffer the foolish,*] The paragraph begins, verse 16, with excusing the self-boasting that is necessary for the Apostle's just defence: "Again I say"= Again I return (see x. 8, xi. 1, 6) to self-praise. . . . "Seeing many glory according to the flesh, I will glory also" (ver. 18). This ye will permit me, no doubt, '*For*' ye listen with pleasure to all fools that glorify themselves. There is hardly reference to *men generally* who

χεσθε γὰρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον

20. For you suffer if a man bring you into bondage, if a man devour *you*, if a man take *from you*, if a man be lifted up, if a man strike you

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listen patiently to the ravings of the insane ; the Ap. points to the Corinthians specially who boasted of their false teachers (in truth *madmen*), and paid court to them.

whereas yourselves are wise.] Ironical : ye bear with the folly of others, *whereas* (*because* and in as much as this conduct is seemly on your part, being wise and prudent men) yourselves are wise, filled with worldly prudence,—see this character of the Corinthians according to their own estimate, more than once delicately alluded to by St. Paul, i Cor. iv. 10; x. 15. The irony is lost to a great extent if we interpret : " Ye bear with the foolish, *although* ye are wise," or " Ye bear with the foolish, and therefore ye will, no doubt, hear me (speaking in self-praise from necessity), *because* ye are wise.

20. *For you suffer*—] Proof that they endured many indignities from *the foolish* (the vain teachers who mocked, insulted, and robbed them). Ye bear patiently the wrong if a man (one of your teachers) *bring you into bondage.*

bring you into bondage,] καταδουλόω, *to enslave, to reduce to slavery* (only elsewhere Gal. ii. 4), is not to be understood *of the bondage of the law*, but of the will and caprice of these false teachers, whose *selfish* purposes are here set forth, as is clear from the following.

if a man devour you,] κατεσθίει (i.e. ὑμᾶς) ' devours' your substance greedily like animals of prey. This figurative use of the verb is common in Gr. writers—see Hom. Od. b. 237, κατέδουσι βιαίως οἶκον Ὀδυσσῆος. In N. T. it has the same meaning in Matt. xxiii. 14 : " Because you *devour* the houses of widows," Mar. xii. 40 ; Luke, xx. 47. It is vain to inquire under what pretexts false teachers ' devoured' the goods of others ; perhaps in exacting the means of support, in frequent costly visits, &c.

if a man take from you,] εἴ τις λαμβάνει (i.e. ὑμᾶς again). " *If any one catches you,*" chiefly by guile, deceit, see xii. 16 : " I caught you by guile," δόλῳ ἔλαβον. The Vulg. ' accipit' may have this sense too—*to gain over, to win.* Rendering as above (Rh.) : " If a man *take from you,*" or (Auth. V.) : " If a man *take of you,*" both improbable, we must with Est. understand here ' goods' different from the means of support spoken of in preceding clause (' devour').

if a man be lifted up,] ἐπαίρεται (Vulg. ' extollitur' id est extollit se, Est.), is probably middle, as x. 5 (the active form always elsewhere in N. T.) : " *if anyone raiseth himself up,*" the teacher boasting in his pride, perhaps among other advantages, of his Jewish extraction, and despising the Corinthians as Gentiles.

if a man strike you on the face,] We must not soften down the expression by connecting with the

ὑμᾶς δέρει. 21. Κατὰ ἀτειμίαν *λέγω, ὡς ὅτι ἡμεῖς ἠσθενήκαμεν· ἐν ᾧ

on the face. 21. I speak according to dishonour, as if we had been

* 2. m. τιμ.

Lect. Var. 21. ησθενηκαμεν—ησθενησαμεν most MSS. After ησθεν., D E Vulg. It. add εν τουτῳ τῳ μερει (a correction seemingly).

following "I speak according to dishonour," and make the sense: you bear with your teachers though one of them should strike you on the face—*I mean* though he should offer you the grossest insult ("I speak according to dishonour."). εἰς πρόσωπον δέρει is best interpreted strictly: "strikes on the face"—showing on one side the greatest outrage, and on the other the greatest forbearance; and we may well believe there were some teachers who did smite their hearers on the face. "In Eastern countries a blow on the face, especially on the mouth, is a frequent mode of insult. Compare i (iii) Kings, xxii. 24: "And Sedecias the son of Chanaana came, and struck Micheas on the cheek;" Matt. v. 39: "If one strike thee on thy right cheek, turn to him also the other;" Luke, xxii. 64: "And they smote his face;" Acts, xxiii. 2: "Ananias commanded them that stood by him to strike him on the mouth." Stanley.

I speak according to dishonour, as if we had been weak in this part.] The meaning depends very much on the connexion of the first clause κατὰ ἀτίμιαν λέγω. If we join it to the foregoing with Est., à-Lap., Schoetg., &c. ("When I say strike on the face, I mean insult and dishonour you"), then ὡς ὅτι ἡμεῖς ἠσθενήσαμεν may be interpreted thus with Est.: They devour your substance, they outrage your feelings, they insult you, they strike you on the face, and all this too boasting that *I was weak and lowly;* or with à-Lap.: You bear with their rapacity, their insolence, &c.; you do not bear with me—you despise me *as if I were weak and lowly*—ipsos sustinetis, me *non sustinetis sed comtemnitis* tanquam infirmum. But there are strong objections against separating the two clauses we have quoted together above. 1° The punctuation in the late MSS. and all Vers.; 2° the wresting of εἴ τις δέρει from its literal sense; 3° the figurative sense thus forced in being already referred to under ἐπαίρεται, which surely implies *haughty insolence;* 4° the great difficulty of explaining ὡς ὅτι κ. τ. λ. in this view. Better then take κατὰ ἀτίμιαν λέγω with the following: "I say this to my own dishonour and shame (ironically), freely confessing that as my enemies charge me with weakness, ἀσθενὴς, *I was weak* and powerless" in these respects: "I had not the strength or energy to trample on you, and assume a lofty demeanour, and smite you on the face." (Stanley.) The ὡς ὅτι is thus pleonastic, either ὡς or ὅτι sufficing: "To *my* shame I avow *that* I was *weak*." So De Wette, Meyer, Alf., or, more generally and more correctly, 'to *your* shame': such is the conduct of those teachers to whom you submit; "to YOUR shame

δ' ἄν τις τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ κἀγώ. 22. Ἑβραῖοι εἰσίν;

weak in this part. Wherein if any man dare (I speak foolishly), I dare also. 22. They are Hebrews: so

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I speak (of it), and still you despise me *as though I were weak*, because I don't act like these men." "For if, he says, you pay homage to them because they smite and insult you: I can do the same [tho' you despise me *as though I were weak*], enslave, strike, scorn you." St. Chrys. (who justly observes ἀσαφὲς τὸ εἰρημένον, "the saying is obscure"); Theoplt., Theodrt., Erasm., Pic., Olsh. ἐν τουτῷ τῷ μέρει, found in D E Vulg. It, was perhaps added in explanation of ἠσθενήσαμεν which sounds harsh without some restriction.

Wherein if any man dare (I speak foolishly), I dare also.] Render: "*But* in whatever anyone dares (I speak foolishly), I dare also. δὲ (omitted in Vulg.) introduces a strong contrast. "As far as your teachers gain power by extortion, pride, violence, I have nothing to boast of, I am thus far weak indeed, *but* in whatever anyone of them has just grounds of confidence (such boasting is no doubt foolish), I boldly claim the same." The parenthesis (ἐν ἀφροσύνῃ λέγω) refers rather to the matter of τολμᾷ than the form: "Boasting (without necessity) is always the part of a fool," not "pardon my folly for using the word τολμᾷ, '*dares*' (Stanley)." ἄφρων *reasons badly*, is foolish; παραφρονῶν, a stronger term (see *inf.*), *has lost his wits*, is mad.

22. *They are Hebrews*:] Or "Are they Hebrews?" and so each clause following may be interrogative. We prefer the affirmative form: "They are Hebrews," as more solemn and better suited to the context, in which the Ap. seems to grant (in some respects a rhetorical concession) all the grounds of boasting on the part of his opponents. "They are indeed all they claim to be, but I do not yield to them in the least:" "*They are Hebrews, and I too.*"

'Hebrew' is derived, i from Abraham = Abraei = *Hebraei*. ii from עָבַר (transire) '*to pass*,' or עֵבֶר (trans) '*over*.' iii from Heber, named among the progenitors of Abraham, Gen. xi. 16, 17. i was suggested by St. Aug. lib. i., *de Consensu Evang.* c. 14, but retracted (*Retract.* 16), and as Abraham *himself* is called *Hebræus* (Gen. xiv. 13), we must seek some other derivation of the word. ii is maintained in one form or another by nearly all ancient interpreters, who suppose that the Canaanites called Abraham *Hebrew, after his crossing over* the Euphrates. A people dwelling on the west bank of the Euphrates (*the* river in S.S.) would naturally speak of the inhabitants on the east bank as the *people on the other side*, and of immigrants as a people *from the other side*. Cp. transalpine, cisalpine, ultramontane, cismontane, transtiberini, &c. This view is supported by LXX who render הָעִבְרִי when it is first applied to Abraham as an appellative (Gen. xiv. 13), περάτης; by Aquila who translates (*ibid.*) πε-

κἀγώ· Ἰσραηλεῖται εἰσίν; κἀγώ· am I. They are Israelites: so am I.

ραΐτης; by St. Jerome (not uniformly), Origen, Thdrt., Ribera, Est., Grotius, Walton, Scalig., Gesen., Rosenm. The derivation is hinted at not obscurely (Josue. xxiv. 2). בְּעֵבֶר הַנָּהָר יָשְׁבוּ, LXX. *πέραν τοῦ ποταμοῦ παρῴκησαν*: Vulg. "*trans fluvium* habitaverunt patres vestri." "See here," says Est., "the true etymological reason why Abraham and his posterity were called *Hebrews*" (Introd. Ep. to Hebr.). iii that is, that 'Hebrew' is a patronymic from Heber, is held by Josephus, Euseb., St. Jer. (on Gen. x.), Tost., Buxt., Leusd. We should certainly expect then some special notice of 'Heber,' who was thus chosen before all others to be the father of the *Hebrew* people.

The surmise of Buxtorf and others that *Heber* was the only person who, after the confusion of Babel, handed down to his children the primitive language and the true religion, would, if true, prove that not only the descendants of Abraham in Canaan, but all the sons of Heber, wherever they dwelt, should be called *Hebrews*. Yet we know they were not. à-Lap. (Gen. xiv. 13) unites ii and iii: the Hebrews, *first* called so from *Heber*, adopted the name afterwards to signify that they came *over the river* from another country. Let us pass to the history of the word 'Hebrew.' If the '*transitus*' had any influence on its origin, then it is likely that as Abraham and Lot with their families entered Canaan at the same time, the descendants of both were called '*Hebrews*.' At any rate, in course of time the name was limited to the posterity of Abraham, including, however, Idumeans (from Esau), Ishmaelites (from Ishmael), as well as Israelites (from Jacob). Besides these, 'Hebrew' in its widest scriptural acceptation comprised also *proselytes* to the Jewish worship, and *inhabitants* of Canaan, and this even in St. Paul's time, though Est. thinks otherwise; but in the sacred books the word is often limited to one of these classes, thus Acts, vi. 1, 'Hebrew' is used for an Aramaic Jew, one who resided in Palestine and spoke the Aramaic tongue, as opposed to the 'Hellenist' (Ἑλληνιστῶν=Jews by birth or converts), brought up outside Palestine who spoke Greek. The name 'Hebrew' seems to have been more in use among foreigners than among the Jews, who always preferred to call themselves, 'Israelites.' How the two words differed will be seen when we consider the origin and meaning of 'Israelite.'

They are Israelites; so am I.] Or interrogatively as before: Are they Israelites? Ἰσραηλίτης from Ἰσραήλ, Heb. יִשְׂרָאֵל, the name given to the patriarch Jacob after wrestling with the angel, Gen. xxxii. 28. יִשְׂרָאֵל is variously derived: from יָשַׁר אֵל 'justus Dei,' *the righteous one of God*; שׂוּר אֵל, 'princeps Dei'; אִישׁ רֹאֶה אֵל, 'vir videns Deum'; finally from שָׂרָה אֵל, 'pugnavit Deus,' which is interpreted differently, because Jacob wrestled successfully with the angel (*Dominatus est Deo*), à-Lap.; because he *fought* with the angel (without implying defeat or success), Rosenm.; because he was the soldier of God,

σπέρμα Ἀβραάμ εἰσιν; κἀγώ. 23. They are the seed of Abraham: so

Gesen; because God will fight for him יִשְׂרָא אֵל, '*pugnabit Deus*,' Fritzsche on Rom. ix. 3, &c. The root שָׂרָה is, we think, clearly pointed out in Gen. xxxii. 27, 28: "But he (the angel said): What is thy name? He answered: Jacob. 28. But he said: Thy name shall not be called Jacob, but Israel: *for if thou hast been strong* against God, how much more shalt thou prevail against men?" כִּי שָׂרִיתָ עִם־אֱלֹהִים quia *contra Deum fortis fuisti*, St. Jerome. 'Israel' became thus, tho' not to the exclusion of Jacob, the proper and honoured name of the patriarch himself, 2° of his sons and descendants, 3° of the whole Jewish people ('sons of Israel,' rarely and only in the poetic books 'sons of Jacob'). On the revolt under Jeroboam, the ten tribes, as the larger body, usurped the title "House of Israel," whilst the faithful tribes of Judah and Benjamin were generally styled the "House of Judah" (see exceptions in Is. viii. 14; x. 20, &c.). But after the captivity, the name was again extended to all the *descendants* of Israel who professed the Jewish religion, wherever they dwelt. Ἰσραήλ and Ἰσραηλίτης were often used emphatically for the true descendants of Jacob, the spiritual sons who imitated the faith and piety of the patriarch; cp. John, i. 48; Rom. ix. 6; Gal. vi. 16.

Plainly then 'Hebrew' and 'Israelite' do not mean one and the same thing; scriptural usage and the climax here make 'Israelite' the more distinctive appellation. A 'Hebrew' may have been descended of Esau or Ishmael, or a Gentile proselyte even in St. Paul's time (*cont.* Est.), not so an 'Israelite,' the true son of Jacob (St. Chrys. and most comment.). Estius interprets thus: "They boast of their *language* (Hebrew or Aramaic); I too speak the same language; they boast of their descent of Jacob, and I too am an Israelite; they claim to be kinsmen of the Messiah, and I too," and rejects the distinction given above, chiefly on the ground that 'Hebrew' included Ishmaelites or proselytes *only in the first period* of Jewish history.

They are the seed of Abraham: so am I.] Or like preceding clauses: *Are they the seed of Abraham? so I too.* Must not the sons of Jacob = Israelites have been the sons of *Abraham?* Why then add "seed of Abraham? To point out *expressly* and *prominently* that the Apostle claimed for himself what the false teachers boasted of *most*, their being 'the seed of Abraham,' heirs to the promise, and kinsmen of the Messiah.

23. *They are the ministers of Christ* (*I speak as one less wise*): *I am more.*] Some of the advocates of the interrogative form (Alf.) do not suppose a question here, a strong argument against their own view on the foregoing, this clause being exactly parallel to the others. The sense is: They boast of being ministers of Christ (not so in truth, but 'false apostles,' ministers of Satan, vv. 13, 14, 15); be it so (*demus esse tales*, a rhetorical concession); I am more. This *bold* assertion is prefaced

Διάκονοι Χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως; ἐν φυλακαῖς περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως,

am I. 23. They are the ministers of Christ (I speak as one less wise): I am more: in many more labours, in prisons more frequently, in stripes

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by παραφρονῶν λαλῶ, *I speak as one raving*, as a madman; far stronger than ἐν αφροσύνῃ λέγω, above. It is as if the Ap. were to say: I told you that my boasting must appear *folly:* what I now assert must seem to be *downright madnesss*, yet I do claim to be the minister of Christ on higher titles than your false teachers. It is doubtful whether the apology (παραφρονῶν λαλῶ) is spoken from a deep conviction of the Apostle's own nothingness: "I feel that to place myself as minister of Christ over any one, is to act like a madman;" or from a certainty of the judgment against him: "I am fully conscious that my opponents will pronounce me mad for daring to say it, yet I do claim to be more the minister of Christ than they." λαλῶ, 'I speak' (perhaps 'I babble,' opposed to the solemn λέγω), not "such is my *general language*" (Stanley), for which there could be no defence. "I venture to 'speak' thus, though it is indeed a senseless boast;" or (in the other view): "I speak thus, though I am sure to be pronounced mad by my enemies." ὑπερεγώ or ὑπὲρ ἐγώ, '*I more.*' Hitherto the Ap. claims only equality with his adversaries (κἀγώ), but as regards the ministry of Christ and the Apostolic office, he cannot admit any comparison—ὑπὲρ ἐγώ. ὑπὲρ is taken adverbially (only here in N. T. though the form is common enough in classical Gr.) '*above measure.*' The proofs of his superiority are not taken from the signs wrought, nor the wonderful gifts bestowed on him, nor even his success in the ministry, but only from his sufferings, his labours and trials in the service of his divine Master.

in many more labours,] Supply '*I am*' *in many more labours*, or rather: "*That I am more than they is clear from my being,*" *in many more labours*, &c., making this and following clauses proofs of ὑπὲρ ἐγὼ. ἐν κόποις περισσοτέρως is literally "*in labours more abundantly,*" not precisely 'than they,' the false teachers, who laboured not at all; the adverbs περισσοτέρως, ὑπερβάλλοντως, are used adjectively—so that the sense is well conveyed in Rh.: "in many (more) labours," or better: "*in very many labours*"="in laboribus plurimis." (Vulg.)

in prisons more frequently,] The order in Vulg. is here supported by B D^1 E Lat. Ff. against ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακ, the reading of F G *rec.* Orig., Chrys., Thdrt. ὑπερβαλλόντως is=ὑπερβάλλων, *exceeding great*, both in number and hardship, not '*more frequently*' than the false teachers, who never, we may be sure, withstood the test of imprisonment. In the history of St. Paul's life comprised in the Acts (Acts, ix. 1 to xx. 2), up to the time of writing this Ep. we find but one imprisonment spoken of, that at Philippi, Acts, xvi. 24; but the omission of many

ἐν θανάτοις πολλάκις. 24. Ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα * παρὰ μίαν ἔλαβον. 25. Τρὶς ἐραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα,

above measure, in deaths often. 24. Of the Jews five times did I receive forty *stripes*, save one. 25. Thrice was I beaten with rods,

* 2. m. τεσσαρ.

Lect. Var. 23. See note for order of words in this verse.

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others is by no means strange, St. Luke's object not being to give a minute and detailed account of all the Apostle's sufferings ("for Luke did not write to glorify Paul"—Œcum.), as is plain from a comparison of this *full personal* narrative with the shorter account in the Acts. St. Clement, Ep. i. ad Cor. 5, speaks of St. Paul's "*having borne chains seven times.*"

in stripes above measure,] "In very many stripes" as before: ὑπερβαλλόντως, 'excessively' both in number and painfulness.

in deaths often,) "In perils of death oftentimes." Cp. of this Ep. c. i. 10, where the Vulg. reads 'ex tantis periculis' for ἐκ τηλικούτου θανάτου, and i Cor. xv. 31. Some of these 'perils of death' (θάνατοι) are now enumerated, v. 25: others are recorded by St. Luke, Acts, ix. 23; xiv. 5, 6; xvii. 5, 13, &c., without mention of the '*stripes.*'

24. *Of the Jews five times did I receive forty stripes, save one.*] Vv. 24, 25, rightly enclosed in a parenthesis, particularize the '*stripes*' and deadly '*perils.*' The law (Deut. xxv. 3) expressly provided that the *stripes* were not to exceed forty, and the Jews, for greater security against violation of this precept, limited (and even still do) the number to thirty-nine (an innovation which Est. condemns, as '*forty*' was a mystic and sacred number). Joseph. Ant. iv. 8, p. 21. The executioner was punished severely if he exceeded the appointed number of lashes. The Tract Maccoth (Schöetg. Hor. Heb. ii. p. 715) describes the mode of flagellation. The convict was bent down and bound by both hands to a pillar, and the executioner, after stripping him to the waist, stood on a stone, and then inflicted the stripes with one hand—thirteen on the breast and thirteen on each shoulder, with thongs of calf skin and asses' skin. 'Five times' was the Ap. subjected to this fearful torture by his own kinsmen.

25. *Thrice was I beaten with rods,*] Not with *scourges* ('*flagellis*' whence φλαγελλώσας, Matt. xxvii. 26) like our Divine Lord, but with 'rods,' ἐραβδίσθην, "virgis caesus sum" (Vulg.). The last punishment (*stripes*) was Jewish. This was peculiarly Roman, and so severe as frequently to cause the criminal's death. St. Luke, whose narrative is more concise, mentions but *one* occasion, Acts, xvi. 22, when the Ap. was beaten with rods. The *lex Porcia* forbad the use of rods in punishing Roman citizens; and St. Paul, availing himself of his privilege, protested against the punishment at Philippi, Acts, xvi. 31, and at Jerusalem, Acts, xxii. 25. He did not insist on his rights, Acts, xvi. 22, nor probably on the

νυχθήμερον ἐν τῷ βυθῷ πεποίηκα.	once I was stoned, thrice I suffered shipwreck; a night and a day I was in the depth of the sea.

two other occasions alluded to here, either because, perhaps, the appeal would have been useless, or forbearance was more to the glory of God.

once I was stoned,] At Lystra, so cruelly that his persecutors thought he was dead, Acts, xiv. 18, a striking example of the *perils of death.*

thrice I suffered shipwreck,] No record of the time or place of these shipwrecks; that mentioned, Acts, xxii., was after the date of this Ep.

a night and a day I was in the depth of the sea.] *νυχθήμερον ἐν τῷ βυθῷ πεποίηκα*, literally, says Est., "noctiduum in profundo feci," *I spent a night and day in the deep.*" Cp. Dem. *ποιῆσαι μέσην νύκτα, to spend half the night;* yet *ποιεῖν* applied to *time* is rare in classical Gr. though common enough in N. T., Matt. xx. 12; Acts, xv. 33; xviii. 23: xx. 3. *νυχθήμερον* (*the space of night and day*) belongs also to later Greek, and is probably derived from the Jewish manner of computing time from sunset to sunset. See the description of the first entire day, Gen. i. 5: "And there was *evening* and *morning* one day." *βυθός* does not *necessarily* mean *the depths of the sea*, but from the context here we can hardly understand anything else—neither a subterraneous dungeon (with Baronius), because the 'prison' trials were already referred to in like general terms (v. 23), and the length of time in prison (*one day*) would leave so little to boast of; nor the bottom of an unusually deep well called '*Bythus.*' After mentioning shipwreck and in immediate connexion with it, the depths can only be the *sea depths*, in which Est. supposes the Ap. to have been buried, and preserved, like Jonas, by divine power. If this were the idea, so strange a fact would have been put forward more prominently. Mald., in MS. notes quoted by à-Lap., admits a hyperbole thus: the storm was so fearful that one might be said to be in the depths of the sea. To the preceding view the great objection was the strangeness of the event—so extraordinary that the Ap. would have certainly referred to it more distinctly; to this and to some of those that follow, the contrary objection lies; they lower the subject too much, and make the trial one of usual occurrence. Most recent interpreters take the meaning to be that the Ap. was preserved for twenty-four hours on a raft or plank of the wrecked vessel. Thplt., Thdrt. *al.* suppose that he saved himself by *swimming;* Paley, that he was tossed about in an open boat for twenty-four hours after the ship was lost. We have no means of deciding the nature of the peril beyond the fact that it occurred *at sea after shipwreck*, and exposed the Apostle's life to *imminent danger.*

26. *In journeying often,*] This resumes the account of sufferings after the parenthesis, vv. 24, 25: "In perils of death often (of the Jews, &c.), in journeyings often (ad-

26. Ὁδοιπορίαις πολλάκις, κινδύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρη-

26. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the

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verb for adj.=many)." The connexion is the same too: "I more than they—by perils, by journeys, &c."

in perils of water,] We have now a particular enumeration (as in foregoing) of the dangers on those journeys. Est., Winer, &c., suppose *the perils of water* (rather of 'rivers,' ποταμῶν, 'fluminum,' Vulg.) to arise from sailing on rivers "which are sometimes not less dangerous than the sea" (Est.). But the perils may well be also on journeys across swollen torrents or deep rivers, where bridges were few and perhaps badly constructed.

in perils of robbers,] No part of the East was (or is) free from being infested with robbers. See the parable of the good Samaritan for a vivid picture of the dangerous journey from Jerusalem to Jericho. "The tribes inhabiting the mountains which separate the table-land of Asia Minor from the coast, were notorious for their lawless and marauding habits. Strabo says of Isauria, λῃστῶν ἅπασαι κατοικίαι (xii. 6), and of the Pisidians, καθάπερ οἱ κίλικες λῃστρικῶς ἤσκηνται, xii. 7. He gives a similar description of the Pamphylians" (Alf. on Acts, xiii. 14).

in perils from my own nation,] ἐκ γένους, 'from kindred,' from *Jews* whose hatred was bitter and lasting, as appears from the Ap.'s whole life, revealed to us in the Acts and his own writings. At Damascus, "the Jews consulted together to kill him" (Acts, ix. 23); at Antioch, "the Jews seeing the multitudes, were filled with envy, and contradicted those things that were said by Paul" (Acts, xiii. 45); at Thessalonica, "the Jews, moved with envy, and taking with them some wicked men of the vulgar sort, and making a tumult, set the whole city in an uproar" (Acts, xvii. 5, &c.).

in perils from the Gentiles,] At Philippi the masters of the girl that had a pythonical spirit, apprehended Paul and Silas, and bringing them before the magistrates, said: "These men disturb our city being Jews, and preach a fashion which it is not lawful for us to observe, being Romans.....and when they had laid many stripes on them they cast them into prison" (Acts, xvi. 16—23). At Ephesus, when Demetrius the silversmith lost his gains, the whole city was filled with confusion (Acts, xix. 23—29). Again at Ephesus, the Ap. fought with beasts (i Cor. xv. 32), &c.

in perils in the city,] In this and following clauses the article 'the' (in Rh.) suggests a wrong meaning (though Alf. would supply it), '*the* city,' i.e. Jerusalem.—κινδύνοις ἐν πόλει, &c. is simply 'perils in city,' 'perils in desert,' 'perils on sea.' There was hardly *a city* in which the Ap. preached the Gospel, that he had not to endure perils of every kind—in Damascus (Acts, ix. 23); Jerusalem (*ib.* ix. 29); Cor-

μίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις. 27. Κόπῳ καὶ μόχθῳ· ἐν ἀγρυπνίαις πολλάκις, ἐν λειμῷ * καὶ δίψει †, ἐν νηστείαις πολ-

* 2. m. λι. † I. m. διψη.

city, in perils in the wilderness, in perils in the sea, in perils from false brethren. 27. In labour and painfulness, in much watchings, in hun-

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inth (xviii. 12); Ephesus (xix. 23); Philippi (xvi. 20); and many others.

in perils in the wilderness,] 'Perils in desert,' hardly in allusion to any one desert in particular, either in Arabia (Gal. i. 17), or in Asia Minor: whenever the Ap. travelled through lonely deserts he had to bear perils from excessive heat or cold, from hunger and thirst, from wild beasts, &c. ἐν ἐρημίᾳ like ἐν πόλει is generic: "It is meant that dangers met him wherever he turned himself, whether in the busy haunts of men, or in the solitudes of the deserts [not merely the *lonely* roads as opposed to the *crowded* streets], or on the bosom of the mighty deep." (Bloomf.)

in perils in the sea,] "in perils on sea" perhaps from *pirates*, at least from long and dangerous voyages in ships badly provided, and other perils distinct from shipwrecks expressly referred to before, v. 25.

in perils from false brethren,] These 'false brethren' were either 'pretended converts' who embraced outwardly the Christian religion in order to betray the faithful, or 'brothers false to their profession' who *practically* denied their faith by a manner of life unworthy of it, or *both*.

27. *In labour and painfulness,*] (ἐν) κόπῳ καὶ μόχθῳ, "in labore et aerumna" (Vulg.), "in labour and weariness." ἐν (not improbably a correction of editors who found it difficult, as indeed it is, to explain the omission on any grammatical principle) inserted in J K *rec.* Vulg. nearly all Lat. Ff., is omitted in B D E F G vet. It., &c. κόπος and κοπιάω are used in N. T. for *toil*, labour of every kind, trouble, &c., and specially for labour endured for Christ's sake in the ministry. See Matt. vi. 28; xxvi. 10; Luke, v. 5: Eph. iv. 28; i Cor. xv. 10; Gal. iv. 11; i Thess. iii. 5, &c. Here from the context κόπος is the labour of the Apostolic office. μόχθος (rare in prose) is 'weariness,' 'distress of mind and body,' the natural effect of *excessive toil*.

in much watchings,] "In watchings oftentimes": the adverb πολλάκις being used adjectively. How St. Paul passed these sleepless nights we may learn from Acts: "for when imprisoned at Philippi, he prays to God and sings His praises at midnight, Acts, xvi. 25; at Troas he continues his discourse until midnight, *ib.* xx. 5; at Miletus he warns the ancients of the church that for three years he ceased not to admonish every one of them, day and night, Acts, xx. 31. Add to these the nights spent in manual labour, of which there is mention, ii Thess. iii. 8: 'Neither did we eat any man's bread for nothing, but in labour and toil we worked night and day, lest we should be

λάκις, ἐν ψύχει καὶ γυμνότητι. 28. Χωρὶς τῶν παρ' ἐκτὸς, ἡ ἐπίστασίς μοι ἡ καθ' ἡμέραν, ἡ μέριμνα πα-

ger and thirst, in fastings often, in cold and nakedness. 28. Besides those things which are without: my daily instance, the solicitude for all

Lect. Var. 28. επιστασις B D E F G—επισυστασις J K, al. επιτασις.

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chargeable to any of you.'" Est. Add also the incessant and anxious vigils which the care of so many churches necessarily brought with it.

in hunger and thirst,] Cp. i Cor. iv. 11: "Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode;" and Phil. iv. 12: "Every where, and in all things I am instructed both to be full, and to be hungry; both to abound and suffer need."

in fastings often,] 'Voluntary fasts' as distinguished from the involuntary 'hunger and thirst' preceding. Even Meyer and Alf. admit this to be the only possible meaning of *νηστεία*. The latter observes on ii Cor. vi. 5: "The word *νηστ.* never appears to be so used (for involuntary fasting); and in ch. xi. 27, Paul himself distinguishes *ἐν νηστείαις* from *ἐν λιμῷ καὶ ἐν δίψει*." The only other passages where *νηστ.* occurs in N. T. are Matt. xvii. 21; Mark, ix. 29; Luke, ii. 37; Acts, xiv. 23; xxvii. 9; i Cor. vii. 5, in all of which the meaning is necessarily from the context, not '*want of food,*' but abstaining from it as an exercise of virtue pleasing to God. The verb *νηστεύω*, wherever it occurs in N. T. also signifies the same 'voluntary fasting.'

in cold and nakedness.] Cp. i Cor. iv. 11 quoted above. The 'nakedness' (want of sufficient clothing) may be the cause of 'cold;' or from the order, a distinct suffering: one may be badly clad and badly housed as in summer in southern climates, or deprived of proper clothing as when scourged, without being cold.

28. *Besides those things which are without: my daily instance, the solicitude for all the churches.*] St. Chrys., Œcum., place a period after *παρεκτὸς*, and join with preceding, thus: *ψύχει καὶ λυμνότητι, χωρὶς τῶν παρεκτός.* "In cold and nakedness, not to speak of those things besides." That is, "I have been over much...in cold and nakedness, not to mention other sufferings *besides these enumerated.*" Then follows in their view a new sentence: *ἡ ἐπισυστασίς μου ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν.* "Against me is the daily concourse (of enemies), mine is the care of all the churches." It does not appear however that his enemies did attack the Ap. *every day,* and such perils were at any rate already referred to in v. 26. Hence the Lat. Ff. and most Catholic commentators explain thus: "Besides those trials that spring from without (external causes), there is a daily pressure from within (great anxiety), the care of all the churches, solicitude for their well-being and due administration." Obj. i°, *παρεκτός* is never=*ἔξωθεν* 'without,' it always implies *exception* (Alf.). This is very doubtful, the word being of

σῶν τῶν ἐκκλησιῶν. 29. Τίς ἀσ- the churches. 29. Who is weak,

rare occurrence even in later Gr., and its meaning unfixed. In Matt. v. 32, it may be 'outside,' 'extrinsic to the cause of fornication of which *I wish to say nothing*;' and even in Acts, xxvi. 29 (the only other place in which it is found in N.T.), we may render παρεκτὸς τῶν δεσμῶν τούτων, "*without these bonds.*" Erasmus, Wetstein, Bengel (no mean Gr. scholars even in Mr. Alford's estimate), interpret παρεκτός 'without,' '*extrinsecus*,' (Vulg.), "sic appellat labores *externos*" (Beng.). Bloomf. goes further: "the sense of παρεκτός 'besides other things which I have omitted,' is destitute of proof," and says its usual meaning is 'outside of' ('things out of the regular routine of my office and labours,' as he interprets after Erasm. and others). Obj. ii°, ἡ ἐπισύστασις can only mean *concursus* in a hostile sense; so St. Chrys., as stated before, understands it (Alf.). We take the concursus or rather *incursus* (St. Aug. in Ps. cxviii., "*Incursus in me quotidianus*") in that sense—metaphorically, however, "for the *inroad* of painful thought—namely that which springs from anxious care for all the churches. ἐπισύσ. occurs only elsewhere in N.T. once, Act., xxiv. 13, for "a rising up against;" 'vox rarior' (Kuin. *in l.*): see LXX. Num. xxvi. 9; Joseph. contra Apion. i. 20, and Sext. Empir. Eth. 127, πλειόνων κακῶν ἐπισύστασιν. If we read ἐπίστασις with B D E F G (the Vulg. *instantia* may be for ἐπίστασις or ἐπισύστασις) meaning *attention, solicitude, a standing upon* as a difficult point, we may still interpret with the Lat. Ff. "Besides those perils that are without, my anxious study day by day, viz., the care of all the churches;" ἡ μερίμνα being, in both cases, in apposition and explanatory of the preceding noun. Peter, says Beng., could not have said the same! A strange assertion indeed. Peter not anxious for all the churches! the 'rock' whereon Jesus Christ built His Church, whose special duty it was to *confirm the brethren* in the faith, to whose keeping was entrusted the entire fold, *to feed both lambs and sheep*. Nay, the humblest saint in the Church does feel anxiety for the welfare of the whole body: "And if one member suffer anything, all the members suffer with it." The greater the progress in holiness and spiritual understanding, the deeper this solicitude. How intense then and overwhelming the care that pressed on Peter and on Paul. "'*The care of all churches.*' This was the chief torment of all, that his soul was torn asunder, and his mind distracted with cares. For if there were no outer trial, the war within was enough, the alternate waves, the storms of care, the war of anxious thought... The man that has the care of only one house, of servants, overseers, and stewards, has oftentimes hardly time to breathe free from trouble, though all try to please him; think, then, how great his anxiety, who had charge not of one house, but of cities, and tribes, and nations, and of the entire world, with interests the most important at stake, with so many enemies to contend with,

θενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; 30. Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας

and I am not weak? Who is scandalized and I am not on fire? 30. If I must needs glory: I will glory

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and feeling for all under his care more intensely than ever father did for his children" (St. Chrys.).

29. *Who is weak, and I am not weak?*] This verse does not contain a summary of all perils (Olsh.): "Who is subject to afflictions of any kind that I have not to bear? Who has any trial or temptation ('*scandalized*') that I have not to feel also?" It illustrates rather how "the care of all the churches" and *every individual member* pressed on the Ap. 'Who is weak' (τίς ἀσθενεῖ)=1° Suffering from *any affliction* (à-Lap.); 2° Weak *in faith* (Rom. xiv. 1), wanting, that is, in a full knowledge of his duties and privileges as a Christian (Bloomf.); 3° Weak *in virtue*, like the infirm in body who is in danger of falling (Est.). Of course under the last head are necessarily included all those who, like the "infirmus in fide" (Rom. xiv.), are not sufficiently instructed, and in greater danger, therefore, of sin. For all these weak ones, so deserving of compassion, the blessed Ap. is ever anxious lest they fall; he makes their trials his own by heartfelt sympathy. To the weak he became weak that he might gain the weak. He became all things to all men, that he might save all (i Cor. ix. 22).

Who is scandalized, and I am not on fire?] Not by any means: "Who is tempted, if I do not burn in the fire of temptation" (Olsh.), but "Who is brought into sin by a brother's bad example, and I do not *burn* with zeal (to bring back the fallen brother) and with holy anger (against the offender)? σκανδαλ. is more than ἀσθενεῖ, the latter implying only *danger* from weakness, the former, sin and ruin as the effect of evil example. σκάνδαλον (noun and verb rare in classical Gr.) is properly the piece of wood on which the bait is laid in a trap (more usually σκανδάληθρον), hence a *snare of any kind, a stumbling block* thrown in one's way, *an occasion of falling*. Jesus crucified is said to be a 'stumbling block' to the Jews, because they took offence at His humble appearance and shameful death, and fell by unbelief. The cross was the *occasion* of their fall, i Cor. i. 23; Gal. v. 11. Sometimes the occasion of spiritual ruin is placed for that purpose, or without a just motive; the sin is then a most grievous one, and against it are uttered the heaviest threats of the Gospel, Matt. v. 29; xviii. 7, 8; Mark, ix. 42, ff. Cp. specially Rom. xiv. 21, where ἀσθενεῖ and σκανδαλ. are brought together (in common reading) as here, and perhaps not without reference to the same fault, the abuse of Christian liberty to the *scandal* of *weaker* brethren.

30. *If I must needs glory,*] The connexion is by no means easy to trace. Many commentators join vv. 30, 31 with the preceding thus: Who is *weak*, and I am not *weak*? If I must needs glory (it is not meet indeed), I will glory in what regards this *weakness*. God is my witness

καυχήσομαι. 31. Ὁ θεὸς καὶ πατὴρ of the things that concern my in-

that in all I have hitherto stated, I have not exceeded the truth, Est., à-Lap., Olsh. Some join v. 30 with preceding; v. 31 with what goes before and follows, as a solemn appeal to God in witness of *all the facts in the Apostle's life*, Peq., Bloomfield; whilst others make the two verses a prelude to one fact—the arrest at Damascus. The Apostle's escape there was so strange and unusual, yet so little known (before writing of Acts, ix.), that he finds it necessary to confirm it by oath. Why does he here only use this solemn asseveration? Because perhaps this fact took place long since, and was little known, whereas the others were familiar to his hearers, St. Chrys., Œcum., and even Clarke, Beng. Alf., differing from *all* commentators as he boasts, thinks the oath is called for on account of the strange history about to be related, and justified by the impassioned character of the whole passage: as if the Ap. said, I know this incident will make me *contemptible* in the eyes of my enemies, yet I glory in it: it is *strange* beyond all other trials in my life, yet I call God to witness its truth. Meyer, Stanley, al. suppose the Ap. to have proposed to himself to give a full and detailed account of his trials from the *first*. After making a solemn appeal to God for the truth of what he is about to narrate, and commencing with his earliest danger at Damascus; then suddenly breaking the narrative, for what reason it is impossible to say, he passes to a new subject—his *revelations*. Bloomf. conjectures that either the doxology or narrative following is out of its proper place. We must not quote other opinions; enough has been said to show the difficulty of the passage, which, it seems to me, does not rest so much on the *reference* of the doxology, as on the *addition* regarding the arrest at Damascus. That was one of the trials from *without*; why then is it brought forward so prominently after passing away from the account of *outward* trials? We can hardly answer that the Ap. refers to that arrest as being his *first* trial after conversion: "I declare most solemnly all this to be true, and further, before any of these events, very soon after my conversion, I was exposed to the greatest peril of life at Damascus. Add to this that the Apostle's flight by such unusual means deserved special mention: 'Cujusmodi fuga, ut probrosa, animo excelso videretur parum honesta'" (Est.). This connexion would be probable enough, had we not the *internal* trials mentioned before the doxology and the arrest. Better say that χωρὶς τῶν παρεκτὸς, "besides those things that are without," does not exclude all further reference to *all outward trials* (again and again the Ap. does return to them, distinctly as in ch. x. 5, 10), but only to those outward trials *already mentioned*. The sequence of thought will be more fully seen in the following summary: Besides those things *already mentioned* that are external trials, I have the daily press of care from all the churches; I sympathize with each suffering member; I avow this weakness. God knoweth all that I

τοῦ κυρίου Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. 32. Ἐν Δαμασκῷ ὁ ἐθνάρχης

firmity. 31. The God and Father of our Lord JESUS CHRIST, who is blessed for ever, knoweth that I lie not. 32. At Damascus the gover-

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state (and *will* state) to be true. At Damascus also I was exposed to danger and the greatest indignity, &c. Thus vv. 32, 33 resume the narrative of the outward sufferings which had been broken by the *incidental* allusion to the inward anxiety in vv. 28, 29.

I will glory of the things that concern my infirmity.] τὰ τῆς ἀσθενείας are the phases of his life which made him appear weak and despicable, in truth his greatest triumphs over his enemies and over himself. The reference in ἀσθεν. is not exclusively to ἀσθενεῖ, v. 29, but to ἠσθεν., v. 21; the ἀσθένειαι, there first put forward as the excuse for boasting, recur at intervals through the whole passage, xi. 21, 30; xii. 5, 9, 10.

31. *The God and Father of our Lord Jesus Christ,*] As this solemn appeal is *indefinite*, we prefer taking it so in confirmation of *all* the Ap. states. It not only *almost* constitutes an oath (Bloomf. quoting falsely St. Aug., St. Thom., and Est.), but is in truth the most express invocation of God as witness, and is so understood by St. Aug. Ep. 89, St. Thomas, Est., and the whole host of commentators. "Jurat Paulus; sed in re gravissima, et ad Deum pertinente" (Rosenmüll.). It is merely a grammatical question whether in the formula ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ the gen. is dependent on both preceding nouns, or only on πατήρ, for St. Paul does not hesitate to use the phrase ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (Ephes. i. 17—nowhere else, however, *so clearly*); and the Father may be called "the God of our Lord" either on account of being the Divine origin of the Son (Pater principium Filii), or more probably on account of the subjection of the Son *as man* to God. In like manner Christ Himself cried out in His agony: "My God, my God, why hast thou forsaken me" (Matt. xxvii. 46). This passage therefore gives no support to the Arian heresy, whether κυρίου be dependent on πατὴρ, only, or on Θεὸς as well. The latter interpretation, in which alone there can be any difficulty, appears to us more probable (see p. 12 ff.), considering the usage of St. Paul, who omits the article before the second noun—followed by gen. dependent on *both*. See Phil. i. 19, 20, &c.; Beelen's *Graec. Gramm.* p. 126, and on Rom. xv. 6, against Winer, *Gr.* § 18. 4. 3, p. 146, and Ellic. on Ephes. i. 3.

who is blessed for ever,] ὁ ὢν εὐλογητὸς refers clearly to ὁ Θεός. In ὁ ὢν there *may* be allusion to the phrase in LXX. for the unutterable name *Jehovah*. See Ex. iii. 13, 14, Ἐγὼ εἰμὶ ὁ ὤν; Jer. xiv. 13; xxxix. 17; Wisd. xiii. 1; &c. (Stanley). "Who is blessed for ever" is specially emphatic: "as if the Ap. were to say, God forbid that I should profane His name, to Whom is due all praise and honor for ever and ever" (Est.).

32. *At Damascus,*] The con-

Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν nor of the nation under Aretas the

nexion with the foregoing has been discussed above. Enough to add here that it was a peril in which the Apostle's enemies could see nothing for him to glory in, but one which strikingly manifested the 'weakness' he boasts of. For another less minute account of this arrest and escape at Damascus, see Acts ix. 22 ff. The city of Damascus, the oldest, perhaps, in the world—old at least as the days of Abraham (Gen. xiv. 15), the capital of Syria, was beautifully situated in a vast and fertile plain at the eastern foot of Anti-Libanus. Its favourable position for commerce made it the centre of traffic between Egypt and Upper Syria, and between Tyre and the whole East. No remarkable change in its history is recorded in the Bible until the reign of David, when he defeated the Syrians, and subjected their capital to tribute (i Paral. xix. 18.). But Damascus soon regained its independence, and continued, with one long interval however 'the head of Syria' (Is. vii. 8) through all the vicissitudes of that kingdom under the Babylonians, Persians, Greeks, Seleucidae, Romans, Saracens, and Turks, down to the present day. In the reign of Achaz, eleventh king of Juda (B.C. 740—724), Theglathphalasar, king of the Assyrians, "went up against Damascus, and laid it waste" (iv Kings, xvi. 9), and the city was still in ruins at the time of the prophet Jeremias (B.C. 600), Jerem. xlix. 24, 25. It must have been rebuilt shortly after, for before the battle of Issus (B.C. 333) it became the chief stronghold of the Persian empire (Arr. *Exp. Alex.* ii. 11). At the close of the last Mithridatic war (B.C. 64), when the Romans subdued Syria, Damascus was again the most magnificent city in the new province, and continued so under Augustus and Tiberius; on the death of the latter, it was annexed to the kingdom of Aretas. "A little later it was reckoned to Decapolis, after which it became a part of the province known as Phœnicia Libanesia. Damascus grew in magnificence under the Greek emperors, and when taken by the Mahometan Arabs in A.D. 634, was one of the first cities of the eastern world. It is not necessary to trace its subsequent glories under the Caliphs, the Saracens, and the Turks. It may however be noticed that there has scarcely been an interruption to its prosperity, and that it is still a city of 150,000 inhabitants." (Smith's B. D. *s.v.*)

The fame of Damascus does not yet rest on the beauty of its situation nor the greatness of its commerce; it must be ever chiefly remarkable as the place of St. Paul's CONVERSION, and the wonderful events connected with the first preaching of the Gospel.

the governor of the nation—] ὁ ἐθνάρχης, *the ethnarch, governor of a nation* (from ἔθνος and ἄρχω), a deputy governor, subject to some king, and ruling over a province in his stead. See i Mac. xiv. 47; xv. 1, 2; Josep. de Bel. Jud. ii. 6, 3. Lucian, Macrob., &c. Many writers take ἐθνάρχης to be almost necessarily (from Jos. Antiq. xiii. 6, 6; xiv. 7, 2) a Jewish prefect who re-

πόλιν Δαμασκηνῶν, πιάσαι με † θέλων. † 33. Καὶ διὰ θυρίδος ἐν σαρ-

king, guarded the city of the Damascenes to apprehend me: 33. And through a window in a basket

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gulated the affairs of the Jews themselves, for from the time of the Machabees the Jews were permitted to choose their own rulers in the chief cities outside Palestine. This ethnarch is yet said to be Aretas's; because the appointment was made under him, not under the Roman pro-consul (Rosenm.). The Rh. V. ('under Aretas') may admit of this interpretation, but not the original: "The ethnarch of Aretas, the king." And if merely the prefect of Jewish residents at Damascus, he would have no authority to guard the city.

under Aretas the king,] The name *Aretas* seems to have been common among the Arab princes. We find an Aretas, king of the Arabians mentioned ii Mac. v. 8 (B.C. 170); another spoken of by Josephus, Ant. xiii. 15, 2 (B.C. 79); and a third in the passage before us, the father-in-law of Herod Antipas. The kingdom of this last Aretas was named Arabia Nabatæa, and its capital Petra. It is difficult to determine exactly when or how Damascus came under his jurisdiction. Calmet. s. v. *Damas*, states that Obodas, the father of Aretas, held the city, as Herod did, under the Romans. According to others it formed, in the reigns of Augustus and Tiberius, part of the Roman province of Syria, and passed to the Arabian king in the course of the war which broke out between Aretas and his son-in-law Herod Antipas. Some critics tell us that Aretas, after defeating Herod, and in the absence of Vitellius, the consul, who had been sent by Tiberius to aid the Jewish king, seized violently on Damascus, an important frontier city, and placed there an 'ethnarch' to rule in his stead. According to others Aretas did not occupy Damascus by force: it was freely granted to him by Caligula on the death of Tiberius. Either hypothesis is far more probable than that of Anger, who thinks this governor of Aretas had no authority, but, being casually present, induced the local government to arrest St. Paul—a notion quite opposed to the plain meaning of the words.

guarded the city,] St. Luke says, Acts, ix. 24, that the *Jews* watched the gates day and night. *They* conspired to kill the Ap., and *instigated* the ruler who ordered the soldiers to guard the gates.

of the Damascenes,] Δαμασκηνῶν refers perhaps to the *neighbouring territory*, or ἐν Δαμασκῷ may mean "while I was in Damascus," or, in fine, there may be a pleonasm "common enough whenever words are more than usually precise and formal" (Alf.).

to apprehend me.] πιάσαι, *to lay hold on in a violent and hostile manner* in order to deliver him up to the Jews.

33. *And through a window,*] θυρίς, the word used by LXX. in describing the flight of the spies from Jericho (Josh. ii. 15), and David's escape from Saul (i Kings, xix. 12). We have here again minute details. St. Luke says only

γάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

was I let down by the wall, and so escaped his hands.

XII. 1. Καυχᾶσθαι δεῖ; οὐ συμ-

XII. 1. If I must glory (it is

Lect. Var. XII. 1. See note for readd.

διὰ τοῦ τείχους, *through the wall* (not *along* or *by* or *over* the wall): St. Paul adds διὰ θυρίδος, *through a window*. He was let down through the wall of the city, that is, *through a window in the wall*, and thus through the wall also. See in Conyb. and Howson's Life of St. Paul, vol. i. p. 124, a woodcut representing a portion of the wall of modern Damascus, "where some overhanging houses, as is usual in eastern cities, open upon the outer country." We suppose the θυρίς, the window or opening not to have been *over* the wall but *in* it. The very spot where St. Paul escaped, as handed down by tradition, is still pointed out at the south side of the city.

in a basket—] σαργάνη (=σπύρις, Acts, ix. 25), *a basket of wicker-work or of twisted rope*, derived probably from שָׂרַג, *to wreathe*: σαργάνη, ἀπὸ σχοινίου πλεγμάτιον εἰς ὑποδοχὴν ἰχθύων, "something twined or plaited together of rope for keeping fish" (Etym. M.). σπυρίς is a more general name for baskets of every kind of a large size to keep fish, bread, grain, &c.

and so escaped his hands.] "Not by a miracle, but by availing himself of means which the prudent foresight of friends suggested, and through which God often accomplishes His designs" (Tillemont). The flight was of course perfectly lawful in the circumstances, because thereby the glory of God was promoted the more. Our Blessed Lord, who gives as a special mark of the hireling that "he leaveth the sheep and flieth" (John, x. 12), also says to His Apostles: "When they shall persecute you in this city, flee into another" (Matt. x. 23); so that the pastor is sometimes bound to stand by his flock, sometimes to fly to save his own life: "for when the Gospel itself, on account of which we must not fly, requires our flight, we must fly. Then to fly, is not fear, but virtue; not to fly, not courage, but obstinacy. Hence we read that St. Paul fled. *The greater glory of God and the good of the Church* should be our rule; when either of these requires our flight, then not to fly is a sin." (Mald. on Matt. x. 23.)

XII. 1. *If I must glory* ('*tis not expedient indeed*), *but I will come*—] There are three different readings of this passage, not to dwell on minor discrepancies: (1) καυχᾶσθαι δεῖ; οὐ συμφέρον μέν [μοι]· ἐλεύσομαι δέ [γὰρ].....B D³ E F G J, &c.; (2) καυχᾶσθαι δὴ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ.....K *rec.*; (3) εἰ καυχᾶσθαι δεῖ· οὐ συμφέρον μέν· ἐλεύσομαι δέ.....a few cursives, Vulg. and Lat. Ff. It is plain that (1) is best supported by MS. authority; (2) is adopted by Tisch., Alf., Bloomf., &c., against Gries., Schl., Ln., who retain (1). (3) rests chiefly on the Vulg. and *may* be introduced from v. 30. The sense is not altered much by this variety of readings, which probably arose from the similarity of δὴ, δὲ, and δεῖ. (1)

φέρον μέν· ἐλεύσομαι δὲ καὶ εἰς ὀπτασίας καὶ ἀποκαλύψεις κυρίου. 2. Οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι, οὐκ

not expedient indeed:) but I will come to the visions and revelations of the Lord. 2. I know a man in Christ above fourteen years ago

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means: *I must boast* [or *must I boast?*]; it is not expedient indeed; yet (since it is needful) I will come to the visions and revelations, &c.; (2), to boast indeed is not expedient for me, still I must boast, *for* I am now coming to strange events in my life; (3), if I must boast—it is not expedient indeed—I will come then to the visions, &c. Thus with some little shades of difference, all commentators are agreed that this verse contains an apology for the succeeding narrative. If we read (1) with γὰρ, the visions illustrate (γὰρ=nempe) by an *example:* I must boast, it seems—I feel how unbecoming is this boast; well then I shall come to the visions. If (2) with γὰρ, the visions *prove* how inexpedient the boast is: To boast indeed is not becoming me, *for* I must come to the visions and the wonderful manifestations of God's favours towards me. The Vulg. reading (3) without γὰρ is simple and easily interpreted: If I must boast: it is not becoming (without necessity), *but* (since it must be so) I will then come to the visions.

visions and revelations—] ὀπτασίας καὶ ἀποκαλύψεις, the former often being vouchsafed without the latter: thus Pharao and Baltazzar saw *visions* (Gen. xli; Dan. v.), but not being able to interpret them, these visions so far were not to them *revelations* (revealed nothing distinctly at least): Joseph and Daniel had *revelations*. Both *visions* and *revelations* are also often united—as in the case of the prophets, who were given to *understand what they saw* (*rem visam intelligere*). ὀπτασία is something *seen* either asleep or awake; ἀποκάλυψις is more general and perhaps more spiritual, a deeper knowledge of heavenly things, less under the senses, &c. Hence our name for the last of the sacred books 'Apocalypse.'

of the Lord.] The Lord Jesus Christ (as even the Socinians admit), the author of these revelations.

2. *I know a man in Christ*—] οἶδα, *I know* (not *I knew*, Auth. V. which Alf. condemns). ἄνθρωπον ἐν Χριστῷ, *a man in Christ* (lit.), a man incorporated in Christ by Baptism, a member of His mystic body (see Rom. xvi. 7). It is the same as if the Ap. said according to our way of speaking: "I know one of the faithful, who, fourteen years ago, &c." Thus connecting ἐν Χριστῷ with ἀνθρ. not with ἁρπαγέντα='rapt in (by) the power of Christ,' which the collocation, not to insist on other grounds, excludes. This 'Christian man' is plainly from the whole context no other than St. Paul himself (see vv. 5, 6, 7, ff.), but having to speak of wonderful revelations so much to his glory, the Ap. ascribes all, as it were, to a third unknown person. When he has to speak of weakness, evil inclinations, there is no disguise: he

οἶδα· εἴτε ἐκτὸς σώματος, οὐκ οἶδα· (whether in the body, I know not,

is one with his hearers or readers under the common 'WE.' Gal. iii. 13, 23, 24; v. 25; Rom. xiii. 11; ii Cor. vii. 1, and *passim*.

above fourteen years ago—] The date of the rapture is thus fixed to some extent, if not precisely, fourteen years *at least* before the writing of this Ep. that is A.D. 42, 43, or 44, accordingly as we determine the time of writing to be 56, 57, or 58. The period of fourteen years cannot reach back to the conversion of St. Paul (St. Thomas, not St. Chrys., wrongly quoted by Bloomf.), which according to the best chronologists took place about A.D. 36. The rapture may be probably dated about 8 years after, when SS. Paul and Barnabas were sent by the Holy Ghost to preach to the Gentiles, Acts, xiii. 2. Est., Baron., à-Lap., Peq., and comment. generally.

whether in the body, I know not, or out of the body, I know not,] St. Chrys. and some ancient Ff. understand St. Paul to express here a doubt whether the rapture affected the soul only, or also the body—whether he was taken up to the third heaven in soul, or both body and soul. Thus St. Chrys. *in l.* τί οὖν; ὁ νοῦς ἡρπάγη καὶ ἡ ψυχὴ, τὸ δὲ σῶμα νεκρὸν ἔμεινεν; ἀλλὰ τὸ σῶμα ἡρπάγη; Ἀλλ' οὐκ ἔστιν εἰπεῖν. "What, then? was the mind rapt and the soul, and did the body remain dead? or was the body also rapt? It is impossible for us to say." To this view St. Aug. lib. xii. *de Genesi ad lit.* c. iii., St. Thom., Est., *in l.* object that if the Ap. had been taken up in body, he would have seen with the eyes of his body, and heard with his ears Christ speaking to him, and therefore could not have doubted whether the vision was in the body or not. They conclude that St. Paul only doubted whether the soul was separated from the body or not, whether the *soul* was rapt, not whether the *body* was rapt: "for altho' the soul may have remained united to the body, it is easy to understand how the soul could be still said to have been *rapt to the third heavens* and to paradise, on account of the contemplation of sublime and unspeakable mysteries," Est., who adds after St. Aug., that we cannot hope to throw much light on a question which St. Paul could not solve. Yet we may be allowed first to fix the alternative, and secondly with St. Thomas reverently to consider on which side the greater *probability* lies. Now as the soul cannot be separated from the body without causing death, if we hold that St. Paul's soul left the body during this vision, and returned after, then we must consistently hold that he died and was restored to life again—and thus we multiply miracles without reason. This seems to be the great argument of St. Thomas, Est., Al., against a literal taking up *even of the soul* to heaven. It was enough, they think, that the soul in and from its earthly tenement, not by corporal eyes, but in an ecstatic state, should see these heavenly mysteries. This hypothesis involves no repugnance: "For as I may here in Belgium, through the power of God, see what is happening in India, and as we read that St. Diethelmus saw

ὁ θεὸς οἶδεν· ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. 3. Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, εἴτε ἐν σώ-

or out of the body, I know not, God knoweth) such an one rapt even to the third heaven. 3. And I know

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the pains of purgatory, why may not Paul see into the third heaven?" (à-Lap.) But we question whether it answers all the requirements of the narrative before us. St. Paul does not merely say that he had *visions* and *revelations*, but moreover that he was *rapt* (ἡρπάγη) to the third heaven, which seems to imply *rapture* (taking up there) *at least of soul;* and if this could not be effected without causing death, adding thus miracle to miracle (the argument of Est.), is it not better say, the Ap. was taken up to the third heaven *body and soul?* I find this view of the alternative, notwithstanding the too strong denunciations by Est., firmly maintained by à-Lap., Peq., Fromond, Calmet (not so positively), and even Grotius, Alf. (who blunders strangely in quoting authorities), al. What the Ap. cannot decide, according to these writers, is whether he was taken up *bodily*, or only in *soul apart* from the body. "As Peter on Mount Thabor saw the glory of Christ, so did Paul in the third heaven. As Moses, before teaching the Jewish people, conversed with God on the mountain, so was it meet that Paul, before teaching all nations, should be taught by Christ in heaven, and from heaven should go forth as teacher of nations. But enough has been said of a question which God wished to be unknown, and which Paul himself did not know for certain" (Peq. *in l.*).

I know not: God knoweth] The opposition of both clauses excludes the conjecture of St. Athanas. "I know not, so as to be free *to tell* others." Again, there is no oath as in xi. 33, the sense being here: "I can't tell; God alone, who knoweth all things, can."

such an one rapt even to the third heaven.] If we suppose with St. Thomas, Est., Sylv., Tir., Wout., &c., that the soul remained united to the body *on earth* during this vision, then the 'third heaven' means the *highest degree of contemplation or ecstasy*, without any *local* reference. Not that it is *impossible* to conceive man's soul penetrating with *the eye of the body* the most distant parts, and even the unknown world, but this is not their view—they take the expression to be figurative. There must be, even so, some literal truth underlying the figure, and it is well to inquire what this is. In the system of the Rabbinical schools there were said to be *seven* heavens: i. the veil, ii. expanse, iii. clouds, iv. dwelling-place, v. habitation, vi. fixed seat, vii. araboth; or, according to another arrangement: i. the heavens, ii. the heaven of heavens, iii. expanse, iv. clouds, v. dwelling place, vi. fixed habitation, vii. araboth (עֲרָבוֹת, probably fertile plains in the Jewish view.—See Psalms, lxviii. 5, and Bythner *in l.*), which Schöetg. describes as a place "of justice, judgment, mercy, peace, and happiness." The reader who seeks further information on this subject will find a good summary from Wet-

μαι, εἴτε χωρὶς τοῦ σώματος, ὁ θεὸς — such a man (whether in the body, or out of the body, I cannot tell: God

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stein and Schöetgen in Stanley's Commentary *in l.* Some of the Jewish doctors said there were in this visible world but *two* heavens—i. the clouds and sky, ii. the sphere of the fixed stars. The '*third heaven*,' in this system, would be the abode of the blessed—the heavenly paradise. These *three* heavens appear to be alluded to often in the sacred books; thus we find 1° the *birds of heaven*, the *clouds of heaven*. Gen. i. 30; ii. 19; vi. 7; vii. 3; ix. 2, 16; ii Kings, xxii. 12. 2° *the stars of heaven*, Gen. xxii. 17; xxvi. 4; Deut. iv. 19; xxviii. 62. 3° *the heavens* where *God dwelleth*, Deut. iv. 39; Jos. ii. 11; iii Kings, viii. 39; ii Par. xx. 6—and *passim* in each of the three meanings. And this *triple* division has been approved by S. John Damas., Cajet., Est., à-Lap., Calm., Peq., and nearly all Catholic interpreters. They take the *third* heaven accordingly to be the seat of the just; and thither we suppose the Ap. to have been rapt *body and soul*. "The Dual שָׁמַיִם points out a two-fold visible heaven: the appellation of the *third* heaven, which eye hath not seen, was reserved for the New Testament" (Beng.) This is refining too much.

3. *And I know such a man*—] Still speaking of himself as an unknown person 'modestiæ causa.' SS. Anselm, Gregory, Epiphanius, are of opinion that we have in this verse an account of a different vision from the rapture to heaven. But since, as Est. argues rightly, the time is the same—fourteen years before, the things *heard* are the same (or else we have no record of anything seen or heard in the first vision), we must conclude that the place and other circumstances are also identical. Against this it is said 1° 'Paul speaks of *visions, revelations* (in pl.)': but may there not have been many visions and revelations at one time. 2° "The repetition 'whether in the body, &c.' would be useless." By no means, for such repetitions are frequent in specially solemn discourses. "Nor," writes Œcum., who distinguishes *two* raptures, &c., "would the repetition be at all vain, even though there were question of *one rapture*, for recording a fact so wonderful and supernatural and not knowing the mode, he thus dwells continuously on it." 3° 'Third heaven and paradise are distinct places.' No, as we shall prove just now.

whether in the body, or out of the body, I cannot tell,] See under verse 2, where we did not urge the objection of many able interpreters (à-Lap., Peq.) against a mere spiritual rapture, namely, that the Ap. could not have said then: "Whether in the body, I know not," since he must have been conscious that it was *at least* in the body. The form now used: "Whether in the body or out of the body, I cannot tell," lessens the force of that argument, because it would seem he did not doubt of *both* alternatives, but only *between both*—as if he were to say: "I know well the vision took place in the body or out of it, but I know not which."

οἶδεν· 4. Ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα ῥήματα,

knoweth :) 4. That he was caught up into paradise; and heard secret

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4. *into paradise,*] παράδεισος (Heb. פַּרְדֵּס, occurring only ii Esd. ii. 8; Eccles. ii. 5; Cant. iv. 13; in Arab. *firdans* [in the Koran]; in Sanscrit *paradêsa*) is derived from Gr. by Suidas, Hesych. from παρὰ and δεύω, *irrigo;* from the Heb. or Arab. by à-Lap., but it is generally admitted that the Greeks borrowed the word from the Persians. See Jul., Pollux, Onom. ix. cap. iii. s. 3: οἱ δὲ παράδεισοι, βαρβαρικὸν εἶναι δοκοῦν τοὔνομα, ἥκει καὶ κατὰ συνήθειαν εἰς χρῆσιν Ἑλληνικήν. Xenophon's *Œcon.* iv. 13 (speaking of the Persian king): ἐπιμελεῖται τούτων, ὅπως κῆποί τε ἔσονται, οἱ παράδεισοι καλούμενοι, πάντων καλῶν τε καὶ ἀγαθῶν μεστοὶ, ὁπόσα ἡ γῆ φύειν ἐθέλει, and *Cyrop.* i. cap. iii. 12, *Anab.* c. ii. 7; Gell. ii. 19. 1. In Greek classical writers παράδεισος means an open plain, watered by clear running streams, along whose banks grew up fruit trees of every variety. 2. The LXX. apply the word κατ' ἐξοχὴν to the garden of Eden (Gen. ii. 15), and in a wider sense to any fertile and beautiful valley (Gen. xiii. 10). 3. It was then used specially in N. T. for the abode of the blessed. Thus Luke, xxiii. 43, it most probably means the *Limbus Patrum*, the dwelling of the departed just of the old Dispensation; Apoc. ii. 7 as well as here (παράδεισος is found only in these three passages of N. T.), the highest heaven, the land of promise where God manifests His glory to angels and saints. See Suicer, Schleus. s.v., Grotius and Kuin. on Luke, xxiii. 43; à-Lap. on Gen. ii. 8. Is this *paradise* identical with the *third* heavens? The question was alluded to above. Clem. Alex., Strom., l. v. clearly distinguishes them (f. 427): ἕως τρίτου οὐρανοῦ, κἀκεῖθεν εἰς τὸν παράδεισον; so too Œcum., Tertullian, Just. Martyr (quoted by Beng.), and many of the ancients. See Whitby and Beng. *in l.*, and Parkhurst *s.v.* Most of the arguments for this view are answered above. One or two other objections may be noticed here. 1° The express mention of *third heaven* and *paradise* would be useless if they did not designate different places. No; these names are introduced to diversify the style, and to put the same idea forth under different aspects: the *third* heaven points out the *great height* to which the Ap. was raised; *paradise*, the delight that filled his soul during one and the same vision. 2° In the *third* heaven the Ap. *saw* the things before him; in *paradise* he *only heard* the words (Beng.). Not so; the objection is groundless—no such distinction being made.

and heard secret words,] The Gr. is more expressive (an oxymoron) ἄρρητα ῥήματα, *unspeakable words* ("words and yet no words," Stanl.). Comp. Eurip. Orest. 14, τί τἄρρητ' ἀνα μετρήσασθαί με δεῖ? Words are as usual put for things—signs of things. *What* they were, of course, it is impossible to decide. St. Gregory the Great *conjectures* that the Ap. saw the heavenly choirs, the happiness of the saints; others that he received a fuller insight into the mystery of the voca-

ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. 5. Ὑπὲρ τοῦ τοιούτου καυχήσομαι· ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις. 6. Ἐὰν γὰρ θελήσω

words, which it is not granted to man to utter. 5. For such an one I will glory: but for myself I will glory nothing, but in my infirmities. 6. For though I should have

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tion of the Gentiles, the doctrine of predestination, the triumphs of the Church, &c. How *great*, we may learn from the fact that St. Paul was in more danger of being lifted up by pride because of them, though only known to himself, than of all the gifts that won the esteem and applause of men. On the vexed question—whether St. Paul saw on this occasion the essence of God, consult a-Lap. *in l.* and Bened. xiv. (*de Canoniz.* lib. iii. c. 4, n. 5), who hold as more probable that he did not enjoy the beatific vision fully like the saints in heaven, but was permitted to see God after some manner more perfect than was ever vouchsafed to the prophets.

which is not granted to man to utter.] We have the same ambiguity in Lat. and Gr.; the sense may be: "*which it is not right* or *not possible* FOR *man to utter*, or again: *which it is not right*, or *not possible to utter* TO MAN. In the former sense *man* could not speak them—an angel, for example, may (keeping strictly to the words before us); in the latter the words may be spoken *to an angel*, not to a mere man. The phrase is best taken in its strictest sense: "It is not *possible* for man to utter them." How then could Paul *hear* them (Alf.)? Not *from man*, but from angels in heaven or from God.

5. *For such an one I will glory;*] ὑπὲρ τοῦ τοιούτου, "*of such an one I will glory*," emphatic repetition of the demonstrative pronoun; and in *masculine* gen. as is evident from antithesis ὑπὲρ δὲ ἐμαυτοῦ. Of such a man thus favoured by God, *not of myself* subject to weakness, I will glory: *Removere debemus* τὸ EGO *e rebus magnis* (Beng.) Whilst he must speak of the great privileges bestowed by God—so long the *third unknown person* is put before the reader and the self boasting 'I' entirely forgotten.

but for myself I will glory nothing, but in my infirmities.] He will not boast of visions granted *to himself*, but of weaknesses which made him an object of contempt to his enemies.

6. *For though*—] Est. paraphrases thus: "For if I should desire to glory in other things (besides my infirmities), I could do so with reason, for I shall speak the truth (state only facts that are certain); but I refrain from boasting of my great gifts, lest any one should reckon unto me above what he sees in me, or hears of me." The same sentiment may be expressed more briefly: "I will not boast of my visions (though I might with *truth*), lest men may esteem me above what they themselves can witness to." "For if at Lystra, the people would have offered sacrifice to him because of healing the cripple (Acts, xiv. 7—12); and if at Melita they said he was a god be-

σω καυχήσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι δὲ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει ἐξ ἐμοῦ, 7. Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων. Διὸ ἵνα μὴ ὑπεραίρωμαι, * ἐδόθη μοι σκόλοψ τῇ σαρκὶ, ἄγγελος σατανᾶ,

a mind to glory, I shall not be foolish: for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. 7. And lest the greatness of the revelations should exalt

* I. m. ρερ. Sic et mox.

Lect. Var. 7. διο before ινα in A B F G is om. in D. vv. generally and Gr. Ff. The true read. and punct. is εμου. καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, κ. τ. λ, the unusual position of ἵνα causing the change. υπεραιρωμαι—υπεραιρομαι D J. After κολαφίζῃ B J K insert ινα μη υπεραιρωμαι a second time; om. in A D E F G. Vulg. It.

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cause of his suffering no harm from a viper that rested on his hand (Acts, xxviii. 3—6), what honour would not have men paid him if he had revealed to them these wonderful visions?" (Œcum., Est.). "Paul, a true lover of humility, fears lest he may be thought too much of by men, and therefore conceals his privileges. Most persons from vanity desire to be esteemed above what they are, and therefore pretend to virtues which they have not, and boast of them to others. Do thou admire and imitate Paul, who kept the favours of God hidden from the world for fourteen years; then forced to speak of them, he enumerates only a few, and that in a mysterious manner: and he has hardly spoken, and allowed one gift out of many to be seen, when he comes back again to the proofs of his own weakness: *Dei dona sile; coactus, vix loquere; locutus, ad tuum nihilum recurre*" (Peq.). The future ἐρῶ, '*I will speak*,' is in the time of οὐκ ἔσομαι: supposing that I boast, I *will not* be foolish, for I *will tell* the truth simply. Men, indeed, are often foolish when they boast of true deeds, but the Ap. either abstracts from every other circumstance—save the *truth* of the statement, or rather, supposes the *necessity*: ἐὰν γὰρ θελήσω, *If I will and must boast*, I can do so, for I will state nothing but what is true. λογίζομαι (Dep. Mid.) from λόγος, means *to compute, reckon, make up accounts, to reason* (after balancing accounts); here, *to put down to my account* (εἰς ἐμὲ), to *impute* to me.

7. *And lest the greatness*—] There is no difference between the best Gr. reading and the Vulg.—καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι (*et magnitudine revelationum ne extollar*)—"et ne magnitudo revelationum extollat me" (Vulg.): the passive is merely changed into active, and the neg. particle transposed. Render Gr. literally: "And that by the greatness of the revelations I might not be exalted." The Vulg. even provides against a *possible* false interpretation of the original: "And that on account of the greatness of the revelations I may not be exalted *by the praises of men*;" but this interpretation is hardly indeed possible with τῇ ὑπερβολῇ without some prep. governing the noun. The order of words in Gr., putting

ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. me, there was given me a sting of my flesh, an angel of Satan, to buf-

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τῇ ὑπερβολῇ first, directs special attention to that clause. It follows, says Est., rightly, that the Ap. was not so confirmed in virtue, that he could not be puffed up with pride.

there was given me a sting of my flesh, an angel of Satan to buffet me.] Observe first the meaning of the more unusual words in this difficult passage. σκόλοψ (only here in N. T.) is *a pale, stake, thorn,* or *sting* (Rh.): Pl. σκόλοπες, *a palisade,* as in Hom. Il. vii. 441; Od. vii. 45. In LXX. σκόλοψ is generally *a thorn*—Os. ii. 6: "I will hedge up thy way with thorns." Ezec. xxviii. 24: "Nor a *thorn* causing pain" (Douay V.). Schleus. Lex. in LXX. quotes Artem. l. 111, c. 33: ἄκανθαι καὶ σκόλοπες ὀδύνας σημαίνουσι διὰ τὸ ὀξύ. Σατᾶν *undeclined* only here in N. T.; elsewhere ὁ σατανᾶς, Hebrew שָׂטָן; Chald. שִׂטְנָא; the *personal* name of the evil spirit; ὁ διάβολος, *the accuser* (of God and man), an *official* title, like ὁ πονηρός, *the wicked one,* &c. κολαφίζω, *to strike with the double fist* (and on the mouth), *to buffet,* Matt. xxvi. 67; Mar. xiv. 65; i Cor. iv. 11; i Pet. ii. 20. What is this "*sting* of my flesh," or rather "*thorn in my flesh?*" (*a*) *Spiritual temptations,* either (i) of concupiscence or (ii) pride; (*b*) external afflictions (i) from Judaizing teachers or (ii) from men generally; (*c*) bodily sickness of some kind in the head, eyes, ears, or other organs of the body. For (*a*) in the first sense (thorns mean motions of concupiscence) are quoted St. Aug., Conc. ii., in Ps. lviii. "Accepit Apostolus stimulum carnis a quo colaphizaretur. Quis nostrum hoc dicere auderet, nisi ille confiteri non erubesceret? St. Jerome in Ep. ad Eustach., Primas. Thplt., Sedul., Ansel., Haymo (apud Est.), Bellarm. de Monachis, lib. iii. c. xxx. n. 14, ff., Est., à-Lap., Tirin., Menoc., and the great body of recent Catholic commentators. In favour of this exposition, which seems to us the most probable, it is urged that nothing is so conducive to the exercise of humility as the consciousness of being subject to these corrupt inclinations; now the trial was sent to humble St. Paul. Again, temptations to impurity would have in a special manner their seat in the 'flesh.' They would also put the sufferer *to shame,* the exact idea of κολαφ., *suffering, putting to shame.* No trial could be so well said to be the 'angel of Satan,' for impurity is the sin that brings most of the damned to hell; and if any other affliction had been referred to, it would have been explained more clearly. On the other hand it is said, 1° St. Paul, now advanced in years, could not truly, and would not though he could, confess himself subject to such misery. See against this the example of St. Greg. Naz. quoted by Est. and à-Lap., who admit, however, the trial would not be so *specifically* referred to without urgent necessity, and the very *modesty* insisted on is, perhaps, the cause of obscurity. 2° There is question of

8. Ὑπὲρ τούτου τρὶς τὸν κύριον παfet me. 8. For which thing thrice

some affliction that exposed him to *public* scorn, for every circumstance indicates the external character of the trial. In reply it may be fairly said that the whole effect is ascribed to Satan, who is an *outward* enemy. Nothing in the Apostle's writings elsewhere leads us to expect here any mention of impure suggestions, Rom. vii. 23, ff. being applicable to every man, and i Cor. ix. 27, to every rebellious feeling. Nay, there is, according to Stanley, "one decisive passage against the notion that the Ap. was habitually exposed to any such trial, in i Cor. vii. 7—9: "I would that all men were even as myself [i.e. without temptation to incontinency]." This gloss is false as appears from the full explanation v. 8, *ib.*: "I say to the *unmarried* it is good for them if they so continue *even as I*," and absurd, for who without special favour is "*without temptation to incontinency?*" As to the silence of the Ap. elsewhere, he never alludes to bodily sickness either. 3° St. Paul would not have said if the temptation were one of impurity that 'he gloried' in it (xii. 9), Stanl. This objection, by no means new, is well answered by à-Lap. First, the Ap. does not refer to this trial alone in v. 12, but to *all his sufferings* for the faith. Secondly, even of impure temptations one may glory—inasmuch as they are a trial sent by the enemy, and inasmuch as they show forth the power of Christ, by whose grace the just always triumph. "Many saints prayed to God to be visited with temptations and gloried in them. Hence we read in St. James, i. 2: '*Count it all joy when you shall fall into divers temptations.*'" (à-Lap.) Thus the B. Abbot Theophanes, when commanded by the Iconoclast Emperor Leo to condemn the worship of images, beautifully answered: Rogus accendatur, parentur tormenta, et omnia cruciatuum genera, ut scias plenissime Christi virtutem in meis infirmitatibus perfici. (*a*) Second sense (the *thorn* is *pride, unbelief*) is maintained by Luther, Calvin, Mosheim, Rosenm. (partly), but generally rejected even by Protestants as untenable. The Gr. Ff. after St. Chrys. held (*b*) the satanic agents were heretics who, like Hymeneus and Philetus (ii Tim. ii. 17), opposed the Ap. and subverted the faith of some. In such opposition, there would be however little peculiar to St. Paul, and often little to humiliate: like perils arising from labour in the ministry had been dwelt on already, and do not appear to have been specially connected with the vision here spoken of. That σκόλοψ meant some bodily infirmity (*c*) is the view suggested by some of the fathers—SS. Chrys. and Aug., without approving, nay St. Chrys. expressly rejects it, τινὲς μὲν οὖν κεφαλαλγίαν τινὰ ἔφασαν αὐτὸν λέγειν ὑπὸ τοῦ διαβόλου γινομένην· ἀλλὰ μὴ γένοιτο; and every disease known has been named by some Protestant writer—pleurisy, epilepsy, violent headache, dim sight, distorted face, stammering, gout, &c. See long lists of them in Stanl., Alf., Bloomf., &c. This is exactly the kind of question on which modern critics spend their pains.

ρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ. 9. Καὶ εἴρηκέν μοι· ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖ-

I besought the Lord, that it might depart from me: 9. And he said to me: My grace is sufficient for thee:

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an angel of Satan] Not the "*angel Satan*" nor "*an angel or adversary*," nor "*a messenger of Satan*," all being opposed to the usage of N. T., but "*an angel of Satan*," for in the kingdom of darkness one evil spirit is subject to another.

to buffet me.] St. Chrys., Œcum., &c., note the force of the pres. κολαφίζῃ, indicating an action in progress and repeated, *always buffeting*, not κολαφίσῃ, a blow *once given and over*—the pres. is *continuous* as opposed to the aor. *single* action.

8. *For which thing thrice I besought the Lord,*] 'For which thing' agrees with Vulg. 'propter quod,' but ὑπὲρ τούτου (see v. 5) may as well be rendered 'propter hunc,' '*on account of this*,' that is, the angel of Satan (not σκόλοψ, see following), "that he might *depart* from me." '*Thrice*,' either for an indefinite number=*frequently*, as the Gr. Ff. explain it; or 'three times' with more than usual fervour (St. Thomas); or rather 'three times' before the comforting assurance came, when the Blessed Ap. resigned himself to the will of his divine Lord. (Est.). Cp. our Lord's prayer in the garden of Gethsemani: "And he prayed *the third time*, saying the self-same word" (Matt. xxvi. 44).

that it might depart from me.] Rather: "that he (the angel of Satan) might depart from me"—the verb itself implying *personal* action.

9. *And he said to me:*] Plainly 'the Lord' Jesus Christ, to whose '*power*' the victory is ascribed below.—"That the power of Christ may dwell in me." There can hardly be question of *strong inspiration* (mihi respondit interius—Peq.), when the language is so precise: the answer was vouchsafed in vision probably: at least the words imply the personal appearance of Christ:" and he spoke to me thus: "My grace is sufficient for thee."

My grace is sufficient for thee;] Not surely: "Thou hast need for no more than my favour" (Stanl.), that is, be contented with the assurance that I will be thy friend; nor again does grace (χάρις) mean the gift of miracles, healing, &c., St. Chrys., Œcum. The very help necessary for winning the victory is named—the GRACE of Christ, the supernatural aid granted by Him to overcome Satan's angel. "As if Christ were to say: it is not necessary or useful to you to obtain what you ask for—that is, to have that sting in the flesh taken away; because my grace will enable you to overcome this evil, whatever it be; for by that grace you shall triumph over the angel of Satan." (Est.) "It often happens that we beg of God to free us from some dangerous temptations; but He appears deaf to our cry, and permits the enemy to continue to molest. Let us be persuaded that this is too for our greater good.....St. Paul prayed with great fervour to be delivered from temptations of the flesh, but

ται· ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

Lect. Var. 9. After δυναμις A D³ E J K add μου (explanation).

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his prayer was not heard. He obtained that which was more conducive to his salvation. Thus even in our temptations, we should pray with resignation, saying: if it be expedient, remove from me, O Lord, this temptation: if not, give me at least grace to resist it." (St. Lig. on Prayer, p. 84).

for power is made perfect in infirmity.] The common, almost proverbial, interpretation of these words, specially among ascetical writers, is "virtue is made perfect in trials." But although SS. Aug. and Thom. seem to approve this interpretation, δύναμις (*virtus* in Vulg.) cannot mean '*virtue*' in that sense. It is *power, might, strength,* &c. We may render still: *My* power (to aid) or *your* power (to bear), is made perfect in weakness (*mine* or *yours*). In the first interpretation the *whole* reference will be to Christ: for even my own power was made perfect in *my* weakness: you are to learn of me. But there does not seem any ground for this view here. The true interpretation is rather: "For my power is made more perfect and glorious in your weakness": the less you can do of yourself, the more will my power appear: if from being weak, you become strong by my grace, the glory will be more manifestly mine. Men show their power by choosing the means best suited to accomplish their ends; but the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong (i Cor. i. 27.) The indefinite 'power,' not *my* power, though that is the sense (similarly 'weakness,' not *your* weakness), leaves us to understand that such is always the case when there is '*true* power.' The 'power' that is most real and alone deserving the name, displays itself most conspicuously in 'nothingness.'

gladly therefore—] The Gr. is more expressive: "Most gladly therefore rather will I boast in mine infirmities." I will boast *therefore* (seeing that God's power is thereby made more manifest) most gladly in my afflictions rather than be relieved from them, or saddened by them; or, as others explain, I will rejoice more in my weakness than in any other gifts I may seem to possess.

QUINQUAGESIMA SUNDAY.

I Cor. xiii. 1—13.

1. Si linguis hominum loquar, et angelorum, charitatem autem non habeam, factus sum velut aes sonans, aut cymbalum tinniens.

2. Et si habuero prophetiam, et noverim mysteria omnia, et omnem scientiam : et si habuero omnem fidem ita ut montes transferam, charitatem autem non habuero, nihil sum.

3. Et si distribuero in cibos pauperum omnes facultates meas, et si tradidero corpus meum ita ut ardeam, charitatem autem non habuero, nihil mihi prodest.

4. Charitas patiens est, benigna est : Charitas non aemulatur, non agit perperam, non inflatur,

5. Non est ambitiosa, non quaerit quae sua sunt, non irritatur, non cogitat malum,

6. Non gaudet super iniquitate, congaudet autem veritati :

7. Omnia suffert, omnia credit, omnia sperat, omnia sustinet.

8. Charitas numquam excidit : sive prophetiae evacuabuntur, sive linguae cessabunt, sive scientia destruetur.

9. Ex parte enim cognoscimus, et ex parte prophetamus.

10. Cum autem venerit quod perfectum est, evacuabitur quod ex parte est.

11. Cum essem parvulus, loquebar ut parvulus, sapiebam ut parvulus, cogitabam ut parvulus. Quando autem factus sum vir, evacuavi quae erant parvuli.

12. Videmus nunc per speculum in aenigmate : tunc autem facie ad faciem. Nunc cognosco ex parte : tunc autem cognoscam sicut et cognitus sum.

13. Nunc autem manent, fides, spes, charitas : tria haec. maior autem horum est charitas.

I COR. xiii. 1—13.

1. Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγά-

I COR. xiii. 1—13.

1. If I speak with the tongues of men, and of angels, and have not

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1. *If I speak with the tongues of men,*] In preceding ch. it had been shown how unreasonable was jealousy or envy with regard to spiritual

πην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν, charity, I am become as sounding

gifts, for all came from the same Holy Spirit (xii. 1—6); and all were designed for the perfection and beauty of the mystic body (xii. 6—30). The last ver. of the ch. pointed '*to a more excellent way*' (either *than all gifts* or *of using gifts* to the best advantage), which is now explained to be *charity*, the subject of this ch. In it are set forth, 1° *the excellence of charity compared with other gifts* (vv. 1—3); 2° *the excellence of charity in itself* (vv. 4—7); 3° *its abiding power in contrast with faith, hope*, &c. (v. 7 to end). It would be difficult to point out in any author a passage in which the closest reasoning and eloquent description are so skilfully blended.

First, then, *of the excellence of charity*. Even though I could speak (*in, by* or *with*) all the tongues (languages) spoken by (*all*) men and by angels, without charity I am nothing. By 'tongues' are clearly meant *articulate languages*, not unintelligible exclamations, the effect of religious enthusiasm—as Meyer, De Wette, and the German school generally, who exclude everything supernatural from the sacred records (comp. Acts, ii. 6—15; ver. 8, of this ch.; ch. xiv. throughout); nor again, *the gift of eloquence*, as Tirin. strangely, and Parkh. *s. v.* γλῶσσα (see v. 8). St. Paul's object being to contrast the more excellent way of charity with the gift prized most, compares it first with *unknown tongues*, the most striking of all the *charismata*.

and of angels,] That angels (without assuming a human form) *communicate their thoughts*—one to another, although we may not be able to explain *how* or by *what signs*, is plain from Is. vi. 3; Zach. ii. 4; Dan. viii. 16; Apoc. vii. 2; Jude, 9; this mysterious power may well be called *language*. Suarez, Sylv., and à-Lap. (partially) after St. Thomas, suppose that the very will or effort on the part of one angel to communicate with another, fixes immediately the attention of that other, and thus the thoughts of both are interchanged by volition. See Suarez, *de Ang.*, tom. ii. lib. ii. cap. xxvi. p. 234; Pet. lib. i. c. xii. p. 11 (*de Ang*).); Sylv. tom. i. 592, Quæst. cvii. Art. 1., *de Locutionibus Angelorum*, who see in this passage an allusion to the *language* of angels. Since tongues of *men* and tongues of *angels* are spoken of in the same way in the same context, both should naturally be explained of *articulate* speech. Yet many interpreters admit a figure: "If I could speak the languages of all men, or languages far more perfect than any known to man (of angels)." In the same way we usually speak of an angelic youth, voice, face, angelic meekness, purity, &c. (Est., à-Lap., Men., Tir., Mart.). "There *may* be," says Suarez, *l.c.*, "such an hyperbole, but even the hyperbole would be absurd and unintelligible if the angels had no form of articulate speech." Enough *in re obscurissima;* let us pass to the sense, which is: Were I to speak the languages of all men on earth, and even of the angels in heaven, without charity I am nothing.

and have not charity] Charity is the love of God and of the neighbour for God's sake—habitual charity—as shown, however, in life and con-

ἢ κύμβαλον ἀλαλάζον. 2. Καὶ ἐὰν | brass or a tinkling cymbal. 2. And

duct. Not, therefore, *habitual charity only*, for plainly St. Paul also speaks of acts of that virtue; and much less *actual charity only*, for it is not true that to give, for example, one's goods to the poor is of no avail, unless the relief be given from pure love of God, and of the neighbour, for God's sake. We are not bound to perform all our acts from a motive of charity, as the words of Est. *might* suggest here (by 'charity' he really means *any good motive*. See Est. on xvi. 14, and the note on i Pet. iv. 8, *inf.*), the contrary error was condemned in Baius and Jansenius by Pius V., Gregory XIII., and Urban VIII. (see Prop. 16 of Baius: *That is not true obedience, which does not proceed from charity.*) "The Apostle speaks of charity, abstracting from its being habitual or actual, for many things which he says in this ch. are applicable to habitual charity, and many things to actual charity. Wherefore he only means to say that to attain salvation, the habit of charity is *finally* required, and acts of charity from time to time during life, when they are specially commanded" (Croix de Contr. lib. vi. Pars. ii. n. 864). The meaning is, therefore: Do what you will, suffer what you will, all won't avail you to salvation without the love and friendship of God. You may speak with the tongues of men and angels, but unless, sooner or later, you are reconciled with God, you shall lose your soul. Are the sighs of the poor sinner who, through *fear* of hell, detests his sins, not pleasing to God? Most certainly; but these sighs and that fear will not gain him heaven, unless he finally recovers the grace of God and dies in that state. We think it right to warn the reader against another doctrine which Estius seems to approve—speaking of the man who, *whether he be reconciled to God or not*, "loves God and the neighbour *rightly and sincerely*." It is impossible to love God rightly and sincerely and not be reconciled to Him. "The opinion which holds that contrition with *remiss charity* does not justify without the sacrament of Penance, is utterly improbable and false; whence Lugo, *d.* 5, *n.* 99, says it is commonly rejected by all theologians—nay, he cites Coninck who calls it erroneous, and Vasquez, who condemns it as un-Catholic" (St. Liguori de Pœnit., Tract iv. c. 1, dub. ii.). How consoling, even when we are most lukewarm and cold, to think that the least act of true, supernatural love, that love *which esteems God above every good*, reconciles us to Him. Is not this truth the strongest incentive to frequent, continued acts of Divine Love? I love thee, my God, *with my whole heart and soul.*

With the first error, requiring actual charity in every good work, must not be confounded the free opinion of interpreters who understand by charity here some pious motive of the will, or at least a good intention. We don't object to this doctrine by any means; see Colos. iii. 17, *supra*, but it is not St. Paul's meaning in the passage before us: 1° He assumes the end to be good—to relieve the poor. 2° He ascribes to the 'charity,' of which he treats, qualities which belong only to the

ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, κἂν ἔχω

if I should have prophecy, and should know all mysteries, and all

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divine virtue. 3° He opposes this charity to *faith* and *hope*. 4° ἀγάπη, according to Scriptural usage, is '*love*' in its strict sense.

I am become as sounding brass,] "No particular musical instrument seems to be meant; brass of any kind struck and yielding a sound" (Alf.). "A general name for musical instruments" (Stanley). "St. Paul may be supposed to have in mind two *military instruments*; possibly, however, by χαλκ. St. Paul meant some brazen instrument producing sound by being struck in the manner of *a bell* with us" (Bloomf.). "Many understand a trumpet of brass" (Parkh., s. v.). We quote so many different opinions (which may be multiplied almost without limit) for the purpose of showing on what *minutiæ* Protestant commentators generally bestow their labours while they neglect the great doctrinal truths contained in the sacred record. Taking this last signification to be correct enough, the sense may be: I am become as a brazen trumpet that sends forth an unmeaning sound, as the Gr. Fathers generally explain it—who suppose the Ap. to speak of persons having the gift of tongues, but unable to interpret them; or, with the Latin Fathers: I am become as a trumpet, that fills the ears of others perhaps with pleasing sounds, but *wears itself* away in the process. The gift is useful and edifying to others, of no avail to oneself without charity. The context shows it is this inutility of the greatest gifts to oneself unless made perfect by charity, that is insisted on: '*I* am nothing,' 'it profiteth *me* nothing' (Est.). And it is evident from v. 3, '*If I should distribute* my goods *to feed the poor*,' that the neighbour's advantage is by no means excluded.

or a tinkling cymbal.] Two kinds of 'cymbals' are spoken of in Ps. cl. 5, 'high sounding cymbals' and 'cymbals of joy,'—

צִלְצְלֵי שָׁמַע and צִלְצְלֵי תְרוּעָה. The noun צֶלְצַל (pl. צֶלְצָלִים, reg. צִלְצְלֵי), *onomatop*, from צָלַל, *tinnivit, striduit*, is thus applied to both cymbals.

The "*high sounding cymbals*" consisted of four small brass plates, two attached to each hand; and "the cymbals of joy" of two large hollow hemispheres of brass or other metals. As the LXX. use κυμβάλοις ἀλαλαγμοῦ for the latter, and St. Paul has κύμβαλον ἀλαλάζον, we take the reference here to be to the "cymbals of joy."

The Ap.'s object is not again so much to put forward the unmeaning character of the sound of cymbals compared with real music (Stanley) as to illustrate the utter inutility of any gifts to the possessor if not reconciled to God by love.

And if I should have prophecy, and should know all mysteries,] On '*prophecy*,' see Rom. xii. 6. 'Mysteries' do not mean here what are called the chief mysteries of religion—the B. Trinity, the Incarnation, &c.—though these may be included, but the hidden ways of God and His mysterious counsels, for example, in effecting man's redemp-

πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθισ- knowledge, and if I should have all

tion through the cross, in calling the Gentiles to the faith, in selecting the first converts from the poor, &c.; so that to know mysteries and to be endowed with the word of Wisdom (xii. 8) are the same (Est.).

and all knowledge,] We may supply εἰδῶ or ἔχω: and should *know* or *have* all knowledge. As 'prophecy' means the 'word of wisdom,' so is knowledge the 'word of knowledge' (xii. 8), which, according to Est., is the gift of illustrating sacred truths happily by arguments drawn from daily experience, human science, &c. The word of 'wisdom' is available chiefly with the perfect, to whom is given 'strong meat,' a knowledge of the hidden ways of divine Providence, because by custom they have their senses exercised to the discerning of good and evil (Heb. v. 14); the gift of 'knowledge,' with the imperfect, who have need of milk, who are weak to hear, and require to be taught the first elements of the word of God. Examples of the use of the gifts of 'wisdom' in the Ap.'s teaching may be seen in the beginning of this Ep. i. 11, where he points out the divine economy in the conversion of the world through poor and humble preachers of the word of the cross; Gal. iv., where he contrasts the Old and New Testament, Agar and Sara, Ishmael and Isaac; and Heb. vii., where he shows how much the order of Melchisedeck excelled the Levitical priesthood. For abundant examples of the skilful use of the 'word of knowledge,' see this Ep. c. ix., where the Ap. proves his right to receive sustenance from those to whom he was preaching, 1° from common life—the workman being worthy of his hire; 2° from the usages of men—the soldier not serving at his own expense, nor the husbandman toiling without being permitted to eat of the fruit, 3° from the provisions of the law—which forbade the ox to be muzzled while treading out the corn. To guard against misconception it is well to observe that in adducing these examples we abstract *entirely* from the Ap.'s *inspiration*.

and if I should have all faith,] Like the two preceding gifts, faith is also named in xii. 9: "To another, FAITH in the same spirit." By faith is not meant *simply* the divine virtue by which we believe all that God has taught, for it is reckoned among the gifts designed chiefly for the good of others (*gratiæ gratis datæ*) in the preceding ch.; and further, a firm assent to revealed truth is not the effect ascribed to it here, but miracles the most striking, such as moving mountains, miracles being wrought frequently in the primitive church to prove the divine commission of the Apostle, and the truth of the Christian religion. All commentators see in this passage an allusion to our Lord's words (Matt. xvii. 10; xxi. 22; Mark, xi. 23): "Amen I say to you, that whosoever shall say to this mountain: Be thou removed and be cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done; it shall be done unto him." We do not *read* that our Lord Himself or any of the apostles did remove mountains; and

τάναι, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. 3. Κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἂν παραδῶ τὸ σῶμά μου ἵνα

faith, so that I could remove mountains, and have not charity, I am nothing. 3. And if I should dis-

Bede (in Marci Evang. cap. xi. p. 180) tells us the Pagans made this a matter of reproach against the Christians. He then relates the miracle wrought by St. Gregory of Neocæsarea who, by prayer, removed part of a mountain from the place which was deemed most convenient for the site of a church. S. Bede adds: "St. Gregory therefore, or any other man of the same merit, could obtain from God by virtue of faith, if occasion required, power to remove a mountain and cast it into the sea." "The rule for determining the necessity for such intervention is God's glory" (Mald. on Matt. xvii. 19). That *faith alone* does not justify and may be without love, is evident from this passage. *Faith*, the Ap. teaches, however *perfect*, will not avail to salvation *without love*. To this Calvin *in l.* objects: (*a*) The faith here spoken of is a *particular* faith; it apprehends *one* object only—the *power* of working miracles, not *the whole* of Christ's doctrine, which is the faith that justifies. Answ. 1° St. Paul says expressly *all* faith—meaning either every kind of faith, or the most perfect faith. 2° He opposes this faith to *charity* and *hope*. 3° He defines Heb. x. 1, the true faith without which it is impossible to please God, and ascribes to its virtue all manner of miracles; so too our Lord points to miracle-working faith as the most excellent degree of faith (Matt. xvii. 19). 4° It is impossible to conceive miracle-working faith through the power of Christ without full belief in the divinity of Christ, and therefore implicitly at least in all Christ's doctrine. (*b*) Of Protestant writers, who touch the question, the greater number admit there is question of the divine virtues of *faith* and *charity*, and answer our argument by saying that St. Paul makes an impossible case, as Gal. i. 8: "But though we, or an angel from heaven, preach a gospel, &c." See a like instance (Matt. xvi. 26): "For what doth it profit a man, *if he gain the whole world*, and suffer the loss of his own soul?" Answ.—1° All the other illustrations are admittedly possible, why not this? 2.° The object is to show that certain gifts without charity are of no avail to salvation. In proving this point, if the Ap. named a gift which could never be separated from charity, his argument would refute itself, for then might it be fairly said: if I have that most excellent gift, I have that charity also you extol so much, which is inseparable from it. 3. The form of expression supposes a possible case according to the rule of Hermann on Viger's Idioms, p. 657: ἐάν with subjunct. always implies *an objective possibility* (ἐὰν τοῦτο γένηται, sumo hoc fieri, et *potest omnino fieri*, sed utrum vere futurum sit necne, id nescio, verum experentia cognoscam). The same rule is approved by Kühner, p. 815, ii.; Winer, Gr., p. 269; Olsh. *in l.* p. 205; Beelen, Gr. Græc. N.T., p. 318 B.; and Jelf, Syntax, p. 476, n. 857, ἐὰν τοῦτο ποιῇς, "*condition supposed with notion of re-*

καυθήσωμαι,* ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.

tribute all my goods to feed the poor, and if I should deliver my

* cod. καυχήσωμαι.

Lect. Var. 3. ἵνα καυθησωμαι D E F G Vulg., καυχησωμαι A B (?) Aeth.

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alization:" εἰ τοῦτο ἐποίεις or ἐποίησας, "*condition conceived as not existing nor possible.*"

I am nothing.] I am nothing in the sight of God whose friendship I have forfeited, for all these gifts will not save my soul without charity.

3. *And if I should distribute all my goods to feed the poor,*] The Greek phrase κἂν ψωμίσω (or καὶ ἐὰν ψωμισώ with D E F G and most MSS.) is more expressive than the Vulg.; ψωμίσω is sometimes taken (as in Rom. xii. 20) in the sense of giving food: "If I should give in food (meaning of course to the *poor*) all my goods," but more usually (as derived from ψωμός, *a morsel of bread*) in the sense of *dividing into mouthfuls* (*si in frusta converterem*, Wilke).

and if I should deliver my body to be burned,] The true reading is ἵνα καυθήσωμαι with D E F G, Vulg., &c., and not ἵνα χαυχήσωμαι, "That I may boast" with A B Lach., Conyb., Stanl., which I would reject summarily were it not for the high authority of St. Jerome, on Gal. v. 26. The allusion seems to be to Dan. iii. 28; ii Mac. vii. 5; not *prophetically* to the burning of martyrs in after ages of the Church. Is the case now put *possible?* To answer this question: observe 1° it is admitted that a man may sacrifice his life for some unworthy motive—passion, ambition, &c. Empedocles, we are told, leaped into the boiling crater of Aetna, that by this sudden disappearance he might be accounted a god. The story of Evagrius, the stoic philosopher, who cast himself into the fire at the Olympic games, in order to gain immortality, is told by an eye-witness, Lucian. Calanus, an Indian gymnosophist, burnt himself alive before the army of Alexander the Great, to gain celebrity. With the penalty of certain death before him, Herostratus confessed that he set fire to the temple of Diana at Ephesus, in order, says St. Jerome, that he may be celebrated for his reckless daring since he could not acquire an honourable fame. *Rare* instances of like fanaticism are adduced in proof of their own peculiar views by almost every sect of professing Christians, and some of them at least can hardly be denied. The number of suicides, which occur unhappily too often, where there can be no plea of insanity, fully proves this first point. To deliver one's body thus vainly to death without charity is clearly possible. 2° So it is also certain that a man (aided by grace) may suffer death for a good, natural motive, for his country or friends, as the soldier in battle, without charity. 3° It is disputed whether to die for any religious motive, whether hope, temperance, purity, without *formal* attrition will justify. "I do not reject that opinion, neither do I approve it" writes P. Sporer (who requires

body to be burned, and have not charity, it profiteth me nothing.

4. Ἡ ἀγάπη μακροθυμεῖ, χρησ- 4. Charity is patient, is kind:

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only attrition) *de Contr. Perfec.* cap. ii. sect. ii. n. 162. à-Lap. holds that *any religious* motive suffices for martyrdom. 4° But granting that sorrow is necessary, the great question is, whether imperfect sorrow or attrition suffices. The case supposes a person dying for the faith, who forgets to elicit an act of charity, or imagines that he has done so, or persuades himself that nothing more is needed than attrition. On this difficult point Catholic theologians are about equally divided. S. Bon., Scot., S. Thomas, St. Liguori, &c., hold that attrition is *not* sufficient, relying chiefly on the authority of St. Paul in this passage, which certainly seems to us strongly to favour their opinion. For the argument seems to be this: tongues, prophecy, faith, knowledge, &c., however perfect these gifts may be, will not suffice without charity—not even the giving up of one's body to death, however pure the offering. Take away charity, let that *alone* be wanting, and tho' I should deliver my body to be burned, the sacrifice won't avail me to salvation. Let the reader compare this argument with the various answers to it, briefly summed up by Croix, lib. vi. p. 1, n. 238. It may be said that St. Paul speaks of one who delivers up his body to be burnt *without necessity*, which would be suicide not martyrdom; or of one who still clings to some *sinful habit*, hatred, dissension, and has not therefore even imperfect sorrow; or we may suppose an implied CONDITION: Death itself endured for Christ is vain *unless* charity follow (it does in this view); or *the hypothesis* may be *impossible*. Such are the answers, each of them, we think, fairly excluded by the context. Why admit in this last case a sinful motive not thought of when there was question of *speaking in tongues*, prophesying, &c.: in all those instances the gift itself is good, so is the end: nothing whatever is wanting but charity, and that one defect makes the greatest blessing, the highest gift, unavailing to salvation. Why suppose a condition possible or impossible in this last instance which we exclude with regard to the person having faith without charity? If the expression be hyperbolic in one clause, why not in another? We repeat then any exception or condition introduced here must weaken the force of the argument from the second verse, proving that faith may exist without charity.

it profiteth me nothing.] οὐδὲν ὠφελοῦμαι, "I derive no profit thereby": "For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?" (Matt. xvi. 26.)

4. *Charity is patient,*] Second point—EXCELLENCE OF CHARITY IN ITSELF; the good it does, and the evil it shuns, vv. 4—7. Charity *is patient*, μακροθυμει, bears *long and patiently* injuries from others, and is slow to anger or impatience. Ob-

τεύεται· ἡ ἀγάπη οὐ ζηλοῖ, οὐ περπερεύεται, οὐ φυσιοῦται. 5. Οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὸ μὴ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,

charity envieth not, dealeth not perversely: is not puffed up, 5. Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no

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serve how in this and following clauses, charity is personified, made the same with the person possessing it.

is kind ;] Χρηστεύεται, is affable, kind, obliging. Charity, far from indulging in hasty anger, delights in acts of kindness and condescension to the neighbour. Such was the charity of our Ap., who became all things to all men, that he might save all. (i Cor. ix. 22.)

charity envieth not,] οὐ ζηλοῖ, excludes jealousy and envy (perhaps with special allusion to gifts). Both vices are nearly allied, for jealousy, before a good is lost to ourselves, is converted into envy, after it is obtained by others. Nothing could be more opposed to the quality just ascribed to love, χρηστός; for *envy* would deprive the neighbour of every good.

dealeth not perversely ;] οὐ περπερεύεται, derived by some from Latin, *perperam, perversely;* by others from *perperus, a braggart* (Polyb. xxxii. 6, 5, xl. 62, cf. Cicero ad Att. i. 14, Mar. Anton. v. 5). The second view agrees well with the definition of St. Basil (*Regulæ brevius tractatæ,* n. xlix. p. 608). τί ἐστι τὸ περπερεύεσθαι. πᾶν ὃ μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμὸν παραλαμβάνεται, περπερείας ἔχει κατηγορίαν. 'Everything used not for necessity but for show is called περπερεία=*ostentation.*' (Mr. Alf. takes pains to tell us this quotation from St. Basil is among the exx. in Wetstein, as if it had not been quoted long before by Est. and other Catholic Comm.) The meaning is: True charity is not haughty or ostentatious.

is not puffed up,] Is not inflated with vanity and pride, despising those who may have received less gifts from God, whereas the law of charity is to love one's neighbour as oneself.

5. *Is not ambitious,*] For οὐκ ἀσχημονεῖ the Vulg. has "non est ambitiosa," including probably under ambition all sins of pride. If we render οὐκ ἀσχημονεῖ, *is not ashamed* (to submit) with St. Chrys. or '*does not descend to mean artifices*' (to gain power and place), the Vulg. admits still of either meaning. The allusion may be, however, directed more specially against *unseemly* disorders occasioned by the gift of tongues.

seeketh not her own,] i.e. The charitable man seeketh not his own (Non tam, quid ipsa *charitas* agat, quam quid *homo* per charitatem, docere vult Apostolus—Est.). He seeketh not his own selfish ends to the exclusion of the neighbour's good, or the interests of the community and of religion.

is not provoked to anger,] Corresponding nearly to μακροθυμεῖ which with χρηστεύεται may be a *general* expression for bearing evil (μακρ.) and doing good (χρηστ.).

thinketh no evil ;] οὐ λογίζεται τὸ κακόν, *does not make account of the*

6. Οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ,* συνχαίρει,† δὲ τῇ ἀληθείᾳ. 7. Πάντα στέ-

* 1. m. κεια. † 2. m. συγχ.

evil. 6. Rejoiceth not in iniquity, but rejoiceth with the truth: 7. Beareth all things, believeth all

evil: does not bring into her calculation, as it were, the injury even received, forgives and forgets it. So Est., and thus the force of the Gr. verb is rendered more correctly than by the usual 'thinketh no evil,' which forbids merely evil suspicions, as Sedul., non solum non facit, sed nec cogitat malum.

6. *Rejoiceth not in iniquity, but rejoiceth with the truth*;] Under '*iniquity*' (iniquitas—Vulg.) are included all bad acts, thoughts, and desires; and under '*truth*,' all good acts, &c. The sense would thus be: charity rejoiceth not at the sin of others, but rejoiceth at the good done by them. Many, the Greek Fathers specially, restrict ἀδικία to *injustice*, and ἀλήθεια to *justice:* charity rejoiceth not at the commission of injustice; but is delighted to see and hear that justice is strictly observed among men. We prefer, however, the wider meaning, and take ἀλήθεια—אֱמֶת for *truth, virtue* generally, the observance of all God's commandments, a common Hebrew expression. See Ezek. xviii. 5, 9; John, iii. 19; and in this very sense, we find it opposed to ἀδίκια, Rom. ii. 8, where both nouns are *personified* too as here (Beelen in Rom. l.c.). By 'truth' is certainly not meant (Alf.) the truth of the Gospel, which is excluded by the antithesis. As to the altered construction—χαίρει ἐπί.....συγχαίρει δὲ τῇ....., *σύν may be pleonastic* (Brunk. ad Eurip. Hippol. 695 ap. Herm. p. 525), yet not so here apparently, where it seems to be used to strengthen the expression, implying that to share in the effect, more co-operation is required for *good* than for *evil*.

7. *Beareth all things,*] Positive marks of charity. στέγω has for its primitive meaning *to cover closely so as to keep out the wet:* τὸ μὴ στεγόν, *a leaky vessel*. Hence it came to signify to shelter and conceal, *to hold* and *bear* anything—charity *beareth* (Vulg. SUFFERT) all the defects of the neighbour, covers and *conceals* them. St. Cyprian has 'omnia diligit,' which, Est. observes, might have arisen from his reading στεργεῖ (a clerical error for στέγει, or more probably a correction to fit πιστεύει, ἐλπίζει, *loveth, believeth, hopeth*). Comp. Ecclesiasticus, viii. 20: Μετὰ μωροῦ μὴ συμβουλεύου. οὐ γὰρ δυνήσεται λόγον στέξαι—lit., cum fatuo consilium non habeas, non enim poterit verbum *celare* (take not counsel with a fool, for he cannot keep a secret)—for which the Vulg. has "Cum fatuis consilium non habeas, non enim poterunt *diligere* nisi quæ iis placent (Advise not with fools, for they cannot *love* but such things as please them)."

charity believeth all things, hopeth all things, and endureth all things.] These clauses, according to the older Latin Comm., describe charity *towards God:* charity believeth firmly all the truths revealed by God, hopeth for all blessings from Him, and endureth patiently unto the end all evils for

γει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

8. Ἀγάπη οὐδέποτε πίπτει· εἴτε δὲ προφητεία καταργηθήσεται, εἴτε γλῶσσαι παύσονται, εἴτε γνῶσις κα-

things, hopeth all things, endureth all things.

8. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or

Lect. Var. 8. εκπιπτει C³ D E F all vv. πιπτει A B C. προφητιαι, καταργηθεσονται in many MSS., Tisch.

His sake. But as the Ap. dwelt admittedly hitherto on the signs of true charity towards the neighbour, it is more likely these attributes belong to it also. We explain thus: The charitable man is disposed to judge favourably of his brother, BELIEVETH *all manner of good of him*, HOPETH *always of him for the better*, ENDURETH *all kinds of injury and evil to bring him to God*. Such was St. Paul himself, who bore all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus, with heavenly glory. ii Tim. ii. 10 (πάντα ὑπομένω=πάντα ὑπομένει here). How then distinguish ὑπομένει from στέγει (*sustinet* from *suffert*, VULG.)? If the latter be 'conceals the defects,' the former could well be understood of injuries, persecutions, trials, &c., but taking στέγει as στέγομεν, *supra* ix. 12, or 'enduring hardships, privations,' &c., we may limit ὑπομένει to '*reproaches*.'

8. *Charity never falleth away*;] Third point—CHARITY IS TO REMAIN FOR EVER: other gifts and virtues pass away. οὐδέποτε ἐκπίπτει, *never faileth* (see Rom. ix. 6, ἐκπέπτωκεν....."Not as though the word of God hath *miscarried*"). Heindorf (quoted by Alf.) says the verb is properly [rather *improperly* and in a secondary sense] applied to actors *failing* on the stage: Demos. de Corona, ἐξέπιπτες, ἐγὼ δ' ἐσύριττον, *you failed, I hissed*. The meaning is as the context shows: charity is *not to fall* from its high estate, not to cease with this life, but to endure for ever. Hence there is no question of losing charity *in this life*. It may be lost *here* as well as faith, prophecy, and the other gifts: the point is, it does not, like other gifts, cease of necessity with this present life. In the life to come, faith, prophecy are no longer needed; charity alone abides for ever. If it be urged that the Ap. expressly asserts *charity never faileth*, we answer: charity *never* does fail even when the other virtues necessarily cease: charity *never* fails of itself: the other gifts do of their own nature. But charity, though abiding for ever of itself, may *be driven out of the soul* by sin. Suarez tom. xii. Disp. iii. *de habitu charitatis*, sect. iii. p. 652, proves at length that the same habit of charity, acquired in this life, is preserved in the life to come. Here again is a strong motive to make frequent acts of fervent love, because the last act we make here shall be continued, one and the same, for ever in heaven.

whether prophecies shall be made void, &c.,] εἴτε δὲ προφητεῖαι, καταρ., εἴτε γλῶσσαι . . . εἴτε γνῶσις, καταρ. Supply: "*Whatever the other gifts*

ταργηθήσεται. 9. Ἐκ μέρους γὰρ γεινώσκομεν,* καὶ ἐκ μέρους προφη-

knowledge shall be destroyed. 9. For we know in part, and we pro-

* 2. m. γιν. Sic et infra.

may be, whether prophecies (προφητεία—B), *they shall be abolished, or tongues, they shall cease, or knowledge, it shall be abolished.*" Charity shall abide for ever, altho' prophecy, tongues, and knowledge must cease. It is easy to see why '*prophecy*' and '*tongues*' (*Multæ* terricolis linguæ, cœlestibus *una*) are to cease in a future life (not in *this* by the diffusion of the Gospel, in as much as such aids would be no longer required, St. Chrys.), but why is '*knowledge*' to cease? 1° Not surely because no longer acquired the same way as here, through *the senses* in a great part. 2° 'Knowledge' means, according to Est., Mart., the 'gift of knowledge' which is no longer of use for the instruction of others in the heavenly Jerusalem—the city "that hath no need of the sun nor of the moon to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof" (Apoc. xxi. 23). Thus γνῶσις here corresponds with γνῶσιν, verse 2 *supra*, and with λόγος γνώσεως, xii. 8. 3° 'Knowledge' in this life, often obscure, always limited, ceases by being made perfect in the life to come. So à-Lap. (partially), Calm., Peq., Sa, Men. The grounds of this last interpretation will be considered more fully next verse.

9. *For we know in part,*] The meaning, is according to Est., Mart., &c.: For these gifts of knowledge and prophecy are needed in this world on account of our imperfect state, but when our perfect state shall come (v. 10), then these helps, necessary in this life, are no longer required. 'Knowledge' and 'prophecy' are thus not imperfect in themselves, and do not cease on account of any such imperfection, the ἐκ μέρους (*ex parte*) referring to *others* whose sloth or ignorance call for the exercise of these gifts. This interpretation appears forced and unnatural: we *know in part*, the same as: we use the gift of knowledge on account of the limited understanding of others! Is this the sense of γινώσκω ἐκ μέρους below, opposed to ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην? Is not the reason of the *partial* insight into divine things given, verse 12, applicable to *teacher* and *prophet*: βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου = we see here through an obscure medium—there, by intuition—face to face? And is not the analogy in verse 11 clearly founded on the comparative obscurity of all knowledge in this world. Must we not admit then that ἐκ μέρους qualifies γινώσκομεν, προφητεύομεν; and that 'knowledge' and 'prophecy' are to cease on account of their own imperfection. Whatever knowledge we have even of heavenly mysteries in this life, though absolutely certain as resting on the authority of God, partakes still of the obscurity of faith.

The greatest prophet saw but little, and that little through an obscure medium. If St. Paul, when rapt to the third heaven, "heard secret words, which it is not granted to man to utter" (or not *lawful* to

τεύομεν. 10. Ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται.

11. Ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε ἐγενόμην ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. 12. Βλέ-

phesy in part. 10. But when that which is perfect is come, that which is in part shall be done away.

11. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the

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utter), what divine mysteries could he not reveal if admitted to see God in the heaven of heavens? So limited and imperfect is the glimpse of divine truth vouchsafed to us here compared with the full light of glory which shall shine forth hereafter, that the former may be said with all strictness to cease altogether with our earthly pilgrimage. Not so *charity*, either habitual or actual, in which there is nothing imperfect, nothing unworthy of the perfection of the saints, who shall abide for ever in ineffable union with God, *loving* Him with their whole hearts and their whole souls. The acts of love will be no doubt more intense in heaven as they are often in this life even in the same individual, without still altering the nature of these acts.

10. *But when that which is perfect shall come,*] But when our perfect state will come, in which our knowledge of God and of divine mysteries will be suited to our blessed condition, then what is *partial* shall be abolished. "Dearly beloved, we are now the sons of God; and *it hath not yet appeared what we shall be.* We know that when he shall appear, we shall be like to Him, because we shall see Him as He is." (i John, iii 2.)

11. *When I was a child,* &c.] The Ap. is supposed by some Comm. to represent the thoughts and feelings and to speak in the person of one recently converted from infidelity, thus: Whilst a Pagan I valued the gifts of tongues and prophecy above all others, but now fully instructed in Christian knowledge, I esteem charity as the greatest blessing (see Calmet). But the illustration is commonly and properly taken to point out how justly might be expected the great change mentioned in v. 10, for, the present contrasted with the future life is only a state of infancy compared with manhood. Apostolus metaphorica similitudine statum viæ comparat pueritiæ, statum autem patriæ confert ætati perfectæ, seu virili, ut significet quantum in perfectione unus alterum excedat.—Suarez, *de habitu charit.* (Disp. iii. sect. iv. n. 6).—In ἐλάλουν, ἐφρόνουν, ἐλογιζομην, there *may be* allusion to '*tongues*,' '*prophecy*' (as an infant's imperfect *words* and *thoughts*), and '*knowledge*' (his *reasonings*); but the reference, if any, is certainly remote (see Stanley *in l.*). ἐφρόνουν is either *I felt* as a child, or *I relished* what was suited to childhood.

but when I became a man, I put away the things of a child.] Now that I am become a man, I have abolished the things (plays, amusements, &c.) of a child. So, after attaining full and perfect knowledge

πομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε

things of a child. 12. We see now through a glass in a dark manner: but then face to face. Now I know

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in heaven, I shall need no longer the gifts most useful here. Men. quotes from Hom. Od. A 296 the warning to Telemachus:

. . . . . Οὐδέ τι σε χρὴ
Νηπιάας ὀχέειν, ἐπεὶ οὐκ ἔτι τηλίκος ἐσσί.

The scholiast on Hom. gives as equivalent to νηπ. ὀχ., τὰ νέων φρονεῖν.

12. *We see now through a glass*] γὰρ, 'for,' omitted in Vulg. D¹ F G, is generally received into the text: '*For we see*,' and thus assigns a reason why our imperfect knowledge may be compared to the thoughts of a child. Without γὰρ, as in Vulg., this verse contains a new illustration. Whether we render δι' ἐσόπτρου, *through a window* or *through a mirror*, the meaning is the same, the allusion being in either case to an obscure intervening medium, as contrasted with the clear vision, face to face, we shall enjoy hereafter. The common word, however, for '*window*' (*lapis specularis*, not made of glass, but some other transparent substance, stone, talc, horn, &c.), is not ἔσοπτρον but διόπτρα, and to number the use of the former for the latter among the peculiar idioms of St. Paul (as Bloomf.) is quite arbitrary. Nor can it be urged 1° that we see *in* not *through* a mirror, for the image *appears* to us behind the mirror, nor 2° that in a mirror we see objects *clearly and distinctly*, for it may not have been so in the then imperfect state of art, and at best we *see only the shadow* of the substance. The explanation of St. Thomas, we see God *through His creatures* here 'as *through a glass*,' is justly objected to by Est. because the subject of the chap. is *revealed* knowledge.

in a dark manner;] αἴνιγμα, lit. *a dark saying, a riddle*, and hence *darkly*. We see the divine mysteries through a mirror, and not even so clearly, but with clouded eyes. We believe them yet firmly, relying on the authority of God, not "'guessing' as in attempting to solve a riddle" (Bloomf.), for any wavering or doubt of this kind is essentially opposed to true faith. Hard., Meyer, Alf., take ἐν αἰνίγματι lit. *in a dark saying*, that is, in the *revealed word* of God, which is true, but not to be insisted on too much.

but then face to face.] Supply: but then *we shall see* face to face. We find the phrase πρόσωπον πρὸς πρόσωπον (Gen. xxxii. 31), where the Lord was seen by Jacob, and again (Judg. vi. 22), where the angel appeared 'face to face' to Gedeon. The vision of God, vouchsafed to Moses, seems to be specially alluded to (Num. xii. 8), στόμα κατὰ στόμα λαλήσω αὐτῷ ἐν εἴδει καὶ οὐ δι' αἰνιγμάτων. From this we are to infer that God deigned to treat more familiarly with Moses than with other prophets (cp. Exodus, xxxiii. 11, ἐνώπιος ἐνωπίῳ, *facie ad faciem*—Vulg., "'face to face' as a man is wont to speak to his friend"), and appeared to him oftener (through an angel) than to them; but not that Moses or any other mere man on this earth saw the Divine essence,

δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. 13. Νυνὶ* δὲ μένει πίστις,

* l. m. νυνει.

in part: but then I shall know even as I am known. 13. And now there remain, faith, hope, charity, these

for "No man hath seen God at any time" (John, i. 18); "Whom no man hath seen nor can see" (i Tim. vi. 16). In heaven only shall we see God in truth *face to face*, and in Him all the mysteries of faith clearly. See Est. *in l.* and à-Lap. on Num. xii. 8, Sylv. *inf.*

now I know in part;] The change of person from v. 9, "For *we* know in part," probably strengthens the expression, although the Ap. may have only intended humbly to confess *his own* imperfect knowledge: Even I, to whom though unworthy our Lord personally revealed so many mysteries, yet see them but obscurely and through a dense medium.

but then I shall know even as I am known.] But then (in heaven) I shall fully and intuitively know Divine Truth as I am known (*have been known* from eternity) by God. The aor. ἐπεγνώσθην is rather thus used of God's eternal foreknowledge than of the knowledge which God had of him during life: I will then know God as He *knew* me in this life (Conyb.). We must not understand the passive ἐπεγνώσθην with Beza in an active sense=*as I shall be made to know* (heavenly things hereafter): the usage is alien to N.T.

The Blessed see all the essential divine perfections: they see one God in three Divine Persons; they see the Father, and the Son, and the Holy Ghost; the goodness, mercy, immensity, eternity, &c., of God; they see in God all the mysteries which they believed on earth; but they do not see and cannot comprehend all the possible effects of God's omnipotence, nor all the hidden ways of God's providence. God is "great in counsel and incomprehensible in thought" (Jerem. xxxii. 19); and His "thoughts are exceeding deep" (Ps. xci. 6); it is written: "*That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him*" (i Cor. ii. 9). See Sylv. tom. i., Quæst. xii. art. vii. p. 80, and ff., on the glory of the saints. May we all enjoy what we cannot describe or comprehend:

> Quando corpus morietur
> Fac ut animæ donetur
> Paradisi gloria.

13. *And now there remain*] 'Now' νυνὶ δέ instead of ἄρτι, v. 12: the Vulgate has *nunc* in both places. Three different meanings are given of the passage—1° *Now in this life*, and in all periods of the Church's history, these three virtues are ever needful (not so *gifts*), but the 'greater' (as proved abundantly above) of these is charity. This view is well maintained by Calmet. The Ap., he says, had compared charity with three gifts needful to the Church at her beginning; he now compares it with faith and hope, and prefers charity because it is more pleasing to God, more useful to others (see also Peq. *in l.*). 2° *Now=in this life* (*not* so in the next) there remain three virtues, faith, hope, and charity, but charity, *which abides*

ἐλπὶς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

three: but the greater of these is charity.

for ever, is the 'greater' of these. So the great body of interpreters, ancient and modern, Catholic and Protestant: nearly all the Fathers, Est., à-Lap., Sa, Tir., Men. "He means that the πίστις and ἐλπίς only remain in use now, in the present state only; but the ἀγάπη will be exercised in *another world* and to *all eternity*" (Bloomf. *in l.*). 3° *Now* in a *future* life there remain, when *gifts* cease, these three, faith (in vision), hope (in enjoyment), and charity—but charity is the 'greater' of these. In favour of the third opinion are St. Irenaeus ad. Haeres. lib. ii. c. 47; Tertul. de Patientia, c. xii.; Phot., Grot., Clarke, Stanl. al. "Thus *Hope* will remain, as anticipation certain to be fulfilled; *Faith* will remain, as trust, entire and undoubting—the anchor of the soul, even where no tempest comes." Alf., who is very positive as usual on this side, and yet all his arguments may be turned in support of the first opinion; for example, 1° that νυνὶ δέ means "*quæ cum ita sint*," viz., that since *tongues, prophesyings, knowledge* will all pass away, we have left *but these three* [permanently in the Church]; 2° that from the position of μένει it has a *strong emphasis* [so it has in the first view]; 3° and that τὰ τρία ταῦτα give a pre-eminence to faith, hope, and love [most certainly above all other gifts in the Church]. The objections against this opinion are very weighty. 1° To understand νυνὶ δέ (*now* emphatically) of the life to come seems quite unnatural. Why not then τότε δέ? 2° The Ap. states expressly Rom. viii. 24, that "*Hope* that is seen is not hope. For what a man seeth, why doth he hope for?" implying or rather distinctly asserting, Hope *doth not remain* in heaven. 3° From v. 10 it follows that everything imperfect must cease, and from verse 12, that *faith* is imperfect. 4° The Fathers almost unanimously argue from this passage that *Faith* and *Hope* cease after this life. The Vulg. translator by rendering *vvví* and ἄρτι *twice*, by the same word '*nunc*,' clearly meant to convey that *vvví* and ἄρτι are one time. The expression is altered in the original, perhaps because ἄρτι was before applied to things, all of which are limited by time and abide only here, whereas charity extends beyond time, and remaineth here and hereafter.

but the greater of these is charity.] Taken to be already proved, as it was, by showing that charity alone never fails, that it alone excludes imperfection, and unites, if sincere—*appreciating God above all things*—man to God on earth and in heaven. "For faith and hope, when the goods believed in and hoped for come, shall cease; and to show this Paul said: 'But hope that is seen, is not hope. For what a man seeth, why doth he hope for' (Rom. viii. 24). And again: 'Now faith is the substance of things to be hoped for, the evidence of things that appear not.' Wherefore faith and hope shall cease when these goods appear; but charity is then raised higher, and becomes more intense" (St. Chrys. in Ep. I. ad Cor. Homil. xxxiv. p. 365.)

FIRST SUNDAY OF LENT.

II Cor. vi. 1—10.

1. Adiuvantes autem exhortamur ne in vacuum gratiam Dei recipiatis.

2. Ait enim : *Tempore accepto exaudivi te, et in die salutis adiuvi te. Ecce nunc tempus acceptabile, ecce nunc dies salutis.

3. †Nemini dantes ullam offensionem, ut non vituperetur ministerium nostrum :

4. Sed in omnibus exhibeamus nosmetipsos ‡sicut Dei ministros in multa patientia, in tribulationibus, in necessitatibus, in angustiis,

5. In plagis, in carceribus, in seditionibus, in laboribus, vigiliis, in ieiuniis,

6. In castitate, in scientia, in longanimitate, in suavitate, in Spiritu sancto, in charitate non ficta,

7. In verbo veritatis, in virtute Dei, per arma iustitiae a dextris, et a sinistris,

8. Per gloriam, et ignobilitatem, per infamiam, et bonam famam : ut seductores, et veraces, sicut qui ignoti, et cogniti :

9. Quasi morientes, et ecce vivimus : ut castigati, et non mortificati :

10. Quasi tristes, semper autem gaudentes : sicut egentes, multos autem locupletantes : tamquam nihil habentes, et omnia possidentes.

*Is. xlix. 8. †i Cor. x. 32. ‡i Cor. iv. 1.

II COR. vi. 1—10.

1. Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ

Lect. Var. 1, on καὶ see note.

II COR. vi. 1—10.

1. And we helping do exhort you, that you receive not the grace

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II Cor. vi. 1, 10.—Second part of section beginning with ch. v. 11. Seeing that all must be manifested at the great Day, and the great charity of Christ, who has reconciled man to God, the Ap. desires to devote himself to the divine service earnestly ; in proof of his sincerity he appeals to his trials and sufferings in the cause of the Gospel, ch. vi. 1—10.

And we helping do exhort you,]

δέξασθαι ὑμᾶς. 2. Λέγει γάρ· καιρῷ | of God in vain. 2. For he saith:

We, Apostles of God, co-operating with Him, exhort you, &c. The immediate connexion is with ch. v. 20: "*For Christ therefore we are ambassadors, God as it were exhorting by us.*" God has chosen us Apostles as His ambassadors, to proclaim to men their reconciliation with Him through Jesus Christ: *He exhorts them through us* to avail themselves of this great blessing; we then ('helping') *co-operating with God, also* [καὶ] *exhort you not to receive the grace of God in vain.* Not "*I* exhort you now *in this letter*," but "we Apostles and ambassadors of God *do always exhort* you to correspond faithfully with the grace you receive." καὶ before παρακαλοῦμεν, omitted in Vulg. (not all copies according to Est.) and a few cursives, is found in the chief MSS. If inserted, it can hardly be connected with συνεργοῦντες δὲ, "*moreover also*, while working with God, we exhort you" (Alf.); the collocation δὲ καὶ, both affecting the preceding word, is so very unusual. The pl. '*we*' throughout is to be understood of all the Apostles, but of St. Paul himself [perhaps of Timothy in this context] in an especial manner (though avoiding the invidious *I*), "who laboured more abundantly than all." i Cor. xv. 10.

With συνεργοῦντες understand τῷ Θεῷ (on account of the very similar passage i Cor. iii. 9—συνεργοὶ τοῦ Θεοῦ, and of the clear reference to τοῦ Θεοῦ παρακαλοῦντος, ch. v. 20, in παρακαλοῦμεν: we *work with God*, and therefore *exhort* you as *He*); not συνέρ. ὑμῖν, as St. Chrys. suggests (though he also approves τῷ Θεῷ), followed by Thdrt., some Latin Ff.: "We work *with you* as your friends;" nor τῷ Χριστῷ, alluding to ὑπὲρ Χριστοῦ, v. 20 *bis*, for here the *work of Christ* is rather kept out of sight, and the Apostles made to represent Him; nor ἀλλήλοις '*with one another*' (Rosenm.) which would be brought out distinctly.

χάρις is the gracious mercy and favour of God, manifested chiefly in sending His beloved Son to atone for man's guilt, not as so often elsewhere, *either habitual or actual grace.*

μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς is well rendered in Vulg. "ne in vacuum gratiam Dei *recipiatis*" (not necessarily *receperitis*), "*that you receive not in vain the grace of God*," the aor. inf. devoting the single act as the commencement of a continuity (Donaldson's Gr. Gram. 427, *d*). The sense is: As you have been reconciled to God through Christ, whose blood has been shed for you, and as God exhorts you, we, co-operating with God, also exhort you not to neglect so great a grace. Of this neglect they would be guilty either by deserting the faith, or not acting up to it.

2. *For he saith:*] 'For' (γὰρ), reason why the Apostles zealously exhort, *because* the time of acceptance is at hand, which is proved from prophecy: 'he saith,' that is '*God*' (not λέγει ἡ γραφή), on account of τοῦ Θεοῦ just preceding, and the form "*I* [in first pers.] *heard thee.*"

The citation is from LXX. ver-

δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας. 3. Μὴ δὲ μίαν ἐν μηδενὶ

In an accepted time have I heard thee; and in the day of salvation have I helped thee. Behold, now is the acceptable time: behold, now

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batim, with which the Heb. agrees, except that for καιρῷ δεκτῷ it has בְּעֵת רָצוֹן, '*in the time of grace.*'

in an accepted time—] All commentators are agreed that in the 49th ch. Is. speaks chiefly of the salvation of the Gentiles through Christ and of His love for the Church. He represents the eternal Father as addressing His Divine Son in these words: "*In an accepted time have I heard thee, &c.*" Hence it is the relation of God the Father to the *Messiah* that is set forth by the prophet, and how then can the Ap. apply the text to the relation of God with His *people?* Some would answer: *by accommodation* (deus ex machina) thus: what God said of old to His Son, I might say to you, 'In an accepted time,' &c., Stanl. Others, that the prophet identifies Christ and His purchased people, the Head with the members: In an accepted time have I heard thee (and thy people in thee and with thee), &c. We prefer to take the words in their literal sense: In an accepted time have I heard THEE (that is, praying for thy people), and in the day of salvation (that day in which THOU didst accomplish the salvation of men by thy passion and death) have I helped THEE. The Ap. thus explains that the good time of redemption, when God was so pleased with the sacrifice of His Son, is now come. Observe the past, ἐπήκουσα—ἐβοήθησα—as usual in the prophets, indicating the absolute certainty of the event as if it already had taken place. δεκτῷ, and of course εὐπρόσδεκτος, regard *men*, according to Est., the time that should be *received* by men with joy, nay, with the greatest joy. This, however, is scarcely consistent with his exposition of the original passage which he interprets of the Father's love for the Son in suffering. Hence better understand δεκτῷ of what is approved and *accepted by God*, and εὐπρόσδεκτος of what is *specially* so, the time most pleasing and acceptable to Him.

behold now is the acceptable time,] Behold (ἰδοὺ) directs attention to the solemn import of the text quoted. The Vulg. 'tempore accepto,' 'tempus acceptabile,' and the Rhem. trans. '*in an accepted time,*' '*the acceptable time,*' do not convey so fully the meaning of the distinct terms δεκτῷ, εὐπρόσδεκτος, which may be rendered 'accepted,' 'most accepted' (in Lat. *tempore accepto, tempore maxime accepto*). 'Now' (*νῦν*) the most emphatic word in the clause—'*now*' in the time of the New Law, are abundant means of salvation within your reach. There is no special allusion to some favourable juncture or peculiar need (Stanl.) in the lives of his readers, for the exhortation, as said above, regards the Apostles' general conduct. It is not likely either that St. Paul alludes to the *very special favours* bestowed on the *Apostles* as such—of whose preaching the

διδόντες προσκοπὴν, ἵνα μὴ μωμηθῇ* ἡ διακονία. 4. Ἀλλ' ἐν παντὶ συνιστάνοντες ἑαυτοὺς ὡς θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν,† ἐν

* 1. m. μωθη. † 2. m. θλι.

is the day of salvation. 3. Giving no offence to any man, that our ministry be not blamed: 4. But in all things let us exhibit ourselves as the ministers of God, in much

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Corinthians should therefore avail themselves.

behold now is the day of salvation,] 'Now' is given to all that salvation which the Heavenly Father 'helped' the Messiah in effecting.

3. *Giving no offence to any man*], We work out your salvation by word and *example*, 'giving no offence to any man.' διδόντες, συνιστάνοντες, and the other participles down to κατέχοντες, v. 10, are all co-ordinate with συνεργοῦντες, v. 1, and qualify the principal verb, παρακαλοῦμεν. The second verse being parenthetic, 'giving no offence' is to be joined with 'helping,' v. 1: "we exhort, helping with God, and taking care to give no offence in the discharge of our ministry," "we bear all things, lest we should give any hindrance to the Gospel of Christ." (i Cor. ix. 12.) If we read ἐν (om. Vulg. Syr.) before μηδενὶ, render, "giving no offence *in any thing*" (contrasted with ἐν παντὶ), not 'to any man' as in Vulg. Note also the idiom μηδεμίαν μηδενὶ, we *strive* to avoid offence: we *think* we do not offend, not vouching still for *the fact*, which would be οὐδεμίαν οὐδενὶ. προσκοπή (only here)=πρόσκομμα, anything against which a man strikes his foot, 'a stumbling block' (offendiculum).

that our ministry be not blamed,] The Vulg. adds ἡμῶν (with D E F G It. Syr. and other ancient versions), which does not affect the sense, for the διακονία can be nothing else than the Apostolic (= 'our') ministry.

μωμηθῇ (only here and viii. 20), from μωμάομαι (deponent with aor. passive), *to blame, censure, reproach.* Religion is often reproached with the crimes and vices, and even imperfections of its preachers. Hence "It is not enough that the dispensers of the Gospel should give no ground for *accusation*, they must avoid even the least reproach." (St. Chrys.)

4. *But in all things let us exhibit ourselves,*] Render: "*But in every thing commending ourselves.*" The participle συνιστάνοντες, as said above, qualifies the verb παρακαλοῦμεν, and as Est. observes, here there is no exhortation, but a simple narrative (non exhortatio est sed narratio). Hence St. August. and the pseudo-Ambrose read 'commendantes,' not 'commendemus.'

"When the words συνιστ. ἑαυτούς signified 'to recommend *ourselves*' in a bad sense, ch. iii. 1, v. 12, ἑαυτ. *preceded* the verb: but here and ch. iv. 2, where used in a good sense, and without any stress on ἑαυτ., it *follows* the verb. This is only one of continually occurring instances of the importance of the collocation of words with regard to the emphasis" [and sense]. (Alf. after Meyer.)

as the ministers of God,] ὡς Θεοῦ

ἀνάγκαις, ἐν στενοχωρίαις. 5. Ἐν

patience, in tribulation, in necessities, in distresses. 5. In stripes,

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διάκονοι (in nom. not ὡς Θεοῦ διακόνους) '*as ministers of God*' *should*, that is, commend themselves. Dei ministri debent prout possibile est Deum imitari. (Sedul. Scot.)

in much patience,] Expansion of ἐν παντὶ, specifying wherein this commendation consisted. The *subject* and *forms* of expression suggest a division into four classes, (*a*) *outward trials*—ἐν ὑπομονῇ—ἐν νηστείαις. (*b*) *virtues*—ἐν ἁγνότητι—ἐν δυνάμει Θεοῦ. (*c*) (observe change of expression) διὰ τῶν ὅπλων—διὰ δυσ. καὶ ἐνφημίας. (*d*) (change of expression again) ὡς πλάνοι—ὡς μηδὲν ἔχ. Again the *first* class (*a*) may be subdivided with Beng. into three—Primus ternarius continet *genera;* secundus, *species* adversorum: tertius, *spontanea.* ἐν ὑπομονῇ (genus *remotum*) is thus amplified into nine *genera* or species, taken three by three: the *genera* are θλίψ., ἀναγκ., στενοχ.; the *species*, πληγ., φυλακ., ἀκατας.; and the *spontanea*, κόπ., ἀγρυπ., νηστ. Following out this division, of course we should punctuate accordingly.

in tribulation, in necessities, in distresses,] First division—afflictions from *outward trials* (generic). θλίψις, a word of frequent occurrence in N. T.; joined elsewhere in writings of St. Paul—sometimes with στενοχωρία, iv. 7; Rom. ii. 9; viii. 35; sometimes with ἀνάγκη, i Thess. iii. 7; and always (except Phil. i. 17—*pressura*) rendered in Vulg. *tribulatio,* an expressive term, derived probably from *tribulum,* the ponderous corn drag, supplied with iron points or sharp flints, used in separating the grain from the straw.

ἀνάγκη, *unavoidable pressure:* according to Est. a heavier trial than θλίψις, so that the words increase with climactic force. Bengel says: in *pressuris* (θλίψ.) plures patent viae sed difficiles; in *necessitatibus,* una; *in angustiis, nulla.* But this seems to be quite a fanciful notion: the Ap. does not contemplate yet a trial from which there is *no escape;* though the idea may be borrowed from a man in prison, who is confined more closely day after day.

στενοχωρία, *a narrow place,* a narrow way which can be passed through with extreme difficulty, a trial more severe than θλίψις, as is evident from ii Cor. iv. 8. The apparent contradiction between that passage θλιβόμενοι ἀλλ' οὐ στενοχορούμενοι (*tribulationem patimur, sed* NON *angustiamur*—Vulg.), and this ἐν θλίψεσιν, ἐν στενοχωρίαις (in tribulationibus, *in angustiis*) is not noticed by commentators. In the 4th ch. St. Paul seems to deny that the Apostles were driven into straits from which *God* did not (*as yet*) supply the means of escape: it was not to be so always according to His designs; but here they are pressed into narrow places, from which, *humanly* speaking, there is no escape. In the former passage there *may* be also question of pressing anxiety of mind—here there is clearly reference to some overwhelming trial from without.

πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις. 6. Ἐν ἁγνότητι, ἐν γνώ-

in prisons, in seditions, in labours, in watchings, in fastings. 6. In chastity, in knowledge, in long-

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5. *In stripes, in prisons, in seditions,*] Second division enumerating *specific* trials. On the first two, 'stripes,' 'prisons,' see ch. xi.: five times he received thirty-nine stripes at the hands of the Jews (verse. 24), the most shameful punishment (Joseph. Ant. iv. 21, 23), and the most painful, so as often to cause death. But *one imprisonment* is recorded in Acts, xvi. 23, before the date of this epistle; the many others noticed here and elsewhere by St. Paul (ch. xi.) did not come within St. Luke's scope. 'Seditions' are *tumults, commotions,* excited against the Apostles on account of the Gospel: ἀκαταστασία is invariably so used in N. T.; Luke, xxi. 9; i Cor. xiv. 33; ii Cor. xii. 20; James, iii. 16. Examples of such sufferings endured by St. Paul in Asia Minor may be seen, Acts, xiii; in Greece, *ib.* xiv.; in Jerusalem, *ib.* xxi. and *passim.* By ἀκατασ. St. Chrys., Thplt., Œcum., understood '*inconstancy,*' '*instability,*' '*unsettlement*' as to home and place of abode—like ἀστατοῦμεν ("we have no fixed abode"), i Cor. iv. 11, but no example has yet been cited of the *pl. noun* in that sense in any Gr. writer. (Est.)

in labours, in watchings, in fastings,] Third division of (*a*)—*voluntary* sacrifices made for the Gospel's sake. The datives here and following indicate that *through which* the commendation is made: hitherto they pointed out the state *in which.* ἐν κόποις, '*in labours*' in the ministry according to the usual meaning of the word, not 'manual labour' for support. See xi. 23. ἐν ἀγρυπνίαις, '*in* (sleepless) *watchings*': St. Paul spent these nights in singing God's praises, in preaching His divine word, in working with his own hands, xi. 27.

ἐν νηστείαις, '*in voluntary fasts*' [i. e. *voluntaria,* Sedul.], not 'privations imposed upon him' by others (Stanl.), from which the Ap. passed away. Such a meaning indeed of noun or verb νηστ. is unknown in N. T. See further on xi. 27.

6. *In chastity, in knowledge,*—] Second main division (*b*)—*virtues.* ἁγνότης (ἀπ. λεγ.) is not *purity from sin generally,* nor from *sordid* motives especially, but 'chastity' of body and soul (*corporis ac mentis*—Sedul.) in the stricter meaning of the word. I find the wider sense of ἁγνός and ἁγνεία (if at all) very rare in N. T. To show that ἁγνός means 'chaste' in the following passages it is enough to quote the words: ii Cor. xi. 2, "That I may present you as a *chaste virgin* to Christ;" Tit. ii. 4, 5: "That they may teach the young women to be...discreet, *chaste,* sober;" and for ἁγνεία see i Tim. v. 2: "*Young* women, as sisters *in all chastity.*" The other texts in which ἁγν. (noun or adj.) occurs are i Tim. iv. 12; ii Cor. vii. 11; Phil. iv. 8; i Tim. v. 22; Jas. iii. 17; i Pet. iii. 2; i John, iii. 3, and the context in no one of these passages excludes 'chas-

σει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκ-

suffering, in sweetness, in the Holy Ghost, in charity unfeigned. 7. In

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tity' in the limited meaning of the term—a proof at least that the general one 'purity' is nowhere obvious. This will be plainer still if we follow the ancient Gr. interpreters, good guides on the force of a term in their own language. On i Tim. iv. 12, the first of the texts wherein the sense of ἁγνεία could be at all disputed, Œcum. gives as its equivalent παρθενία, 'virginity.' St. Chrys. *ibid.* makes it = σωφροσύνη (as he does here *in the first place*), a wide term no doubt, but hardly so in the writings of this father, who explains it at length in his commentary on Tit. ii. 6 (Juvenes similiter hortare, ut *sobrii* sint.) (σωφρονεῖν), on which he says: "For nothing, nothing is so hard and difficult to youth, as to avoid unchaste pleasure. For neither the love of money, nor the desire of glory, nor anything else whatever has such effect on that age as sensual love." St. Chrys. in Ep. ad Tit. cap. ii. hom. iv. tom. xi. p. 816. See also on i Tim v. 22, where St. Chrysostom's meaning of ἁγν. (*chastity*) appears from the whole context. We see nothing then to warrant us in departing from Vulg. and interpreting the word of purity from sin generally here. "Pure and perfect chastity, that is, to abstain from all carnal indulgence and to practise angelic purity, like Paul and the Apostles, is itself a proof that a man is heavenly and the minister of God, for heresy of all kinds and infidelity think, and think rightly, that they cannot observe this chastity; to Catholics only, gifted with true faith and the grace of God, is it possible. Hence among heretics we never find virgins and convents, nor monks and monasteries, nay, nor priests, nor unmarried ministers, such as the Roman Catholic Church, instructed by the example and teaching of Paul and the Apostles, produced in every age." (à-Lap.)

'*Knowledge*' (ἐν γνώσει), Est., Stanl., take to be the *donum scientiæ* reckoned among the *charismata*, i Cor. xii. xiii.; but we would rather interpret γνώσις of the acquired virtue of knowledge. "We strive not to be ignorant of any Christian duty, that we may be able to teach others what to practise, what to avoid, that all may recognize in us the ministers, the heralds, and the apostles of God" (à-Lap.). *Charismata* are referred to more distinctly after.

'*Long suffering*,' μακροθυμία, '*longanimity*,' '*patience*' under injury and insult: "we are reviled, and we bless." (i Cor. iv. 12.)

'*Sweetness*,' χρηστότης, '*benignity*,' the love of doing good, and acting always kindly and considerately by others. It is not only necessary to bear evil, but to do good. See how St. Paul acted: "To the weak I became weak, that I might gain the weak. I became all things to all men that I might save all." (i Cor. ix. 22.) The verbs μακροθ. and χρηστ. are joined, i Cor. xiii. 4.

in the Holy Ghost,] ἐν πνεύματι ἁγίῳ, "*in* THE *Holy Spirit*," although without art.; not "our well regulated Spirit" (Mackight), nor "under the influence of the Spi-

ρίτῳ. 7. Ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ, διὰ τῶν ὅπλων τῆς δικαιο-

the word of truth, in the power of God; by the armour of justice on

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rit" (Middleton), that is, connecting with what went before—which *chastity, knowledge, &c.*, are exercised under the influence of the Spirit; ἐν πνευμ. is co-ordinate with the nouns ἁγν., χρησ., and the following ἐν ἀγάπῃ, and a distinct clause, meaning most probably: "in the various gifts (specially *charismata*) of the Holy Spirit" (St. Chrys., à-Lap.). The *omission* of the article before πνεῦμα ἅγιον, 'the Holy Spirit,' is not unusual, Acts, iv. 8; xix. 2; Rom. v. 5; xiv. 17; i Thes. i. 5; nor the *collocation* (not putting πνεῦμα first in order before ἁγν.), because the arrangement depends more on the *form* than on the *meaning* of the several members; the first division consisting of *single*, the second of *two* words, (*a*) ἐν ἁγν.—ἐν χρης.; (*b*) ἐν πνεύμ. ἁγ.—ἐν δυν. Θεοῦ.

in charity unfeigned,] Cf. Rom. xii. 9: ἡ ἀγάπη ἀνυπόκριτος, *dilectio sine simulatione* (Vulg.), where the earnest exhortation to love unfeignedly, "to love not in word, nor in tongue, but in deed and in truth" (i John, iii. 18), is here brought out practically in the lives of the Apostles: "We show our love not by words only, as they do who pretend to love, while they merely seek their own selfish ends, but we show it by our deeds, seeking only the salvation of others, even at our own loss and peril." (Est.): 'not walking in *craftiness*' like the false teachers (ch. iv. 2), but loving all sincerely in our hearts.

7. *In the word of truth,*] ἐν λόγῳ ἀληθείας=ἐν τῷ λόγῳ τῆς ἀληθείας, Col. i. 5: "preaching that divine word the very essence of which is truth," not adulterating the word of God like the false teachers. λογ. ἀληθ. (gen. *objecti*), the word of which truth is the substance, not simply "we always speak the truth," nor even: "we preach the true word" (gen. *qualit.*).

in the power of God,] Est., after the Greek commentators, connects with foregoing: and this our preaching is effective '*through God's power*,' not through our exertions. The clause is thus made a subordinate one against the tenor of the whole passage. We would not still restrict the 'power of God' to the *mighty manifestations* (miracles) wrought by the Apostles: it includes these and everything above human strength in their lives and conduct—their great zeal "in reforming the sinful and disobedient, and denouncing unbelievers" (Tirin.); their fearlessness in exposing themselves to all manner of privations and certain death; everything in short that proves the propagation of the Christian religion by its first preachers to have been a work above all human and natural means, and a sign of '*the power of God*.'

by the armour of justice—] Third main division as indicated by expression—διὰ τῶν ὅπλων—διὰ δυσ. καὶ εὐφημ. The phrase διὰ τῶν ὅπλ. κ. τ. λ. would be more exactly rendered in Latin: "per arma justitiæ dextra et sinistra," *by the arms of justice, right and left* (arms). It is

σύνης τῶν δεξιῶν καὶ ἀριστερῶν. 8. Διὰ δόξης καὶ ἀτειμίας,* διὰ δυσφη-

* 2. m. τιμ.

the right hand and on the left. 8. By honour and dishonour, by

curious to observe how the fuller description of the Christian soldier's armour, Ephes. vi. 11 ff., as here, immediately follows the mention of the *power of God*. As to the meaning of the words before us, some (St. Chrys., Œcum., Est., à-Lap., &c.) interpret them entirely in a figurative sense: We prove ourselves to be the ministers of God by our skilful use of the arms of justice, namely, *prosperity* (the things 'on the right hand') and *adversity* (the things 'on the left hand'). The 'arms of justice' in this view are the instruments by which the Apostles serve justice—striving to make whatever befalls them, either of good or evil, the means of advancing in virtue (justice). Cp. Rom. vi. 13: "Neither yield ye your members as instruments of iniquity into sin," where the warning is the counterpart of the practice here. Martini takes 'the arms of justice' to be 'the word of truth' and the 'power of God' just spoken of, which are as a spear on the right hand to assail the enemy, and as a shield on the left to ward off his blows, an interpretation suggested perhaps by the verse itself without due regard to the context. By the 'arms of justice' we understand the weapons used in the cause of righteousness. These 'arms' are not named here: they include every means of doing what is just and righteous before God and man. These 'arms' are on the right and left (*undique*) protecting the whole body—not *some* on the right (offensive), like the warrior's spear—*some* on the left (defensive), like the shield. Compare Ephes. vi. 11 ff.; i Thess. v. 8; Is. lix. 17; xi. 5: "And justice shall be the girdle of his loins, and faith the girdle of his reins."

8. *By honour and dishonour,*] The construction is always to be kept in mind, συνιστάνοντες ἑαυτοὺς ὡς Θεοῦ διάκονοι ἐν θλίψ.—διὰ τῶν ὅπλων...διὰ δόξης καὶ ἀτιμίας, where διὰ perhaps slightly alters its signification—from the means or *instruments through which* (διὰ τῶν ὅπλων) to the *state in which;* though, strictly speaking, every change in the lives of God's ministers, the good they do and the evil they suffer, is a *means* of commending themselves as ambassadors of heaven. The sense is: "We show ourselves as God's ministers, whether we receive honour and glory from men (by their *acts*), or the contrary." Thus at Lystra, when the people would pay them even divine honour, did SS. Paul and Barnabas commend themselves 'in glory,' saying: "We also are mortals, men like unto you, preaching to you to be converted from these vain things to the living God;" and again 'in dishonour,' when the multitude soon after almost stoned them to death, they took occasion thence to exhort the disciples "to continue in the faith: and that through many tribulations we must enter unto the kingdom of God" (Acts, xiv. 10—21).

μίας καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς. 9. Ὡς ἀγνοούμενοι, καὶ ἐπιγεινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς παιδευόμενοι, καὶ

evil report and good report: as deceivers, and yet true: as unknown, and yet known: 9. As dying, and behold we live: as chastised,

Lect. Var. 9. παιδ.—πειραζομενοι D[1] F G (a correction).

by evil report and good report,] Whether men *speak* well or ill of us, we still commend ourselves as God's ministers. We are not driven by praise or by false imputations from the path of duty. ἀτιμ. refers to *acts* in the presence of the injured party; δυσφημ. to *words* spoken in his absence. How grievously the blessed Apostle suffered from 'evil report' is plain from all his writings. "We are blasphemed, and we entreat; we are made as the refuse of this world, the offscouring of all even until now" (i Cor. iv. 13). "Jeremias grew weary from the reproaches levelled against him. David, too, often laments that he is despised. And Isaias, after bearing with many trials, thus encourages to meet disgrace: 'Fear ye not the reproach of men, and be not afraid of their blasphemies' (Is. li. 7); and Christ Himself comforts His disciples: 'Blessed are ye when they shall revile you, and persecute you, and speak all that is evil of you, untruly, for my sake; be glad and rejoice, for your reward is very great in heaven' (Matt. v. 11, 12): He would not have promised so great a reward unless the trial was also very great" (St. Chrys.).

as deceivers and yet true,] Fourth division from expression also. Example of 'evil report,' and contrast between the alleged and true character. πλάνοι '*impostors*' the Apostles were called like their Divine Lord (Matt. xxvii. 63); see ii. 17; iv. 2, *supra*; "and also the expressions in the Clementines where St. Paul is expressly described as a deceiver (πλάνος), and sowing error (πλάνην)" (Stanl.). But far from being 'impostors,' the Apostles were singularly open and truthful: "And yet we are true believers in and preachers of the Gospel." ὡς is not to be repeated before ἀληθεῖς—making this answer to εὐφημ. as πλάνοι does to δυσφημ., thus: we are held sometimes in *evil*—sometimes in *good* repute: by some we are taunted as *impostors*, and by others honoured as *truthful* and sincere; one party affirms that we are deceivers, another, that we are honest and upright—and so, through evil and good repute, we labour to commend ourselves. For it is plainly the writer's object not to balance the good against the evil—but the *reputed* evil against the *real* good.

as unknown and yet known;] We are despised as poor and obscure fishermen; yet we are in reality known to true believers throughout the Christian world, and deserve to be known, as the heralds of God.

9. *As dying, and behold we live;*] It has been often said of us that we were dead (the daily perils to which the Apostles were exposed justifying to some extent the report), and behold we are still preserved thro' the power of God; "καὶ ἰδοὺ ζῶμεν is much stronger, more triumphant

μὴ θανατούμενοι. 10. Ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες· ὡς πτωχοί, and not killed: 10. As sorrowful, yet always rejoicing: as needy, yet

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than καὶ ζῶντες," Alf.—who does not explain *how*. In ζῶμεν the *reputed dead* come as it were before us to proclaim: "*We* are living still." "We are cast down but we perish not.....we who live are always delivered unto death for Jesus' sake" (iv. 2).

as chastised, and not killed;] παιδευόμενοι, 'chastised,' taught and corrected *by punishment*, according to the usual meaning of the verb. Est. retains the full force of ὡς here: "*we seem* to be chastised, scourged, and beaten with rods; but the chastisement is only apparent not real," because the man that is punished *unjustly* may be said not to be punished in truth (*as* a malefactor); or again, ὡς—regarding God: "*we seem* to be chastised *by God* when we are only punished by man, from whom God is ever protecting us." But it is better take ὡς here as indicating a real fact=*quippe*, no longer *sicuti* as before: we commend ourselves as chastised (so indeed we are) by men (not by God, though if there be reference, as commonly supposed, to Ps. cxvii. 18: "The Lord chastising hath chastised me: but he hath not delivered me over to death," there must be some indirect allusion to God), but yet not harassed to death, for God preserves us in the midst of these trials and persecutions.

10. *As sorrowful, yet always rejoicing*,] ὡς in this, as in preceding clause, may point to a supposed or real fact. If the former, the sense is: we suffer so many trials that we are looked upon by men generally as sad and unhappy; yet we are in truth cheerful and contented. If the latter: "*We* labour for the gospel—as sorrowful and afflicted (and we are so); yet we are full of joy."

as needy, yet enriching many;] *We seem* (as before) to be poor, or we *are so* indeed, yet we enrich many, partly by communicating to them the rich treasures of God's knowledge, partly by exhorting the faithful to contribute alms for the support of poorer brethren. Est. understands 'enriching many' of temporal goods only; Alf., Bloomf., of spiritual only; St. Chrys., à-Lap., of both spiritual and temporal. If we take ὡς in this clause to indicate the estimate formed by others, not the fact, then the Apostles *seemed* to be poor, but (implied) were not so in truth, because they were not poor of necessity, but by their own free act, refusing to accept the means of support, or to call on the faithful for money, which would be (if asked for) abundantly supplied.

as having nothing, and possessing all things.] Having nothing of *our own* in the strictest sense, having given up all for Christ (not, 'setting our hearts on nothing'), and yet possessing all the necessaries of life as fully as if we had the whole world. "I have what I want, I wish for no more; I feel therefore as if I had all the treasures of this earth," so à-Lap., Tir. But SS. Ambr., Ansel., Est., explain the last member 'possessing all things' of the authority with which the Apostles could claim and use the

πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

enriching many: as having nothing, and possessing all things.

goods of the faithful: "This was what Christ had promised to those who would leave all things—house, or parents, or brethren, or wife, or children for the kingdom of God, that they should receive much more *in this present time*" (Est.). On the meaning of this promise, however, see Mald. on Matt. xix. 29, who interprets it of spiritual riches; and so many explain the clause before us: "Possessing God and His grace," and thus *all things* in the highest sense. Observe, first, the paronomasia in the original, lost in all the versions—ἔχοντες='having;' κατέχοντες, "possessing and enjoying to the full;" secondly, ὡς repeated seven times, for which the Vulg. has *ut, sicut, quasi, tanquam*, a variety that does not improve the strength and beauty of the passage, on which see St. Augus. de Doctrina Christiana, lib. iv. c. xx.: "Magna res est, et granditer agitur, nec desunt ornamenta dicendi." The beautiful homily of St. Chrys. on the last words, "as having nothing, and possessing all things," should be also read through: "But if you are surprised how a man, having nothing, should possess all things, we may adduce Paul himself as an example, who had command of the whole world, not merely of the goods of the faithful, but even of their eyes; for he says: 'If it could be done, you would have plucked out your own eyes, and would have given them to me' (Gal. iv. 15).....What then were all these things which Paul possessed, when he said: 'as having nothing, and possessing all things?' Both temporal and spiritual. For he whom cities received as an angel, and for whom many would pluck out their eyes, and bare their necks to the axe—did he not possess all things? If you look to spiritual goods, you will see that he was rich in this respect too. For he who enjoyed the friendship of the King of all, so much so that the Lord of Angels communicated to him His own secrets—how could that man not exceed others in riches, and not possess all things? Otherwise the demons would not be so subject to him: otherwise sickness and disease would not take to flight at his bidding. Wherefore we, too, when afflicted for Christ's sake, should bear our trials not only with a resolute but with a joyful mind; when fasting, we should rejoice as if we were feasting at a luxurious repast; when insulted, we should exult as if we were praised beyond measure; when suffering from loss, we should be so disposed as if we were acquiring great gain; when giving alms, we should imagine ourselves to receive them..... Every day Paul was exposed to death, yet he did not give way to grief, nay he rejoiced; he struggled against continual hunger, yet he did not repine, nay he gloried in his suffering.....We should shed tears, not when we become poor, but when we fall into sin; for sin is the only evil we should lament—every other misfortune is to be laughed at."

SECOND SUNDAY OF LENT.

I Thess. iv. 1—7.

1. De cetero ergo, fratres, rogamus vos et obsecramus in Domino Iesu, ut quemadmodum accepistis a nobis quomodo oporteat vos ambulare, et placere Deo, sic et ambuletis ut abundetis magis.

2. Scitis enim quae praecepta dederim vobis per Dominum Iesum.

3. * Haec est enim voluntas Dei, sanctificatio vestra : ut abstineatis vos a fornicatione,

4. Ut sciat unusquisque vestrum vas suum possidere in sanctificatione, et honore :

5. Non in passione desiderii, sicut et Gentes, quae ignorant Deum :

6. Et nequis supergrediatur, neque circumveniat in negotio fratrem suum : quoniam vindex est Dominus de his omnibus, sicut praediximus vobis, et testificati sumus.

7. Non enim vocavit nos Deus in immunditiam, sed in sanctificationem.

* Rom. xii. 2. Eph. v. 17.

I THESS. iv. 1—7.

1. Τὸ* λοιπὸν οὖν, ἀδελφοὶ, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυ-

* τὸ et οὖν superadduntur a 2. m.

I THESS. iv. 1—7.

1. For the rest therefore, brethren, we pray and beseech you in

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Subject.—How chastely they should live, seeing the mercy of God, and His gracious designs.

VI. 1. *For the rest therefore, brethren,*] λοιπὸν without τὸ, A B[1] D E F G J K, seems to be the true reading. The sense is: "As to what remains *to be said in this Ep.*," not as to the rest *of your life*, nor as to *what sufficeth now*. It is usual with St. Paul thus to close his letters (ii Cor. xiii. 11): "*For the rest*, brethren, rejoice, &c." Ephes. vi. 10; Phil. iii. 1: "*As to the rest*, my brethren, rejoice in the Lord." iv. 8: "*For the rest*, brethren, &c." ii Thess. iii. 1.: "*For the rest*, brethren, pray for us, &c."

therefore] (οὖν), if inserted, is not to be restricted to what the Thess. should do in furtherance of the Ap.'s prayer, vv. 12, 13; it extends not only to that prayer, but to all that had been urged hitherto, and points out the natural effect on

ρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύσητε μᾶλ-

the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may

Lect. Var. 1. after θεῳ, D³ E³ J K *rec.* Tisch. al. omit καθως και περιπατειτε, the read. in A B D E F G.

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their lives and conduct: "advance *therefore* as you have proved your virtue hitherto, and as I pray that you may advance."

we pray and beseech you] ἐρωτᾶν means strictly "to ask a question" in classic Gr.; in N. T. it is often equivalent to αἰτέω, '*to solicit*,' '*request*,' '*beseech*;' παρακαλοῦμεν, '*we exhort*,' stronger than ἐρω.—"we ask—nay, we implore you."

in the Lord J. C.] ἐν κυρίῳ, points out the element *in which* the faithful live and move, as *incorporated in the mystic body of Christ;* and the expression may be always rendered strictly '*in the Lord*.' It is mere pedantry still to cry out, as Ellic., against the 'gloss' of St. Chrys., διὰ τοῦ Θεοῦ, of Œcum., διὰ τοῦ Χριστοῦ, and of nearly all Lat. Ff. rendering '*per Christum*' since it is after all from the appeal being made *through Christ*, that it gets all its sacredness. The writer views himself as in Christ, united to Christ, and thus appeals *through Him.*

that as you have received from us] Render aor. (παρελάβετε): "that as you received from us." The Gospel word ("the word of the hearing of God," ch. ii. 13) thus received cannot mean the *written* N. T., for this Ep., if not the first of St. Paul's, was among the first. We are therefore called upon to pay the same respect to the *spoken* as to the *written* Word, to *tradition* as to *scriptures*. The commission *to teach all nations* was never superseded by the commission *to write* the inspired books; and hence we are ever bound to obey *that teaching* when it is clearly made known to us. '*That*' ἵνα, 'ut' (Vulg.), seems to be redundant, and is excluded from the text by Est. following too closely the *tex. rec.* which reads without ἵνα, thus: καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, ἵνα περισσεύητε μᾶλλον: [We exhort you in Christ Jesus] "as ye received of us how to walk and please God, that ye would abound more." But although omitted in A D³ E² J K, Syr. rec. (not improbably a correction), ἵνα is inserted in B D¹ E¹ F G Vulg. It., and retained by Lachm., Alf., Ellic., &c.

how you ought to walk, and to please God,] Literally: "*the how* ye ought to walk, and please God," τὸ πῶς δεῖ. κ. τ. λ.; the art., according to a common Gr. idiom, being prefixed to the whole sentence, as one noun, "and bringing the two members into a single point of view" (Ellic.). Hence the sense is: that as ye received from us instructions on the manner of life ('walking') *which is pleasing to God* [so walk ye], as indeed ye do walk, that ye abound more and more.

so also you would walk,] Cor-

λον. 2. Οἴδατε γάρ τινας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 3. Τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας. 4. Εἰδέ-

abound the more. 2. For you know what precepts I have given to you by the Lord Jesus. 3. For this is the will of God, your sanctification: that you should abstain

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responding to 'sic et ambuletis,' a reading found only in some MSS. of the Vulg., the best copies, according to Est., having '*sicut et ambulatis.*' This clause is entirely omitted in *tex. rec.* with D^3 E^3 J K against A B D E F G Vulg. It., which have καθὼς καὶ περιπατεῖτε as in text. Est. errs here again in following the *tex. rec.*

The whole difficulty of the verse arises from different readings. Our text (B) is exactly translated in the Vet. It. (apud Sabb., found also, as said above, in some copies of the Vulg.), "ut quemadmodum accepistis a nobis, qualiter oporteat vos ambulare, et placere Deo, sicut et ambulatis, ut abundetis majis," "that as ye received from us, how ye ought to walk and please God, as indeed you do walk, that [I say] ye abound more." The repeated 'ut,' '*that*,' is unusual and obscure, but made necessary by the incidental notice of their conduct. Such a repetition would not be required in the sentence arranged after this form: "that ye abound more [in so walking] as ye received from us how ye ought to walk and please God, as indeed ye do walk." The Vulg. 'sic et ambuletis' is probably what St. Paul would have written had he not "while writing, altered this his intended expression" (Alf.).

that you may abound the more.] That you may progress the more in walking so as to please God. περισσεύσητε is peculiar to B; all the other MSS. read the present περισσεύητε, '*abundetis*' (Vulg.).

2. *For you know*] That they received the precepts of a godly life, needed no proof—they must remember it: "As if the Ap. were to say: I say that ye received those precepts, for ye all know and remember them" (Est.).

I have given to you] Instead of 'dederim,' Vulg., ἔδωκα in a few cursives, we read 'dedimus' in It., and ἐδώκαμεν (some pl. equivalent form) in nearly all MSS. and vv. The pl. is used perhaps to unite Sylvanus and Timothy with himself (see v. i. of Ep.), and to shut out self-glory.

by the Lord Jesus.] Not that these commands were ours—no; they were the Lord's, and delivered to you *through* His authority—διὰ τοῦ κυρίου Ἰησοῦ.

3. *For this is the will of God*] 'For' illustrates the commands just spoken of: This is one of the commands which make known to you the will of God. 'This' (τοῦτο), i.e. what I am about to state is what God wills you to do.

your sanctification;] Not 'the means of making you holy,' as Lat. might suggest, for ἁγιασμὸς is in apposition to θέλημα, but '*the state of holiness*' (=purity), as opposed to all *impure* indulgence: What God wills is that you be pure and holy, free from all lusts of the flesh (to

ναι * *ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τειμῇ.*† 5.

* 2. m. interponitur *ἕνα*. † 2. m. *τιμ*.

from fornication, 4. That every one of you should know how to possess his vessel in sanctification and ho-

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which they were probably more exposed than to other sins).

that you should abstain from fornication.] What the state of purity requires: first, what is *not* becoming—then what *is* (v. 4). 'Fornication,' *πορνεία*, often comprises all sins against chastity (incest, as in i Cor. v. 1; adultery, as in Matt. v. 19) in thought, word, and deed. Whether it be so used here (as we hold), or limited to *sinful indulgence in the married state*, depends on the interpretation of the following.

4. *That every one of you should know how to possess his vessel in sanctification and honour* :] What is becoming their state of purity: they must keep their *bodies* chaste and holy. SS. Augus., Thom., Est., limit the following instruction to the *married*, who are exhorted to *conjugal* chastity in vv. 4, 5, and specially to avoid *adultery* in verse 6. This interpretation has been adopted by recent Protestant Comm., many of whom see even a command here to *enter* the married state, a sense suggested in the Auth. Ver., '*to get*' (so Alf., Ellic., &c.). We prefer the meaning given to the passage by Tertullian, St. Chrys., Theophyl., Œcum., Pseudo-Ambr., Thdrt., whose comment well deserves attention: "Some interpret 'his vessel' to mean his *wife*, but I think that the Ap. called thus *each one's own body. For he does not bring forward a law only for the married.*" So indeed all the Ff. (except St. Aug.), and nearly all Catholic Comm., à-Lap., Men., Tirin., Martini (who even translates "il proprio corpo"), so, in fine, some of the ablest Prot. Comm., Calvin, Beza, Grot., Beng., Olsh. No other view seems to us tenable. For in the first place it would be unmeaning in a general instruction to restrict it to *abuses* of the holy ordinance of matrimony. The answer of Est., viz.: that it is usual to specify, leaving the reader to make the general application, holds only where the case specified is one that commonly and naturally comes under our notice. Thus under the honour due to parents is included obedience to all in authority; when the former is expressly inculcated, the latter is left to be inferred. But how strange must not a general application drawn from the single case specified seem here: the husband and wife must live chastely together, therefore all intercourse out of the married state is forbidden. 2° The words are besides too comprehensive: "that *every one* of you should know," which cannot surely mean "that *every married man* amongst you." Thirdly, no where are the Gentiles ("like the Gentiles") reproached with excesses in the married state, distinct from adultery (particularized in the next verse), whereas fornication in its restricted sense was the besetting sin of the Gentile world, so frequent that it was hardly regarded as a sin at all. Against this view, however, Lün., Alf., Ellic.,

Μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ

nour: 5. Not in the passion of lust,

urge four objections. Obj. i. The inaccurate meaning of κτᾶσθαι, which will thus signify '*to possess*' ('possidere,' Vulg.), not '*to acquire*.' If this point have any weight, it proves that "each one should acquire a wife," and so Alf. and Ellic. actually infer. Surely this command must be grossly neglected by Anglican dignitaries, who wait often until they are Deans and Bishops before they take to themselves wives of noble blood. *When* and *whom* does it bind? Can it be set aside by the state to have better soldiers, and not by the church to have better priests? We deny that κτᾶσθαι means always 'to acquire;' this is its primary sense, but a recognized secondary sense is *to possess, have, hold* (Lid. and Scott, s. v.), and this use of the word is also clearly established in N. T., see Lu. xviii. 12; xxi. 19 (Kuin. and Raphel. on both passages), and note well, in Lu. xxi. 19, ἐν τῇ ὑπομονῇ following κτήσεσθε, like ἐν ἁγιασμῷ here, but in Matt. x. 9, where κτήσ. has the sense of '*acquiring*,' εἰς τὰς ζώνας follows. Obj. ii. σκεῦος without any explanation could hardly be the *body*. It is so used, i Kings, xxi. 5; yet we admit the word is seldom found with either meaning (*body* or *wife*). Obj. iii. The emphatic position of ἑαυτοῦ (before σκεῦος), which cannot fairly be softened down to a mere possess. pronoun. We quote in reply Bishop Ellicott's note on a perfectly parallel passage, Phil. ii. 12: τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε; "'*your own salvation*,' the reflexive pronoun not without emphasis, hinting that now they were alone, and must act for themselves. Their *salvation* was something individual, something between each man and his God." For 'salvation' in this last clause, read '*purity*,' and the force of the reflexive pronoun in our text is explained sufficiently. Obj. iv. The context seems "to suggest a statement on the positive and permitted side antithetical to the prohibition on the negative" (Ellic.). Surely the antithesis is stronger and more explicit in our view than in the opposite. The Ap. says according to us: Fly that sin of πορνεία (all vices connected with it) which the Gentiles heed so little (negative): keep your bodies pure and chaste (positive). The very naming of the *Gentiles* suggests *their* sin, fornication, against which the Apostles had to issue so many special prohibitions. See Acts, xv. 20.

in sanctification and honour:] Not εἰς ἁγιασμόν, '*unto sanctification*,' which would certainly follow κτᾶσθαι, '*to acquire*.' ἁγιασμός is the holiness and purity of life which become the saintly members of Christ (ἅγιοι). They were made (ἅγιοι), 'saints' at Baptism: they were bound to keep their bodies *in that state*. And '*in honour*' (τιμῇ), the opposite of which ἀτιμία, 'dishonour,' is taken, Rom. i. 24, 26 (the only passage where ἀτιμ., noun or verb, occurs in a cognate sense in N. T.), to mean specially unnatural lust.

5. *Not in the passion of lust*,] Comp. πάθει with πάθη (Rom. i. 26). Here πάθει is the state of degradation to which consent to every kind of impure desire (ἐπιθυμία) brings down man. ἐπιθ. is thus

τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν. 6. Τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ·

like the Gentiles that know not God: 6. And that no man overreach, nor circumvent his brother in business: because the Lord is the

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rather gen. of *subject* than of *quality*, the shameful excess of ἐπιθ. (belonging to it and caused by it), not 'lustful passion.' How unmeaning again any restriction of this *general* warning to those in the married state.

like the Gentiles that know not God:] *'Just as the Gentiles also that know not God."* Do not *ye* indulge impure and shameful lusts just as the Gentiles do who acknowledge not the true and living God. μὴ εἰδότα, *'that know not,'* but their ignorance was gross and culpable: "Non nosse Deum, homini ratione utenti peccatum est" (Est.). The Gentiles who knew not God, and feared him not, are guilty of these excesses, ye must not be so. See like phrase, Tobias, viii. 5.

and that no man overreach, nor circumvent his brother in business] Two different interpretations have been given of this passage (*a*) "Let no one overreach or cheat his brother in business," that is, "Let no one, in the course of trade, be guilty of fraud or injustice towards a brother." Ps. Ambrose, SS. Anselm, Thomas, and according to Estius, most of the Latin interpreters. It can hardly be denied that this is also the more obvious meaning of the Vulg. So too Calv., Grot., De Wette, Lün. and not a few more Protestants. (*b*) "Let no one wrong or overreach a brother *in the matter* of which we are speaking," that is, as regards sins of *uncleanness* (the subject before us), let no one act unjustly towards a brother. As the brother's rights chiefly regard his wife's virtue and honour, so the warning is specially directed against adultery. The injury done him by seducing his *daughter* (Bloomf.) would be included in ver. 3 under πορν. This second interpretation seems far more probable than the first: Because 1° τῷ πράγματι can hardly refer to a new subject=the business of life: it is *'the matter'* of which we treat. 2° The reason in the 7th ver. οὐ γὰρ . . . ἐν ἀκαθαρσίᾳ, *'for* not . . . in *impurity*,' shows that the 6th ver. refers to some unchaste sins. 3° There is nothing on the other hand to indicate a change of subject, unless it be insisted that περὶ πάντων τούτων means *different kinds* of sin—which it plainly may not—but very well *different species* of sin against the one holy virtue of purity: "Fly from fornication; keep your bodies pure and chaste, avoid indulging in shameful lusts like the Gentiles: Do not specially *injure* your brother in this matter, for God is the avenger *of all such crimes*." There is no transition then here, no change of meaning. Hence all the Gr. Ff. St. Chrys., Thdrt., Œcum., &c., explain the 'overreaching and circumventing' of the grievous injury done the brother by the sin of adultery. So too St. Jerome on Ephes. iv. 19; Est., à-Lap., Tirin., Men., besides Erasm., Wetst., Beng., Bloomf., Alf., Ellic., &c.

Observe τὸ μὴ ὑπερβαίνειν is pa-

διότι ἔκδικος κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν, καὶ διεμαρτυράμεθα. 7. Οὐ γὰρ ἐκάλε-

avenger of all these things, as we have told you before, and have testified. 7. For God hath not call-

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rallel to εἰδέναι ἕκαστον, and like it illustrates (ὁ ἁγιασμὸς) the 'holiness' and purity of Christian life. ὑπερβαίνειν, *to step over, to transgress*, as applied to impurity, is rare. The example quoted from Artemid. iii. 25, by Bloomf. is not to the purpose. Est. seems to limit the sense too much: "not 'to go beyond' each one's own lawful partner;" it is rather not 'to go beyond' the limits that are sacred and defined as belonging to the brother. Examples of πλεονεκτεῖν and the cognate noun meaning insatiable lust are more frequent (cp. Ephes. iv. 19, and note p. 174). πλεονεκ. is strictly to claim *more than one's due*, and thus includes the idea of *treachery, fraud*. Hence probably the Vulg. 'circumveniat.'

his brother] Perhaps to increase the enormity of the sin, a grievous injury done your own *brother* (Thdrt.), but more probably because the *brother's* wife would be *ordinarily* the occasion of sin, as Christians avoided the society of Gentiles (Est.).

because the Lord is the avenger of all these things,] Ye must fly these impure excesses, because the Lord (*Christ* according to the Apostle's usage), whom we expect as judge on the last day, will punish all such crimes (πάντων, rather neut. than mas. [Bloomf.], *things* not *persons*) as well of πορν. as of ὑπερβασία and πλεονεξία (not of the latter *only*, Alf.).

as we have told you before, and have testified.] "Even as we told you before and testified," that is, when preaching amongst you. Ellicott makes the *foretelling* regard the punishment (told *before* the ἐκδίκησις) which seems quite improbable. διεμαρτυράμεθα, is the solemn and constant witness borne in the same cause—through every change of circumstances. See again how the *spoken* word is to be respected as well as the *written* word.

7. *For God hath not called us*] "For God called us not." Proof that we must not give way to impurity, *for* God did not call us (with allusion, it may be, to the abominations practised in the name of the heathen gods) into His Church for any such purpose; or rather, that God is avenger of all these excesses, because He called us to the faith for no such purpose (Argum. a contrario). γὰρ excludes altogether the opinion which explains ver. 6, of *covetousness, unfair dealing in trade*, &c.

unto uncleanness, but unto sanctification.] "To [for] uncleanness, but in sanctification." We have two prepp. ἐπὶ ἀκαθ., ἐν ἁγιασμῷ, though but one ('in') in Vulg., and this followed by two accusatives. ἐπὶ indicates the purpose '*for which*'= not for the purpose of uncleanness. But ἐν, it has been said, is neither equivalent to εἰς or ἐπὶ, but points out the sphere *in which*. Is not ἀκαθ. the sphere *in which* of the sinner as much as ἁγιασ. is of the righteous? Why then is the prep. changed? The peculiar force of ἐν

σεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλὰ ἐν ἁγιασμῷ.

ed us unto uncleanness, but unto sanctification.

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seems to be this: it expresses the end for which, and thus is equivalent to εἰς or ἐπὶ, but it *also* reminds the reader he is expected to continue *in that state*. Thus here: God called you not unto uncleanness, but unto sanctification, *in which* you must continue. Beelen, Gr. Grammar, p. 444.

THIRD SUNDAY OF LENT.

Ephes. v. 1—9.

1. Estote ergo imitatores Dei, sicut filii charissimi :
2. *Et ambulate in dilectione, sicut et Christus dilexit nos, et tradidit semetipsum pro nobis oblationem, et hostiam Deo in odorem suavitatis.
3. †Fornicatio autem, et omnis immunditia, aut avaritia nec nominetur in vobis, sicut decet sanctos :
4. Aut turpitudo, aut stultiloquium, aut scurrilitas, quae ad rem non pertinet : sed magis gratiarum actio.
5. Hoc enim scitote intelligentes : quod omnis fornicator, aut immundus, aut avarus, quod est idolorum servitus, non habet hereditatem in regno Christi, et Dei.
6. ‡ Nemo vos seducat inanibus verbis : propter haec enim venit ira Dei in filios diffidentiae.
7. Nolite ergo effici participes eorum.
8. Eratis enim aliquando tenebrae : nunc autem lux in Domino. Ut filii lucis ambulate.
9. Fructus enim lucis est in omni bonitate, et iustitia, et veritate.

* Joan. xiii. 34. *et* xv. 12. i Joan. iv. 21. † Coloss. iii. 5. ‡ Mat. xxiv. 4. Marc. xiii. 5. Luc. xxi. 8. ii Thess. ii. 3.

EPHES. v. 1—9.

1. Γείνεσθε οὖν μειμηταὶ* τοῦ θεοῦ, ὡς τέκνα ἀγαπητά. 2. Καὶ περιπα-

*2. m. μιμ.

EPHES. v. 1—9.

1. Be ye therefore followers of God, as most dear children. 2. And

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Subject.—The virtues they must practise in order to make some return to God for His great love, vv. 1, 3 ; the vices they must shun in their new state of light and holiness, vv. 3—9.

1. *Be ye therefore followers of God, as most dear children.*] The meaning is much clearer by rendering thus: Be ye therefore *imitators* of God, as children *beloved* (by God)." The Ap. had exhorted them to be kind and merciful and forgiving, because God had been so to them. *Therefore* (seeing this mercy and goodness of God in your regard) be imitators of God—forgive others their trespasses as God has forgiven you your trespasses against Him.

as most dear children,] Not as *my* most dear children, but dear to

τεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ὑμᾶς, καὶ παρέδωκεν ἑαυ-

walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacri-

Lect. Var. 2. υμας and υμων A B, against ημ. D E Vulg., a very unimportant change. ἡμ. with Vulg. is approved by Gries., Schl., Lachm., Meyer, &c., ὑμ. by Tisch.

God and beloved by Him. Love the neighbour and pardon him *as God* has loved and pardoned you.

2. *And walk in love,*] Let charity towards others guide all your steps. To direct the whole course of man's life and conduct is in Scriptural language to *walk*. Comp. John, xi. 9; xiii. 34, and the O. T. *passim*: "Blessed is the man *who hath not walked* in the counsel of the ungodly." (Ps. i. 1.)

as Christ also hath loved us,] The love of God who redeemed us through Christ was the motive put forward before why we should love one another: it is now the love of Christ himself towards us. In this love of Christ, as Estius observes, we have a two-fold love—the love of Christ as God and as man. Render: "as Christ also loved us and delivered Himself for us" (ἠγάπησεν and παρέδωκεν, both aorists).

and hath delivered himself for us, an oblation and a sacrifice, for an odour of sweetness.] Christ so loved us that he gave himself up to suffering of all kind and to the shameful death of the cross for our sakes; we ought then be ready to lay down even our lives for our brethren. i John, iii. 16. After παρέδωκεν, supply εἰς θάνατον, according to the usage of St. Paul. See Rom. iv. 24; viii. 32; Ephes. v. 25.

for us,] Not merely as an example, but (see following) as an expiatory victim in our stead.

an oblation and a sacrifice] προσφορά, θυσία. How do they differ? 1° The first is a sacrifice generally, the second of some victim slain, Est. Alf. too regards προσφορά as the more general word, including all kinds of sacrifice, θυσία a slain victim. 2° The first is an unbloody, the second a bloody offering. à-Lap., and commentators generally. But St. Paul applies προσφορά to the sacrifice of Christ on the cross. Heb. x. 14: "For by one oblation he hath perfected for ever them that are sanctified." How could the same sacrifice be called at once *bloody and unbloody? θυσία by itself* means in N. T. a bloody sacrifice, though it is often used figuratively, but always with some epithet, thus Rom. xii. 1, 'a *living sacrifice*'; Phil. ii. 17, 'the *sacrifice* and service of your *faith*'; Heb. xiii. 15, '*sacrifice of praise*'; i Pet. ii. 5, '*spiritual sacrifices*.' Heb. xi. 4, manifestly is no exception (contra Ellic.), for Abel offered of the firstlings of his flock and of their fat (Gen. iv. 4), and thus according to many of the Ff. manifested greater faith than Cain, "who offered of the fruits of the earth." In this place the Ap., without intending to give any prominence to the precise distinction between these words, may only wish to show that Christ offered himself in place of *all* the oblations and sacrifices under the old dispensation, and both words thus united give

τὸν ὑπὲρ ὑμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ, εἰς ὀσμὴν εὐωδίας.

3. Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μὴ δὲ ὀνομαζέσθω ἐν ὑμῖν,

fice to God for an odour of sweetness.

3. But fornication and all uncleanness, or covetousness, let it

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greater force to the expression (a solution we never approve much); or (with Est.) *θυσία* may be added as explanatory of *προσφορά*, a sacrifice, nay, a *bloody* sacrifice. *προσφ.* as the more general term, may relate not only to the death, but to the life and suffering and obedience of Christ; *θυσία* especially to his bloody sacrifice on the cross. So Ellic.

to God,] Is joined in our translation with 'an oblation and a sacrifice to God,' that is, a sacrifice for (dat. *commodi*) God's greater honour and glory, and this connexion agrees best with the Greek arrangement (putting Θεῷ after *θυσίαν*). Others connect with '*delivered*' himself, that is, to God; others with the following, 'for an odour of sweetness to God,' relying on the Heb. of Levit. i. 9, רֵיחַ נִיחוֹחַ לַיהוָה, odor gratus Deo, and Phil. iv. 18, which construction is, however, different.

odour of sweetness.] Better 'an odour of sweet smell.' The phrase is found in N. T. only here and Phil. iv. 18. In O. T. *passim*, and first, Gen. viii. 20, 21, to which passage the Apostle probably alludes: "And Noe built an altar unto the Lord, and taking of all cattle and fowls that were clean, offered holocausts upon the altar. 21. And the Lord smelled a sweet savour and said: I will no more curse the earth for the sake of man." See Lev. i. 9. According to the Heb. idiom, the noun of like signification added has the force of an adject. in the superlative degree—an odour most agreeable and pleasing to God. If the holocaust of cattle and fowl offered by Noah was so acceptable to God that He promised never more "to curse the earth," how much more will not the blood of Jesus Christ appease His offended majesty?

3. *But*] Opens the contrast with the holy life just described.

fornication] *πορνεία*, unlawful intercourse of the sexes.

and all uncleanness,] *ἀκαθαρσία πᾶσα*, every kind of unnatural lust; both vices, *πορν.* and *ἀκαθ.*, widely prevailed among heathens.

or covetousness—] *πλεονεξία* here and ch. iv. 19 *sup.* is taken by SS. Chrys., Jerome, and many Gr. and Lat. Ff. to mean 'immoderate desire' of impure pleasure, *sensuality*, not love of money—'*avarice*,' or covetousness according to the usual signification of the word. Why otherwise, says St. Jerome, should this vice be enumerated with sins of impurity in this Ep. *loc. cit.*; i Cor. v. 11; Col. iii. 5; i Thess. ii. 5; iv. 6; ii Pet. ii. 3. On the other hand, in i Cor. v. 11, the disjunctive *ἤ* is between *πόρνοις* and *πλεονέκταις*, whilst the latter is connected with *ἅρπαξιν* by *καὶ*, and the omission of the article before *ἅρπαξιν*, would show that *πλεον.* expressed a different thought from *πορ.* and the same with *ἅρπ.* So here *πορνεία* and *ἀκαθαρσία* are joined by

καθὼς πρέπει ἁγίοις. 4. Καὶ αἰσχρότης, καὶ μωρολογία, ἢ εὐτραπελεια,*

*ita. cod.

not so much as be named among you, as becometh saints: 4. Or obscenity, or foolish talking, or scur-

Lect. Var. 4. ἢ αισχρ. ἢ μωρολ. A D¹ E¹ F G—καὶ αισχ. καὶ μωρολ. B D³ E² J K. ἃ οὐκ ἀνῆκεν A B—τὰ οὐκ ἀνήκοντα D E F G *Tisch.*

καί, and both disjoined from πλεονεξία by ἤ, *or*. See Ellic. on Ephes. v. 19, which passage is strongly against his own view, for what could 'working uncleanness in avarice' mean? Better, we think, explain πλεονεξία of '*greed*,' 'insatiable desire,' 'covetousness' in the widest sense of that word (comp. 9th and 10th precepts of the decalogue), and then determine the precise meaning by the context in each case, retaining still the ordinary signification 'avarice' wherever that is not excluded by the nature of the argument. The mere fact of being connected with impure sins does not seem a sufficient reason for admitting an unusual sense ('sensuality'), because 'avarice,' 'wealth,' and 'profligacy' would be naturally associated in rich and luxurious cities, such as Corinth and Ephesus. There is no ground for supposing with Stanley on i Cor. v. 10 that there may have been some accidental connexion of πλεονεξία with idolatry—whence it might come to signify the sensuality that often accompanied Pagan rites and idolatrous worship. Comp. Col. iii. 5; à-Lap. on Ephes. iv. 19; Ellic. *ibid.*; and ver. 5 infra, which supplies another strong argument in favour of the common meaning 'covetousness,' 'avarice.'

let it not so much as be named among you,] μηδὲ ὀνομαζέσθω, let not the *name* of any of these sins be *even uttered* amongst you. How far removed then from the commission of them?

as becometh saints.] All Christians are so *holy*, pure by profession, the least indelicate allusion should never be heard amongst them.

4. *Or obscenity,*] αἰσχρότης is not merely αἰσχρολογία (Œcum., Olsh.), *obscenity in word*, Col. iii. 8, nor again limited to impure *acts* (St. Jerome): it includes words and acts opposed to purity. Whatever is immodest should never be alluded to (supply verb from preced. ὀνομ.) among the saints of God.

or foolish talking,] The Vulg. "stultiloquium" renders faithfully μωρολογία (ἀπ. λεγόμ.), not '*silly harmless talking*,' but 'foolish discourses' suggestive of obscene thoughts. Comp. *Plaut Pers.* i. i. 50. *Amoris* vitio tibi *morologus* fio.

or scurrility,] εὐτραπελία (like preceding noun ἀπ. λεγόμ.), *urbanity, jesting*, used in a good sense generally by the classical writers. See Aristot. Eth. Nic. iv. 8; Rhet. ii. 12, ἡ γὰρ εὐτραπελία πεπαιδευμένη ὕβρις ἐστί ("contumelia, quæ si petulantius jactatur, convicium, si facetius urbanitas vocatur," Cicer. pro M. Coel.), Plat. Rep. viii. p. 563A. Trench, *Synom.* φ xxxiv., refers to *Pind. Pyth.* i. 178; and Alford, to Pind. Pyth. iv. 185, to show that a bad sense was sometimes im-

ἃ οὐκ ἀνῆκεν, ἀλλὰ μᾶλλον εὐχαριστία*. 5. Τοῦτο γὰρ ἴστε γεινώσκον-

*2. m. τεια.

rility, which is to no purpose: but rather giving of thanks. 5. For know ye this and understand that

Lect. Var. 5. ιστε A B D¹ F G—εστε D³ E J K. ὃ B—ὅς A D E J K.

plied. "The word, as its derivation suggests, indicates *versatility*, whether in motion, manners, or speech, from which a more unfavourable signification 'polished jesting' is naturally derived," Ellic. "The urbane man" (εὐτράπελος), says St. Chrys., "is he who is versatile, manifold, restless, nimble, everything to please you" in word and *manners*.

which is to no purpose,] Quæ ad rem non pertinet: the plural, quæ ad rem non pertinent, is found even in some copies of the Vulg. and approved by St. Jerome. The Greek readings vary, but all are plural: τὰ ὀυκ ἀνήκοντα D E F G J K, οὐκ ἀνῆκεν A B. St. Chrys. has both τὰ οὐκ and τὰ μὴ, not the latter only (as Ead.), nor does he distinguish one phrase from the other (as Ellic.). Render: *which things* (the three vices) *are not becoming* (litotes); which vices are *most unbecoming* the Christian character.

but rather giving of thanks.] εὐχαριστία is properly '*thanksgiving*,' not 'gracefulness,' which is contrary to the usage of St. Paul. St. Jerome seems to have been the first to suggest the latter meaning *in l.*: "For it may be asked why should thanksgiving be mentioned after obscenity, foolish talking, scurrility.....Perhaps then it is not *giving thanks* to God that is spoken of here, but the virtue by which we become gracious and agreeable and witty in our conversation." He then refers to a like double meaning of the Heb. חֵן and the Greek adject. εὐχάριστος. St Jerome is followed by Cajet., Hammond, Wilke, *s.v.*, &c. There is however no example in LXX. or N. T. of εὐχαριστία meaning agreeable, edifying discourse. In answer to St. Jerome's question, why thanksgiving should be mentioned in such a context, the fair answer is, because *we should be always giving thanks to God* (see ver. 20), and the tongue thus occupied with God's praises won't utter obscene words. "At table, at meals, at recreation, do not amuse yourselves with obscene, silly, and scurrilous talk as the Gentiles do who know not God or Christ, but rather speak of Christ, of grace, of your calling, and of the immense blessings bestowed on you, that you may thus excite one another to thanksgiving. Hence Christians in the early ages (as religious do still) were in the habit of saying, whenever they met a brother—*thanks be to God* (Deo gratias). *Nam quid melius* (S. August. Epist. 77) *et animo geramus, et ore promamus, et calamo exprimamus quam Deo gratias? Hoc nec dici brevius, nec audiri lætius, nec intelligi grandius, nec agi fructuosius potest. Deo gratias qui te tam fideli pectore ditavit,* &c." (à-Lap.)

5. *For know ye this and understand,*] τοῦτο γὰρ ἴστε γινώσκοντες is now universally admitted to be the true reading after A B D F G It. V., not ἐστε γινώσκ. *tex. rec.* E

τες *, ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅ ἐστιν εἰδωλολάτρης, οὐκ

*2. m. γιν.

no fornicator, or unclean or covetous person (which is a serving of

J K. We may render with Vulg. (imper.): For know ye this, understanding it well; or (indic.): For ye are aware, knowing that. It is remarkable that the same difficulty occurs regarding the mood in the only other passage of N. T. Heb. xii. 17, where ἴστε is found, translated there also in Vulg. *scitote*. Ellic. fairly observes: "Whether ἴστε be taken as imp. or indic. must be left to individual judgment." In favour of the first are the parall. i Cor. vi. 9: "*Do not err. Neither fornicators*, &c.," and the warning that follows here: Let no one deceive you, &c., which would show there *was* some danger of deception. The second agrees better with the nature of the argument: I exhort you to beware of these crimes, *for* you know well, &c. It was a plain truth which few in any Christian body would need to learn, that fornicators, &c., have no share in the kingdom of God. An appeal to their own conviction of this solemn truth might be naturally expected. The peculiar phrase ἴστε γινώσκοντες does not *precisely* correspond with the Hebrew idiom אָכֹל תֹּאכֵל (*eating thou shalt eat*), Gen. ii. 16, or the Gr. βλέποντες βλέψετε (*seeing you shall see*), Acts, xxviii. 26 (comp. Gen. xxxvii. 33; Mark, iv. 12; Heb. vi. 14), because ἴστε and γινώσ. are not parts of one verb; yet it may be in imitation of that form, or the participle may be connected closely with ὅτι following (Ellic.): For ye know, having learned that, &c.

that no fornicator, or unclean, or covetous person (*which is a serving of idols*),] πόρνος (as πορνεία, ver. 3) includes *all* guilty of impurity, ἀκάθαρτος those given to unnatural lust, πλεονέκτης (as before) either the *sensual* or (what we prefer) the *covetous*. The sensual man makes a god of his pleasure—the covetous man makes a god of his money, and thus both may, to a certain extent (see *infra*), be said to 'serve idols' or to be guilty of 'idolatry.' See on πλεονεξία ver. 3. The difference of reading here, ὅς ἐστιν εἰδωλολάτρης with A D E J K, &c., ὅ ἐστιν εἰδωλολάτρης with B, ὅ ἐστιν εἰδωλολατρία with F G It. Vulg., does not affect the sense. The relative ὅ or ὅς, in any case refers to πλεονέκτης (ὅ the *word*, ὅς the *person*) only, not to πόρ. or ἀκάθ. Even if by πλεονέκτης we understand the *sensual glutton*—the qualifying clause regards only him: he alone on account of his boundless insatiable passion—adoring his pleasures as it were, and perhaps like the Gnostics, regarding them in a religious light—is designated an idolater. (St. Jerome, Est.) In this sense it is still hard to see, as à-Lap. justly observes, why πόρ. and much more ἀκάθ. may not be called *idolaters*, since they too seem to worship *lust*, while it is obvious why the *avaricious* man should alone be said to be guilty of idolatry. "Love of money engages the miser's whole heart and soul; day and night he dreams of nothing but hoarding gain, and he sacrifices his entire

ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ. 6. Μηδεὶς ὑμᾶς

idols) hath inheritance in the kingdom of Christ and of God. 6. Let

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being to mammon. The avaricious man then before all others is properly called an idolater, because his money is his god, to which he gives himself up as to his last end." (à-Lap.). Schöetg. quotes the Rabbinical proverb: Qui opes suas multiplicat per foenus, ille est idololatra. The pagan moralists are never more eloquent than in denouncing avarice: 'Sæva cupido,' 'scleratus amor habendi,' 'auri sacra fames,' 'Misera est magni custodia census.'

hath inheritance] The sense is the same whether we say: *No fornicator, &c., hath inheritance*, or, *Every fornicator, &c., hath not*—which is a more literal translation of the original and Vulg., and perhaps marks more emphatically the *exclusion* from the inheritance—every one hath *not*. For the Heb. usage which joins כֹּל and לֹא (*omnis, non*, for *nullus*), see Exod. xii. 6; Prov. xii. 21, and for the like Greek phrase, Luk. i. 27; Rom. iii. 20, &c. The present tense, οὐκ ἔχει, points out the *absolute certainty* of the future judgment, unless, of course, the sinner repents of these crimes; or (less probably) denies any title *now* (in sanctifying grace) to the reward hereafter.(Est.). Ellic. renders well 'has not and *cannot* have' according to the laws of God's providence.

in the kingdom of Christ and of God.] εἰς τὴν βασιλείαν in F G seems to be an emendation. τοῦ Χριστοῦ καὶ Θεοῦ (for the alleged omission καὶ in the Arab. and Aethiop. vers. see Middleton's Gr. art. p. 366) should be rendered '*of Christ and God*,' not 'of Christ and *of* God' (Rh. and Auth. Vv.), because the latter *expressly distinguishes* Christ from God, and *suggests* an idea of inferiority on the part of Christ: not the kingdom of Christ merely but also *of God*. So far from either inference being justified by this text, it is taken by Middleton and others to be "when weighed impartially, a decisive proof that, in the judgment of St. Paul, Christ is entitled to the appellation of God." The sense is accordingly: The fornicator, &c., hath no share in the kingdom *of Him who is Christ and God*: "The *same* is Christ and God," Dr. Kenr. But whether Θεοῦ be in apposition to Χριστοῦ and identified with it or not, this much at least follows from the words "kingdom of Christ and God," that the same kingdom is Christ's and God's, which is itself the strongest argument of Christ's divinity. It is Christ's kingdom because purchased by His blood, and God's kingdom because given by Him as the reward of Christ's obedience. Into that kingdom the impure and unclean and covetous (who worship *another god*) cannot enter. It is asked whether the penalty of exclusion from the inheritance is predicated also of the foolish talker, the jester, &c., mentioned in ver. 4. St. Jerome, Cajet., &c., think not, because *they* were only guilty of *venial sin*, which does not exclude from heaven, but St. Thomas rightly includes them—since

ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.* 7. Μὴ οὖν γείνεσθε συνμέτοχοι † αὐτῶν.

* 1. m. θιας. † 2. m. συμμ.

no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. 7. Be ye not therefore partakers with them.

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ver. 5 (*For*, &c.), is a proof of the preceding ver., and hence the 'foolish talk,' 'jesting,' contemplated by the Ap. must have been grievously sinful, as they *often* are.

6. *Let no man deceive you with vain words.*] An admonition directed against all, Judaizers, Gnostics, and heathens, who would palliate the above crimes by vain sophistry. Even many of the philosophers among Pagans regarded simple fornication as an indifferent act. See Epict. Enchir. c. 47, and Cicero, Orat. pro Coel. n. 37; and Aul. Gell. lib. xviii. c. 11, Plutar. *de liberis educandis*, on unnatural lust.

Because of these things cometh the anger of God on the children of unbelief.] The Vulg. '*propter hæc*' is a little more ambiguous than the Gr. διὰ ταῦτα, because the latter can refer to the ἀπάτη of the κενοὶ λογόι (if at all) only by a peculiar idiom on account of the plural ταῦτα, whereas the *inania verba* of the Vulg. might be the antecedent just as well as vitia, the vices enumerated before—*fornic., immund.*, &c. The ταῦτα are indeed 'these things' (Rh. and Auth. Vv.) the crimes spoken of (see Col. iii. 6), yet we prefer to translate "*For because of these*," being at once perfectly literal, and preserving exactly the ambiguity (whatever it be) of the original. "The anger of God" is not to be understood of visible punishment in this life (Erasm., Calv., Meyer), at least exclusively, but of God's future judgment—when the impure and unclean shall be excluded from the inheritance, and "suffer eternal punishment in destruction." (Est.) The present tense, as before, is used of an event which must be and cannot be otherwise. Eadie's description of the punishment that often follows even in this life is perhaps not overwrought: "And if any visitation on earth resembles a judgment of God, it is this, when a millionaire is haunted, in his last sickness, with the crushing conviction that he is dying in poverty, and the counterpane of his death-bed must be covered with gold to re-assure him; or when a peer of England, who, if he stood upon a tower of his baronial residence, could not see the boundaries of his lands and woods, is yet in senility bowed down by the belief that he is a pauper, and draws some faint solace from the notion that he may have some claim for the pittance of parochial relief."

upon the children of unbelief.] The same phrase, τοὺς υἱοὺς τῆς ἀπειθείας, is rendered in Vulg., Col. iii. 6, *filios incredulitatis*. The Rh. V. has '*children of unbelief*,' and the Auth. '*children of disobedience*' in both places, as above, ii. 2. ἀπειθεία, is obstinate unbelief even of the known truth, of which the *sinner wont be persuaded*, and implies therefore disobedience to the

8. Ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε. 9. Ὁ γὰρ καρπὸς τοῦ φωτὸς

8. For you were heretofore darkness, but now light in the Lord. Walk then as children of the light.

Lect. Var. 9. ὁ γὰρ καρπὸς τὸυ φωτὸς A B D¹ E¹ F G.— ὁ γὰρ καρπὸς τοῦ πνεύματος D³ E² J K *rec.*

voice of God. Sinners are described as *the children of that disobedience*, worthy of such a parent, bearing, says Origen, about them the likeness of the mother that gave them birth. (Comp. 'brood of vipers,' Matt. iii. 7.)

7. *Be not therefore partakers with them.*] Since the anger of God falls on those guilty of such crimes, do not *therefore* become partakers with those guilty of them. The adjective (non-classical) συμμέτοχος only here and above, iii. 6, means to take part in a *thing* with a *person*. The *thing* in which they were not to take part was the sinful deeds: do not become partakers (in their sins—see ver. 11, 'have no fellowship with *the unfruitful works* of darkness') with *them* ('the sons of unbelief').

8. *For you were heretofore darkness,*] 'For' such deeds of darkness are no longer suited to your state, since you are now light; you *were* (emphatical, but ceased to be) darkness. The abstract nouns φῶς, σκότος, 'light,' 'darkness,' are more forcible than the concrete 'enlightened,' 'darkened,' because the former diffuse themselves around. Hence the propriety of the following exhortation: *Walk as children of light.* "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." They were once 'darkness,' not knowing God nor their duty to God or man; they are now light. 'Darkness' is the realm where Satan exerts his power; 'light' the kingdom of God (Acts, xxvi. 18).

in the Lord.] Not 'per Christum,' enlightened through the merits of Christ (Est.), but by being incorporated '*in Christ*,' our Lord.

walk then as children of the light,] Better: *Walk as children of light.* "The omission of οὖν makes the inference rhetorically more forcible."(Alf.) The sense is: "Call to mind what ye were, and what ye are now: ye were once darkness, like the sons of unbelief; but now light in the Lord: Show then in your morals and manner of life that ye are the children of light, that is, that ye belong to the light [as the good children of a good parent—see above 'children of unbelief]. Which light is the light of grace, consisting in faith and holiness, and manifested by good works, according to what follows." (Est.)

9. *For the fruit of the light*—] Instead of ὁ γὰρ καρπὸς τοῦ πνεύματος (correction from Gal. v. 25), *tex. rec.* D³ E² J K, all the recent editors insert ὁ γὰρ καρπὸς τοῦ φωτός with A B D¹ E¹ F G Vulg., &c. This verse is properly parenthetic, and vv. 8 and 10 immediately connected: Walk then as children of the light; proving (testing) what is well pleasing to God. γάρ, '*for*,' explains and confirms the preceding exhortation: a strong motive to walk as children of light is the

ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ.

9. For the fruit of the light is in all goodness, and justice, and truth :

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fruit of such a course. Est. takes ἀγαθ., '*bonitas*,' to be 'generosity,' δικαιος., 'justice,' distributive justice, and ἀληθ. a qualifying epithet of both=*true* beneficence and true justice, comprising all manner of good works. We prefer with St. Chrys., à-Lap. to make the first—'goodness,' opposed to anger, rudeness, and asperity; the second—'justice,' opposed to fraud in mutual dealing; the last—'truth,' opposed to lies and hypocrisy. In the exercise of these virtues consists the fruit of the light of faith and Christian purity.

FOURTH SUNDAY OF LENT.

Gal. iv. 22—31.

22. Scriptum est enim : Quoniam Abraham duos filios habuit : *unum de ancilla, †et unum de libera.

23. Sed qui de ancilla, secundum carnem natus est : qui autem de libera, per repromissionem :

24. Quae sunt per allegoriam dicta. Haec enim sunt duo testamenta. Unum quidem in monte Sina, in servitutem generans : quae est Agar :

25. Sina enim mons est in Arabia, qui coniunctus est ei, quae nunc est Jerusalem, et servit cum filiis suis.

26. Illa autem, quae sursum est Jerusalem, libera est, quae est mater nostra.

27. Scriptum est enim : ‡Laetare sterilis, quae non paris : erumpe, et clama, quae non parturis : quia multi filii desertae, magis quam eius, quae habet virum.

28. §Nos autem fratres secundum Isaac promissionis filii sumus.

29. Sed quomodo tunc is, qui secundum carnem natus fuerat, persequebatur eum, qui secundum spiritum : ita et nunc.

30. Sed quid dicit Scriptura ? ||Eiice ancillam, et filium eius : non enim heres erit filius ancillae cum filio liberae.

31. Itaque, fratres, non sumus ancillae filii, sed liberae : qua libertate Christus nos liberavit.

* Gen. xvi. 15. † Gen. xxi. 2. ‡ Is. liv. 1. § Rom. ix. 8. || Gen. xxi. 10.

GAL. iv. 22—31.

22. Γέγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς παιδίσ-

GAL. iv. 22—31.

22. For it is written that Abraham had two sons : the one by a

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Subject.—The history of the two sons of Abraham, if interpreted according to its spiritual sense, shows the true relation of the Law to the Promise.

22. *For it is written that Abraham had two sons*:] St. Paul asked immediately before: "have you not read [heard] the law?" The readers are supposed to answer in the affirmative. "No," the Ap. says, "that cannot be, '*For* it is written, &c.'" γὰρ, '*for*,' is thus strictly demonstrative, not explanatory, nor even mixed (Ellic.), i.e. partly proving, partly illustrating. The proof is

κης, καὶ ἕνα ἐκ τῆς ἐλευθέρας. 23. Ἀλλὰ ὁ ἐκ τῆς παιδίσκης, κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ

bond-woman, and the other by a free-woman. 23. But he who *was* of the bond-woman, was born according to the flesh: but he of the

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taken from the history of the two sons of Abraham, types of the different relations of the Law and Promise. 'It is written' (Gen. xix. 21) that Abraham had two sons—Isaac and Ismael (the sons by Cetura, Gen. xxv. 2 having no connexion with the allegorical sense, are passed over in silence).

the one by a bond-woman,] τῆς παιδίσκης, *the bond-woman* (more usually now '*bonds-woman*'). One of these two sons, Ismael, was born of Agar, *the* (well known) handmaid. AGAR, Ἀγαρ, הָגָר (=*flight*, probably), an Egyptian woman, the handmaid or slave of Sara, was taken as *a secondary wife* by Abraham, after living ten years childless in the land of Canaan (Gen. xvi.).

For acting thus, he is charged with adultery by Calvin, and Fuller says profanely: "As the father of mankind sinned by hearkening to his wife, so did the father of the faithful." All the early Fathers and Catholic theologians teach, on the contrary, that Abraham's marriage with Agar was lawful and sanctioned by God. Not to dwell on the general arguments adduced by them to show that polygamy was permitted after the deluge to the Patriarchs, it is distinctly stated in this case (Gen. xvi. 3) that Sara "*gave her* [Agar] *to her husband to wife.*" And there is nothing whatever to lead us to suspect that these words are not to be interpreted literally, unless it be (Calv.) that Agar is also called Abraham's '*concubine*' (Gen. xxv. 6). Now neither Heb. פִּילֶגֶשׁ, nor παλλακή (LXX), nor *concubina* (Vulg.), at all implies the meaning usually conveyed by the English word '*concubine*.' "Sed פִּילֶגֶשׁ et πάλλαξ, ut diximus, nunquam *scortum* vel *meretricem* designat, sed *concubinam, eamque non inhonestam*" (Gesen. *Thes. s.v.*). For the mediæval use of 'concubina' (Lat.), see Ducange, *s.v.* Hence 'concubine,' as applied to Agar and Cetura (Gen. xxv. 6), means merely '*a secondary wife*' subject to 'the chief wife,' who alone had authority in the household.

and the other by a free woman.] The other son, Isaac, was born of Sara, the free woman, and the *chief wife* of Abraham.

23. *But he who was born of the bond-woman, was born according to the flesh;*] Ismael was born according to the usual course of nature: his mother Agar was not *old* and *barren* like Sara.

but he of the free woman, was by promise.] But Isaac, the son of Sara, the free-woman, was born out of the course of nature and by virtue of the promise. Est. observes that the equivalent phrase (v. 29, *inf.*), '*after the spirit*,' is by no means identical with that in the Apostles' Creed regarding our Lord, "conceived *of the Holy Ghost*, born of the Virgin Mary," and the observation would at first seem to be quite superfluous, for who could

τῆς ἐπαγγελίας. 24. Ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους Σεινᾶ, *

free-woman, *was* by promise. 24. Which things are said by an allegory. For these are the two testa-

* 2. m. heic et mox Σι.

Lect. Var. 24. αυται nearly all MSS.—αυτα F G.

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think of comparing Isaac's birth of Abraham and Sara with our Lord's of the purest virgin? Yet Dr. Ellicott, now state bishop of Gloucester, writes thus on the word ἐπαγγελίας before us: "Through the might and by virtue of the promise (Genesis, xviii. 10) Sara conceived Isaac, *even as the virgin conceived our Lord through the divine influence imparted at the Annunciation!*" It would seem as if even the old school of English divinity was entirely extinct in the Anglican church.

24. *Which things are said by an allegory.*] Rather: "*which things are said in allegory,*" to be understood therefore in a sense (not "*otherwise than* their literal sense" [Alf.], but) *above and besides* their literal sense. Ἀλληγορεῖν *is to describe one thing under the image of another:* "Plutarch, *de Isid. et Osir.* 32, p. 363, Ἕλληνες Κρόνον ἀλληγοροῦσι τὸν χρόνον. Hence pass. ἀλληγορεῖσθαί, *to be so expressed or explained,* Clem. A. *Protrept.* ii. p. 86, ὅφις ἀλληγορεῖται ἡδονὴ ἐπὶ γαστέρα ἕρπουσα; Porphyr. *vit. Pythag.* p. 185 (Cantab. 1655), where ἀλληγορεῖσθαι is in antithesis to κοινολογεῖσθαι; see exx. in Wetstein and Kypke. Thus the explanation of Chrys. *in loc.* is perfectly clear and satisfactory, οὐ τοῦτο δὲ μόνον (ἡ ἱστορία παραδηλοῖ ὅπερ φαίνεται, ἀλλὰ καὶ ἄλλα τινα ἀναγορεύει" (Ellic.) This corresponds exactly with the translation of the passage which St. Aug. Lib. 15, *de Trinit.* cap. 9, quotes from some old Latin interpreters: *quæ sunt aliud ex alio significantia.* We have nothing therefore to do here with the *rhetorical allegory,* its nature or definition. On which see Quintilian, Instit. viii. vi. p. 525 (*ed.* Capper.); Suidas and Hesych. for Def.; Blair's Lectures, *Lect.* xv., on *Allegory;* Trench's Parables, page 8. (copied *badly* without acknowledgment by Davidson (Horne's *Intr.* ii. p. 41); and beautiful Scriptural examples in Ps. lxxix. 9 ff.; John, xv. 1—8, &c. ἅτινά ἐστιν ἀλληγορούμενα means simply *which things have an allegorical sense.* All these things just referred to (*being such*=ἅτινα, *as* described) have, besides the literal, *another* and higher spiritual sense. It is historically true indeed that Abraham had as his wives Sara and Agar; and as sons, respectively by them, Isaac and Ismael; but besides this historical truth, another fact of deeper import is designed by the spirit of God. This higher spiritual sense, the Ap. now explains, *and we must accept his explanation or deny his inspiration.*

For these are the two testaments.] 1° For *these things* (thus spoken of) import (in the allegorical sense) the two testaments (Est.); 2° *these sons,* Isaac and Ismael typify the two testaments (Jowett); but 3°, far more probably, *these two women,* Agar and Sara (as αὗται is the true

εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἄγαρ. 25. Τὸ δὲ Ἄγαρ, Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συνστοιχεῖ * δὲ

* 2. m. συστ.

ments. The one from Mount Sina, engendering unto bondage; which is Agar: 25. For Sina is a mountain in Arabia, which hath affinity

Lect. Var. 25. The two chief readings are τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν, and τὸ γὰρ Σινᾶ ὄρος εστιν which acquires much support from the cod. Sin. ℵ. See note.

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reading, St. Chrysos., Œcum., à-Lap., Peq., Ellic., Alf.), *are* (in allegory) the two testaments—the Old and the New. "The first covenant or testament was entered into with Moses and the Jews on Sinai, when God promised to be their God, their guardian and protector, and to give them the land of Canaan; the Jews accepting on their side this agreement, and pledging themselves to observe the decalogue and all sacred ordinances—judicial, and ceremonial. The second covenant was entered into with Christ and Christians on Sion, when God promised to be the God of the Christians, their friend and father, and to give them the land of the living in heaven; the Christians on their side accepting through Christ and His apostles this gracious offer, and pledging themselves to embrace the faith of Christ and obey His precepts. This second testament was ratified in Christ's blood, both at the last supper and on the cross" (à-Lap.). It is hardly necessary to say that neither the present passage, nor '*which is Agar*,' following, bears any affinity whatever to Matt. xxvi. 26 (the words of Institution), though Mr. Alford classes them under the same head among his marginal references. Why not also John, i. 1? Plainly, Mr. Alf. will say, because nothing in the context suggests a *figure* like ἀλληγορούμενα here. He must exclude Matt. xxvi. 26 for the very same reason, and until he shows there is some ground for admitting a *trope* there as here, he deludes himself and readers by raising false issues. See p. 104, *supra*, on the words—"The rock was Christ," which *is* parallel to our text.

The one from Mount Sinai, engendering unto bondage;] Render: *One indeed from Mount Sinai, gendering unto bondage.* With μία μὲν supply διαθήκη from διαθῆκαι just before: *one testament*, taking its rise from Mount Sinai, brought forth children unto slavery, slaves from their birth, and always kept in a state of slavery, because of the heavy yoke of the law, which they bore through fear of punishment or hope of temporal reward, not thro' love.

which is Agar:] 'Which' *testament* (ἥτις.=*quæ utpote talis*, i.e. generans in servitutem) *is* (in allegory) Agar. Hence the relative is not to be referred to δουλεία, nor to *servitus* in Latin, on account of *quæ* (though *quod* [testamentum] with SS. Aug., Ambr., &c., would be less ambiguous), because the relative may be in the gender of the noun following the substantive verb (Thebæ ipsæ, *quod* Boeotiæ caput est. Liv.).

25. *For Sina is a mountain in Arabia*,] According to the Vulg.

τῇ νῦν Ἰερουσαλὴμ, δουλεύει γὰρ μετὰ | to that Jerusalem which now is, and

reading here with ℵ C F G (τὸ γὰρ Σινᾶ ὄρος ἐστιν ἐν τῇ Ἀραβίᾳ) Aeth., Arm., Epiph., Jerom., &c., the sense is: Well did that Old Testament, begetting slaves, take its origin from Sina; *for* Sina is a wild and barren mountain *in Arabia*, a slave country outside the promised land, and fit type therefore of a testament that begat but slaves in fear (Est., à-Lap., Windischm.). The *text. rec.* with A B D E J K reads τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, which may be interpreted either 1°: "for the word Agar is the name of Mount Sina in Arabia (among the Arabs), or 2°: "for Agar (as a type) is identical with Sina, both figures of the O.T. (which Est. suggests as the best explanation of this common Greek reading). As to the fact itself, that Sina was called Agar, it rests first on the authority of St. Chrys. (after him Œcum.), who says expressly: Ἄγαρ ἐλέγετο ἡ δούλη, τὸ δὲ Σινᾶ ὄρος οὕτω μεθερμηνεύεται τῇ ἐπιχωρίῳ αὐτῶν γλώττῃ: "The slave was called Agar, and Mount Sina is so named in the language of the neighbouring district." And again: τὸ γὰρ ὄρος ἐκεῖνο, ὁμώνυμον ὂν τῇ δούλῃ: "That mountain had the same name as the slave." But none of the other Ff., Gr. or Lat., support St. Chrys.; and Harant, quoted by Büsching, *Erdbeschr.* vol. v., p. 535, is the only traveller who notices that Sina was called '*Hadschar*' in his times. That 'Hadjar' means 'a stone' in Arabic is surely no reason for stating positively that Sina was named 'Agar' in the days of St. Paul. But admitting the fact (that Sina was called Agar by the Arabs), it is not likely, humanly speaking, that the Ap. would have relied on any such argument from usage or etymology here—after insisting just before on the typical character (ἀλληγ.) of the whole narrative. And less likely still, that he would do so in a letter addressed to the Galatians, who knew nothing of the language of the Arabs. A mere curious coincidence, such as that Agar and Sina had the same Arabic name, would hardly be made the groundwork of an elaborate proof by St. Paul. Hence if forced to admit the common Greek reading—τὸ γὰρ Ἄγαρ Σινᾶ ὄρος κ. τ. λ., we would explain with Est. "for the word Agar (in its mystic meaning) is Sina." We much prefer the Vulg. with ℵ C E G—τὸ γὰρ Σινᾶ ὄρος ἐστιν, received by Lachm., which gives admittedly (Olsh., Ellic.) an easy sense as above: That testament, which brought forth slaves, began from Sina, a mountain *in Arabia*—"Arabia the home of the bond-woman's children" (Ellic.). The omission of Ἄγαρ on account of the juxtaposition of γὰρ and Ἄγαρ, does not seem to us so probable as its repetition from verse preceding.

which hath affinity to that Jerusalem which now is,] The Vulg. can hardly mean anything but this: (*a*) *which mount* ('qui' *mons*) *Sina is united* (either *locally* or typically) *to the Jerusalem that now is.* But (*b*) following the Gr. reading that corresponds with Vulg. τὸ γὰρ Σινᾶ κ. τ. λ. the subject of the verb may well be διαθήκη. If we adopt the

τῶν τέκνων αὐτῆς. 26. Ἡ δὲ ἄνω Ἰερουσαλὴμ, ἐλευθέρα ἐστὶν, ἥτις ἐστὶν μήτηρ ἡμῶν.

is in bondage with her children. 26. But that Jerusalem, which is above, is free; which is our mother.

Lect. Var. 26. ημων B G[1] D E F G—ημων παντων A J K *rec.*

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common Greek reading (*rec.*) of the preceding clause (τὸ γὰρ Ἄγαρ), then 'Agar' is the natural nom. of συστοιχεῖ, and the sense is accordingly (*c*): *but she* (Agar) *corresponds with the Jerusalem that now is.* Συστοιχεῖ is explained of *local proximity* by St. Chrys. who gives as its equivalent γειτνιάζει 'bordereth upon.' Yet how can Sina be said to be near Jerusalem? Not surely because the *desert* bordered on Judea (*Bosch.*), for then the most distant parts, if only connected by some vast continent or ocean, could be said to be near; nor because Sina was on the direct route from Egypt to Jerusalem (St. Thom.); the ends of the earth would be near in this sense. Hence Est., à-Lap., Peq., and all the interpreters who offer any explanation of the *tex. rec.* understand συστοιχεῖ of *typical affinity* (*consonat*, Vet. It.). συστοιχέω and συζυγέω are applied by Polyb. (x. 21, 7) to soldiers *in the same rank and file;* by Gramm. to letters of the same organ. Adopting this view, à-Lap. thus draws out two lists of—

σύστοιχα and *ἀντίστοιχα*.

File I.	File II.
1. Bondage.	1. Liberty.
2. Agar.	2. Sara.
3. Ismael.	3. Isaac.
4. Law in Sina.	4. Gospel in Sina.
5. Jerusalem that now is.	5. Jerusalem above.
6. Jews adhering to the law.	6. Christians embracing the faith.

All the names in the first *file* συστοιχεῖ, i.e. belong to one *class, kind*, or *category;* and the same of the second *file*—but 1 is opposed to 1, 2 to 2, and so on: these are ἀντίστοιχα—they do *not belong* to the same *file* or *class*. Thus then Agar, Ismael, Jerusalem that now is, &c., all belong to one class or category (συστοιχεῖ).

δὲ (om. Vulg.) points out seemingly the following contrast.

the Jerusalem that now is,] Not 'the Jerusalem *now so called* (as if in contradistinction to its ancient name '*Jebus*'), but the Jerusalem that is here, the earthly Jerusalem, type of the law and synagogue, opposed to the Jerusalem above, the city of Christ.

and is in bondage with her children.] What is the subject? (i) Jerusalem, (ii) Sina, or (iii) Agar? If (i), then the meaning is: 'that Jerusalem is in bondage (to the Romans, law, or *both*) with her children who still practise the Jewish rites. If (ii) (improbable), 'the whole district round Sina was and is a slave country.' And if (iii), which seems the most natural, 'and she (Agar), type of O.T., being herself a bond-woman, brings forth but slaves.'

26. *But that Jerusalem, which is above, is free:*] We might have expected δεύτερα δὲ, opposed to μία μὲν before, but the Ap., without setting forth expressly the relation of Sara to the new Jerusalem, as being obvious, passes to what is typi-

27. Γέγραπται γάρ· "εὐφράνθητι στεῖρα ἡ οὐ τίκτουσα· ῥῆξον καὶ βόησον ἡ οὐκ ὠδείνουσα, ὅτι πολλὰ τὰ

27. For it is written: *Rejoice, thou barren, that bearest not: break forth and cry, thou that travellest not: for many are the children of*

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fied by Sara, the New T. that brings forth sons unto freedom. The Christian Church is the 'Jerusalem above,' for even the church *militant* may be said to be *above*—by faith and hope 'seeking the things that are above;' 2° there her head Christ is; 3° thence come her sacraments and her sacrifice (Christ himself); 4° and thither strive all her children for an everlasting crown. (à-Lap.)

which is our mother.] That Church is the fruitful mother of us, Jews and Gentiles; and as we are her *sons*, therefore we are all *free*.

27. *For it is written*:] Proof from Is. liv. 1, that the church was to be the fruitful mother of many children. As Sara, after being barren for many years, at length conceived Isaac, the son of promise, who became the father of many nations, so the church, unfruitful up to the time of Christ, was now bringing forth many sons. Our text agrees to the letter with LXX.: the Heb., substantially the same, may be rendered literally thus: "Give praise, O barren, that has not borne: pour forth a song of praise and a hymn of joy, that has not conceived: for there are more children of the desolate than of her that hath a husband." This ungrammatical version expresses exactly the Heb. idiom according to which the verb is in the 3rd pers., 'she that has not borne' (=Lætare, sterilis, quæ non peperit), not as usually the 2nd, 'thou that hast not borne' (quæ non peperisti). It is not unlikely that the LXX. read יֹלְדָה for יָלָדָה; hence τίκτουσα not ἔτεκε.

Rejoice, thou barren,] According to St. Thomas, Hugo a Vict., Rosenmül., *al.*, these words refer literally to the Jews, who, after returning from exile, were destined to become much more numerous than during their sojourn in a strange land. But this seems quite improbable, considering that the whole preceding ch. Is. liii. is strictly Messianic, not to speak of the application here by St. Paul. Hence the ablest Catholic Comm. Forer., Est., à-Lap., Tir., Men., Mart., &c., understand the prophecy in its literal sense of the true church, which, like Sara, once barren (during the Old T. period, and for some time after the first preaching of the Gospel), was designed by God to be more fruitful than the synagogue, typified by Agar.

break forth,] ῥῆξον simply, without substant. which is variously supplied—φωνήν, εὐφροσύνην, βόην, &c. ῥῆξαι φωνήν (cp. *rumpere vocum*, Virg. Aen. ii. 129) was an usual form, for which ῥῆξαι may have been substituted. The sense is well given by Est.: "Thou, O church of Christ, up to His coming barren, with almost no true believers among the Gentiles, and very few among the Jews, burst forth now into hymns of praise, because thou art the mother of many sons."

for many are the children of the

τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα." 28. Ὑμεῖς δὲ, ἀδελφοὶ, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐστέ. 29. Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς, ἐδίωκε τὸν

the desolate, more than of her that hath a husband: 28. Now we, brethren, as Isaac was, are the children of promise. 29. But as then he, that was born according to the flesh, persecuted him that was

Lect. Var. 28. υμεις, εστε B D¹ F G—ημεις, εσμεν A C D³.

desolate,] Ground of rejoicing, because of the number of children now received into the church. πολλὰ μᾶλλον is said to imply an admission that *both* (Agar and Sara= synagogue and church) had *many* sons, but the desolate (the church) *more* than the wedded (synagogue). Yet this is doubtful enough, seeing that πολύ is often joined to a compar. in order to increase its absolute force. ἔρημος, *desolate, solitary.* Such was Sara, being *childless* (rather than as *forsaken* by Abraham who took the handmaid to wife. Cp. Lamentations of Jeremias, i. 1. "How doth the city sit *solitary* that was full of people." Is. xlix. 19, 20; Baruch, iv. 12); such, whilst the synagogue was wedded to the law, was the true church, now the fruitful spouse of Christ, and this is the *immediate* scope of the prophecy.

more than of her that hath a husband.] Better perhaps 'the husband,' τὸν ἄνδρα. The synagogue was wedded to the husband (*the one* only husband—the law) until the coming of Christ, but the synagogue brought forth few sons who worshipped God faithfully. The spouse of Christ is far more fruitful, *preternaturally so,* like Sara who conceived according to the promise.

28. *Now we, brethren,*] ἡμεῖς δὲ and ἐσμέν, with A C D³ J K *rec.* Vulg. very many Vv. and Ff. If we admit this reading, δὲ resumes the argument of ver. 26 after the citation in ver 27. But following our text B ὑμεῖς δέ, with D¹ F G, the δὲ is strictly adversative: "*But* ye are *unlike* the sons of her that was wedded to the law."

as Isaac] κατὰ Ἰσαὰκ, '*like Isaac,*' that is, after the model of Isaac. As he was born by virtue of God's promise of Sara, who was naturally barren, and besides advanced in years, so the spiritual sons of God are not born according to nature, but by God's power after a supernatural manner.

are the children of promise.] Not of 'nature,' not '*according to the flesh.*' Isaac was a type of the true sons of God, but Isaac was the son of promise (born by virtue of divine power): therefore the true sons of God are also sons of promise, born not naturally, but by God's grace.

29. *But as then he, that was born according to the flesh,*] Another likeness between Isaac and the true sons of God. As Ismael, who was born naturally, persecuted Isaac, so do now the natural descendants of Abraham (Jews and Judaizing teachers) persecute true believers. To be born 'according to the flesh' is to be born in the usual course of nature, as Ismael was.

persecuted him that was born

κατὰ πνεῦμα, οὕτως καὶ νῦν. 30. born after the spirit; so also it is

after the spirit,] In Gen. xxi. 9, the passage generally taken to be referred to by the Ap., there is no express mention of 'persecution.' The Heb. is וַתֵּרֶא אֶת־בֶּן הָגָר...מְצַחֵק; LXX. παίζοντα μετὰ Ἰσαὰκ τοῦ υἱοῦ αὐτῆς; Vulg. *ludentem cum Isaaco filio suo;* Douay, "And when Sara had seen the son of Agar the Egyptian *playing with* Isaac her son." To 'play with' is not seemingly 'to persecute.' Hence if מְצַחֵק signifies 'to play with,' how does St. Paul render it ἐδίωκε; and if it signifies 'to persecute,' how can the LXX. render it παίζοντα, and Vulg. 'ludentem'? To '*play*,' says Est., has various meanings in S.S., for 1° it sometimes signifies 'to fight,' as in ii Kings, ii. 14, where Abner said to Joab: "Let the young men rise, and *play* before us." The meaning is 'let the young men fight before us;' accordingly we are told (ver. 17, *ibid.*) "there was a very fierce battle that day." 2° Sometimes 'to join in false worship,' as in Exod. xxxii. 6; i Cor. x. 7. 'To play' may also mean to mock, scoff, or to act wantonly and indecently. Now it is easy to see how Ismael's 'playing with' Isaac might well be called a *persecution* in either of these senses. And thus the LXX. and Vulg., while using a milder term than that found in the original, still may retain the meaning. The whole context, the request of Sara, and its being sanctioned by God, show that Ismael in some way '*persecuted*' Isaac; and hence, even Rosenmül., who is never slow in pointing out any apparent contradiction between the Old and New Testaments, freely accepts ἐδίωκε as the best equivalent for מְצַחֵק: Optime interpretatur vocem מְצַחֵק per ἐδίωκε, Paulus, Galat. iv. 29, quæ vox omnis generis injurias exprimit, quibus fortasse Ismael Isaacum affecit. (Rosenm. in Gen. xxi. 9, p. 359). How groundless then Dr. Ellicott's *dictum:* "Under any circumstances, ἐδίωκε cannot be received as a *translation* of מְצַחֵק." Gen. xxxix. 14, 17, to which he refers, would itself disprove this assertion. We have indeed no means of determining the nature of the persecution. According to a rabbinical tradition, Ismael shot at Isaac with an arrow, while pretending to play with him.

As to the *imperf.* it seems to designate an action which was then habitual, not precisely an action 'which still *spiritually* continues' (Ellic.), for the application 'so also it is now' would be superfluous in that case. '*Him that was after the spirit,*' that is, Isaac, who was *born,* not *according to the flesh* (in the usual course of nature), but *according to the spirit* (by virtue of the divine power out of the common course of nature.) Hence '*secundum carnem*' means *naturally,* 'secundum spiritum,' *supernaturally:* nam ea quæ supra naturam fiunt, peculiariter adscribuntur operationi Spiritus Sancti. (Est.)

so also it is now.] Est. well observes that whether we understand ἐδίωκε of body or soul, it may be truly said of the faithful in St. Paul's time, '*so also it is now.*' They were persecuted 'corporally' by the Jews, as the Ap. says, i Thess.

Ἀλλὰ τί λέγει ἡ γραφή ; "ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας."

now. 30. But what saith the scripture ? *Cast out the bond-woman and her son : for the son of the bond-woman shall not be heir with*

Lect. Var. 30. After παιδισκην, A adds ταυτην (a correction from original).

ii. 15, 'who both killed the Lord Jesus and the prophets and have persecuted us,' so that according to St. Jerome the faithful suffered much more from Jews than from Gentiles; and '*spiritually*,' for they left no means untried to seduce the faithful from the service of Christ.

30. *But what saith the Scripture ?*] Not merely, what doth the Scripture record that Sara said to Abraham on that occasion ; the sacred books often *record* sayings and doings of men not approved by God; but what saith that Scripture *which is itself the voice of God*: for the sentence now quoted, '*cast out*,' &c., though spoken in the first place by Sara, was afterwards sanctioned by God, Gen. xxi. 12.

cast out the bond-woman and her son;] The alterations from LXX. are unimportant, our text merely omitting the pronouns ταύτην ("*this* bondswoman') and ταύτης (' of *this* bondswoman'), and from Heb. which is literally : " Cast out *this* bondswoman and her son : for the son of *this* bondswoman shall not be heir with *my son, with Isaac*." The *italics* mark the slight changes from the original, which still serve to bring out the spiritual meaning more forcibly. This is the third point of resemblance between Isaac and true believers. As Isaac was made heir to the exclusion of Ismael, so are Christians the rightful heirs of God to the exclusion of the carnal Jews (typified by Ismael). They who would share the heavenly inheritance then must not trust in the law, its rites and ceremonies. The sons of the bond cannot be heirs *even with* the sons of the free woman (the church).

31. *So then, brethren, we are not the children of the bond-woman, but of the free* :] διὸ (*wherefore*) is the true reading with B D^1 E Vulg. (*itaque*), &c., and used in its strict illative sense : only the sons of the free woman shall be heirs ; *therefore* we (being *heirs*—proved above) are not (=must not be, nec sumus nec esse debemus, Beng.) sons of the bondswoman, but of the free. In other words assuming that we are heirs (as proved already), therefore we can't be children of the bond-woman, but of the free. The omission of the art. before παιδίσκης, and its insertion before ἐλευθέρας is explained sufficiently by rendering the sentence thus : " Wherefore, brethren, we are not the children of *a* (=*any*) bond-woman, but *of her* that is free."

by the freedom wherewith Christ has made us free.] If the clause be connected with the preceding, as usually in Latin, the sense is : we are sons of the free woman, (supply) and *therefore free ourselves in that freedom* which Christ has purchased for us by His blood. According to the Gr. texts these words begin the next ch., thus : In that free-

31. Διὸ, ἀδελφοὶ, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας [τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν.]

the son of the free-woman. 31. So then, brethren, we are not the children of the bond-woman, but of the free, by the freedom wherewith Christ has made us free.

Lect. Var. 31. Our text, Tischend. al. begin new ch. with τῇ ἐλευθερίᾳ.

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dom in which (or *for* which) Christ has freed us, stand firm, and be not, &c. Luther undertakes to prove at length in his comm. here that 'Christian liberty' implies freedom from all restraint, *moral* and social; from ceremonies prescribed by the church as well as by the law, &c. "Dixi supra sæpius, et jam iterum repeto (illa enim res non potest satis inculcari) *Quod Christianus fide apprehendens beneficium Christi, nullam prorsus legem habeat!!*" Lutheri Opera, Jenæ, M.D. LXX. tom. iv. p. 143, in Gal. cap. iv.

PASSION SUNDAY.

Heb. ix. 11—15.

11. Christus autem assistens pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non huius creationis :

12. Neque per sanguinem hircorum, aut vitulorum, sed per proprium sanguinem introivit semel in Sancta, aeterna redemptione inventa.

13. * Si enim sanguis hircorum, et taurorum, et cinis vitulae aspersus inquinatos sanctificat ad emundationem carnis :

14. †Quanto magis sanguis Christi, qui per Spiritum sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab operibus mortuis, ad serviendum Deo viventi ?

15. Et ideo novi testamenti mediator est : ‡ ut morte intercedente, in redemptionem earum praevaricationum, quae erant sub priori testamento, repromissionem accipiant qui vocati sunt aeternae hereditatis.

* Levit. xvi. 15. † 1 Petr. i. 19. 1 Joan. i. 7. Apoc. i. 5. ‡ Galat. iii. 15.

HEB. ix. 11—15.

11. Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν γενομένων ἀγαθῶν, διὰ

HEB. ix. 11—15.

11. But Christ, being come an high priest of the good things to

Lect. Var. 11 γενομενων B D¹—μελλοντων A D³ K L ℵ Vulg.

Subject.—Having described the Jewish tabernacle, its furniture, the duties of the high-priest, the effect of the sacrifices offered, &c., the Apostle now shows how these types were fulfilled in the new dispensation. Five points, collected together v. 7, are contrasted according to St. Thomas : 1° The '*high priest alone*' entered, 2° not *without blood*, 3° *once a year*, 4° *into the holy of holies*, 5° where this blood was offered in sacrifice for his own and for the people's sins (*ignorance*) ; to which Est. adds the *way* through which the high priest entered.

But] Opens this contrast, which is not limited to the inefficiency or *temporary* character of the Jewish worship, but extends to all the points just enumerated.

Christ] The *official*, not the personal name—Jesus.

being come] παραγενόμενος is rather "*having come forward, having appeared*," "παραγίγνεσθαι being the usual word for appearing or coming forward as a *historical* per-

τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, τοὐτέστιν, οὐ ταύ- | come, by a greater and more perfect tabernacle not made with hand,

son" (Alf.). This is generally true, though παραγίνομαι is sometimes used in a less solemn sense. Cf. Luke, xiv. 20; John, viii. 2; Acts, xiii. 14; i Cor. xvi. 3. Here it may be well understood of the Incarnation, and Christ's whole life, and offering of Himself on the cross, in short, assuming and discharging the office of Mediator and '*high priest*' as follows.

an high priest] This is taken by some to be the *end* of Christ's coming, as if the sense were: Having come forward *to be* (=that he might be high priest), but the *coming* and the *being* ἀρχιερεὺς, are simultaneous: He came *as high priest*. He needed no instruction, no anointing, to prepare him for that office. Ἀρχιερεύς (sing. and pl.) occurs frequently in Gosp. and Acts, not elsewhere in N. T., except in this Epistle, in which our Lord is called 'high priest,' as fulfilling most perfectly in Himself all the types of the Levitical priesthood.

of the good things to come,] Whether we read μελλόντων, '*future,*' or γενομένων, *that have been*, which is probably a conjectural emendation, the sense is the same: "Christ is called the high priest of *future* goods, because by the ministry of His priesthood He is our intercessor and our guide to the heavenly and everlasting treasures which we expect in a future world. Whence in Isaias, ix. 6, He is called 'the Father of the world to come.' For although the Church sometimes prays to God, through the merits of Christ, for temporal blessings, she does not and cannot intend to pray for them except inasmuch as they help us to attain 'future goods.' Thus it is when she prays for public peace, daily bread, bodily health, timely rain, fine weather, the fruits of the earth, and such things; and much more proximately does it conduce to that end when she prays for grace, forgiveness of sins, final perseverance, the propagation of the gospel, and the like; for the latter tend of themselves to the 'future goods,' and can even be comprised under them. On the other hand, it is right to bear in mind that the high priest of the old law was a high priest *not of future* but of *present* blessings, and that therefore through his ministry neither grace nor the forgiveness of sin could be obtained. Hence in the promises of the Old Testament, contained in Leviticus and Deuteronomy, there is no mention of the goods of a future life" (Estius in *h. l.*). By the 'future goods' are accordingly meant chiefly those blessings in heaven, merited for us by the sufferings and death of Christ, and not precisely grace and other spiritual gifts, which may be said to be *future* as regarded the Jews, but are *present* to us.

by a greater and more perfect tabernacle] These words *may* be connected with the preceding παραγεν., thus: Christ, having come by (=through) a greater and more perfect tabernacle, &c.; but much more naturally with the principal verb following 'entered' (εἰσῆλθεν): Christ entered by (=through) the

τῆς τῆς κτίσεως. 12. Οὐδὲ δι' αἵματος that is, not of this creation: 12.

greater and more perfect tabernacle, &c. The οὐδέ (*neither*, v. 12) seems absolutely to require this construction: by the greater and more perfect tabernacle, *not* by the blood of goats, &c. What is this tabernacle through which Christ entered? Christ's own body: so the Fathers generally, Greek and Latin, St. Chrysos., St. Ambrose, St. Aug., Thl., Thdrt., and Est., Pic., Martini, Kenrick, &c. The word 'tabernacle' is applied by St. Paul to man's body (ii Cor. v. 4): "For we also who are in this tabernacle do groan being burthened;" by St. Peter (ii Epis. i. 13, 14 (not σκηνή however there, but σκήνωμα); and our Lord calls His body 'this temple' (John, ii. 19, 21). This 'greater, more perfect tabernacle' seems indeed to be explained immediately: *'but by his own blood.'* Christ's body is truly said to be 'greater and more perfect' than the Jewish tabernacle, because it was the living temple of the Divinity; 'not made with hands,' nor of earthly structure, 'not of this creation,' Christ being conceived and born in a supernatural manner of a virgin by the operation of the Holy Ghost. Thro' this tabernacle—that is, by the oblation of His body on the cross, and by the blood which He shed, Christ entered into heaven, meriting thereby glory for Himself and for all mankind. Thus are met two objections to this view, which are relied on by à-Lap.—1° That Christ could not be said to enter through His body: not we admit *locally*, but through its sufferings and death as the *meritorious cause*. 2° That if the "Holy' typified the body of Christ; then as the former did not and could enter the 'Holy of Holies,' neither could the latter enter heaven typified by the 'Holy of Holies.' The answer is simple. The 'Holy' was a type of Christ's *suffering* body, which as such did not enter heaven, but only in its glorified state.

ii. The Church on earth is the 'more perfect tabernacle' (so Caj., à-Lap.). This was the "true Tabernacle which the Lord hath pitched and *not man*" (Heb. viii. 2). Besides, as the 'Holy of Holies' admittedly prefigured the Church triumphant in heaven, what more natural than that the 'Holy' should be a figure of the Church militant on earth?

iii. The lower heavens was the tabernacle through which Christ passed (De Wette, Stier, and many Protestant interpreters). Alf. understands it of the dwelling of the blessed, which he calls Christ's mystical body—through which our Lord passed into the especial abode of the unapproachable God! The first opinion, more generally approved both by Fathers and interpreters, seems also more agreeable to the context and entire tenor of the Epistle. Christ's body is thus greater in dignity (not of course in extent) than the tabernacle, and more excellent in its origin and virtue; not made with hands, that is, not of earthly structure, but formed in a heavenly manner, by the operation of the Holy Spirit, of the Virgin's pure and sinless body—not therefore *of this creation*.

12. *Neither by the blood of goats,*

τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν* λύτρωσιν εὑράμενος.

* ita cod.

Neither by the blood of goats, or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption.

Lect. Var. 12. τραγ. και μοχθων all Gr. MSS.

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or of calves, &c.] Better 'Nor by the blood of goats *and* of calves.' Est. observes that even in many Latin MSS. '*et*' (*and*) is found for *aut* (*or*) in our text, and the sense requires this, because the blood of both goats *and* calves was carried by the high priest within the veil: Levit. xvi. 14: "He shall also take of the blood of the *calf*, and sprinkle with his finger seven times towards the propitiatory to the east. 15. And when he hath killed the *buck goat* for the sin of the people, he shall carry in the *blood thereof* within the veil, as he was commanded to do with the blood of the calf, that he may sprinkle it over against the oracle," &c.

but by his own blood] In our view διά has here precisely the same meaning as in the two preceding clauses—διὰ τῆς μείζονος σκηνῆς, δι' αἵματος, pointing out in all the meritorious, or to use the language of grammarians, the instrumental cause, not the *local* medium in the first clause, and taken immediately after in a different sense. The expression is peculiarly emphatic in Greek—διὰ τοῦ ἰδίου αἵματος=per illum proprium sanguinem. By offering His own body and His own blood our divine Lord showed the excess of His love. The high priest of old entered with the blood of goats and calves: Christ through *His own most precious blood;* he entered once each year: Christ *once for ever;* he entered a sanctuary made with hands: Christ into heaven itself—*the* Holy of Holies. The priest and victim were widely different in the Old Law: they are both the same—our Lord Jesus Christ—in the New.

having obtained eternal redemption.] The effect of the Jewish sacrifices was merely temporal remission of *legal* penalties; the effect of Christ's sacrifice is remission of sin—past, present, and future—*eternal* redemption. No other *bloody* offering of Himself is necessary to procure for us eternal happiness. This is the fifth point contrasted according to St. Thomas. 'Having obtained,' rather 'having found,' which expression, St. Chrys. says, implies both that the thing sought for was not already discovered, and also that it now comes to us as it were by surprise and unexpectedly. By this word, writes Estius, St. Paul indicates that Christ is the *author* of our salvation, for they who make new discoveries are said to be the authors of them. Grammarians further tell us that the middle voice (εὑράμενος) is used often to point out the zeal and energy with which the agent pursues his object. Here it would express, accordingly, the tender love of our Divine Lord, working out, as it were, with all His energy and might and zeal, our eternal redemption.

I cannot help adverting to the

13. Εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει

13. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as

Lect. Var. 13. τραγων και ταυρων or converse ταυρ. και τραγ. uniformly in Gr. MSS.

Rationalistic calumny sanctioned by Mr. Alford, who writes: "Delitzsch, from whom the substance of the above note is taken, goes on to say, on the ground of the analogy between Christ and the O. T. high priests, who took the blood in before God and sprinkled it on His mercy seat, that it was God to whom this λύτρον was paid, and not, *as many of the Fathers held*, Satan." If *many* held that opinion surely *one* might be named in answer to the repeated challenge of Catholic theologians. That Christ 'offered Himself to God' was better known and understood by the Fathers than by the German school of neologists whom Anglican divines look up to with so much reverence.

13. '*For*' illustrates and enforces the truth just stated—that Christ *did* obtain eternal redemption, '*if* the blood of goats and of oxen,' &c., as it did most assuredly by the admission of all.

'*oxen*' (ταύρων, taurorum, Vulg., for μόσχων, vitulorum, Vulg. before) is here used for 'calves' in the preceding verse. Both words according to Est. are applied indiscriminately, because *a young* ox may be called a *calf*, or conversely. μόσχος is generic, including male and female; ταῦρος more definite, for the male only could be offered.

The ordinances for the sacrifice of goats and oxen are contained Lev. ix. xvi., to which we have referred already, and those that regarded the offering of the red cow are minutely described Numb. xix. After being immolated and burned, the ashes of the cow were to be gathered, and poured forth without the camp in a clear place, that they may be reserved for the multitude of Israel, and used in making water of *aspersion*. Hence the ashes are said to be *sprinkled*.

'*being sprinkled*,] ραντίζουσα= *aspergens, sprinkling*. Whence Est. infers that the following accusative κεκοιν. is governed by it, not by ἁγιάζει=sanctificat, so that we should supply in the Vulg. aspersus *super* inquinatos, and render the passage: For if the blood of goats and of oxen, and the ashes of an heifer, being sprinkled *over* (literally, following Greek, *sprinkling*) the defiled, sanctify to the cleansing of the flesh, &c., more especially as the rite of sprinkling the waters of aspersion (the ashes of the red cow mixed with water) was designed to purify the unclean (κεκοινωμένους, as here), not so the offering of blood of goats and oxen.

such as are defiled] Those that have contracted any legal uncleanness. κοινόω, *to make common* or *unclean*, and κοινός, *common, unclean*, are almost peculiar to the N. T. in this sense. See the adjective thus applied in i Mac. i. 47, 62, not found elsewhere in LXX. Meats, &c., forbidden to the Jews, were in *common* use among the Gentiles.

πρὸς τὴν τῆς σαρκὸς καθαρότητα. 14. Πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προ-

are defiled, to the cleansing of the flesh: 14. How much more shall the blood of Christ, who by the

Lect. Var. 14. αιωνιου A B D³ K L ℵ—ἁγιου D¹, some cursives, Vulg. and Lat. Ff. (With the word καθα—in this verse, cod. B. ends, and wants therefore the rest of Heb. besides i and ii Tim., Tit., Philem., and the Apoc. See next p.∗). υμων D³ rec.—ημων A D¹ Vulg. After ζωντι, A inserts και αληθινω (a correction).

"The Jewish people, boasting that they were the elect of God, called those meats *common*, which all other nations used, such as swines' flesh. What is *common* therefore, and in general use among nations that are not elected by God, is called *unclean*." (St. Jerome in Matt. xv. 11.)

14. *How much more shall the blood of Christ,*] The argument is plain. Of old the blood of goats and oxen, poured forth in the sanctuary by the priest, expiated sins, that is, averted the temporal penalty due to sins, and the ashes of the red cow, in the waters of aspersion, removed legal uncleanness: how much more will the blood of Christ Himself purify our souls from deeds of death, and reconcile us to God? The victims are contrasted—in the Jewish law brute animals: Christ *Himself* in the new law; the priests, sinful men in the former: Christ Himself, pure and immaculate, in the latter; the effects of the sacrifices—exterior sanctity in the one, enabling the worshipper to enter the temple: purity of heart and soul in the other, and zeal in the service of the living God.

who by the Holy Ghost offered himself unspotted unto God,] This rendering of course clearly determines the meaning to be: Christ, guided and impelled by the Holy Ghost, the Third Person of the ever Blessed Trinity, offered Himself on the cross for our redemption. With διὰ πνεύματος ἁγίου, no other meaning seems probable. If we read διὰ πνεύματος αἰωνίου, Estius (and his arguments seem to be very weighty) contends that taking the authority of fathers and interpreters into account, we must still understand the Holy Ghost through whom our Lord is said to have wrought other works—casting out devils, Matt. xii. 28; giving instructions to the Apostles, Acts, i. 2, *through the Holy Ghost.* As His conception is ascribed to the Holy Ghost, so may also with great propriety His sacrifice on the cross. Besides all works of sanctification are, in scriptural language, appropriated to the Holy Ghost. And Theodoret proves the divinity of the Holy Ghost from this reading: τὸ δὲ αἰώνιον οὐ κτιστόν: *what is eternal is not created.* Ribera thinks the 'eternal Spirit' *may* mean Christ's human soul, which ardently desired man's salvation, and though à-Lap. rejects this view, he does not censure it as untenable. It appears to us far more difficult with αἰωνίου than with ἁγίου, for in what sense could the *human soul* of Christ be said to be *eternal*, unless as being without end—*immortal*, which is true of all spirits? Other commentators explain the πνεῦμα αἰώνιον of the Divine Spirit of Christ, *His own* Divinity, for

σήνεγκεν ἄμωμον τῷ θεῷ, καθα (*)
ριεῖ τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν
ἔργων, εἰς τὸ λατρεύειν θεῷ ζῶντι;

Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?

* Hactenus nobilissimi codicis vaticani 1209. antiquissimae et mirae membranae pertingunt. Reliqua novi Testamenti pars, manu saeculi XV. in aliis membranis ibidem suppletur; quas nos tamen, utpote recentiores, exscribere noluimus; sed Pauli epistolarum complementum ex insigni alio codice vat. 1761, saeculi ferme decimi, sumpsimus.

Christ as a Divine Person, co-eternal with the Father, of His own free will, not driven forcibly to the slaughter like the victims offered of old, which had no will and no reason, assumed our sins and atoned for them. But 'the Spirit' usually said to be *Christ's* (Rom. viii. 9), *the Son's spirit* (Gal. iv. 6), *sent by Him* (John xvi. 7), is the Third Person of the Blessed Trinity, who proceeds from the Father and the Son, and I understand this same Divine Spirit to be spoken of here also.

unspotted] ἄμωμος, *without blemish*, in this sense applied generally in the law to the victims which were to be without defect. Alf. regards the application of this word to the sacrifice of Christ as a complete answer to the Socinian gloss which represents that sacrifice as made only in heaven after Christ's ascension; but why insist on this single word, for if the 'offering of Himself' (semetipsum obtulit) is figurative, why may not this epithet? The whole context, every word as well as this ἀμωμ. shows clearly that the Apostle regarded the sacrifice of Christ as consummated on the cross. 'By his own blood' (12), 'by means of his death' (15), he hath *appeared* for the destruction of sin, He 'was offered *once* (and *suffered*) to exhaust the sins of many' (28). Now He does not surely *suffer* in heaven, nor indeed *appear* there to men on earth. In heaven He '*for ever* sitteth at the right hand of God,' x. 12, not then *once* by means of *His death*, but '*always living* to make intercession for us.' Heb. vii. 25.

cleanse our conscience,] The reading ἡμῶν is more probable than ὑμῶν both from authority of MSS. and from subject matter, for why should St. Paul except himself from the number of those whose consciences were cleansed by the blood of Christ? καθαριεῖ=emundabit, implies that the conscience (συνείδησις=*self-consciousness as regards God*) "is thoroughly purified from the terror of guilt, cleared from alienation from Him, and from all selfish [sinful?] regards and carnal pretences, and rendered living and real as He is living and real" (Alf.); and hence that sins are truly remitted, and justice not merely imputed without any real cleansing of the soul and conscience.

from dead works,] From sin. Sins are called 'dead works' because they expel God, the great source of spiritual life, from the soul, and bring on it everlasting death. "Well hath he said 'from dead works,' for if any one of old touched a dead body, he was unclean outwardly, and now if anyone

15. Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστὶν ὅπως θανάτου γενομέ-

15. And therefore he is the mediator of the new testament: that

touches 'dead works' he is unclean in his soul." (St. Chrys.)

to serve the living God?] It was not permitted by the Jewish law to enter even the temple of God, while subject to any legal uncleanness: we had contracted the guilt of sin, the greatest uncleanness, and yet we are admitted through the blood of Christ, not merely to the temple of God, but to His own divine presence to serve Him here and hereafter in holiness and truth. St. Chrys. read Θεῷ ζῶντι καὶ ἀληθινῷ="*the living and true God*," but the addition was probably copied from i Thess. i. 9, where the words, as so often in the Old Testament, are applied to the true God as opposed to *idols*, the false gods of the Gentiles, "the works of the hands of men. They have mouths and speak not: they have eyes and see not. They have ears and hear not: they have noses and smell not. They have hands and feel not: they have feet and walk not." Psalm, cxiii. 4—7. These idols of the Gentiles have no *life;* they can neither punish nor reward their worshippers. Every circumstance that enhances the love of Christ towards us is dwelt on. Christ himself is *high-priest* and *victim*, the offering is made *to God*, at the impulse of *the Holy Ghost*, to atone *for sin*, and is of *infinite value*. It is by freeing our consciences from *dead works*, and living in *the service of God*, that we are to judge whether we have really partaken of the fruits of this sacrifice or not (Pic. in h. l.).

15. *And therefore,*] Many join the διὰ τοῦτο='therefore,' with ὅπως following: it was on *this account*, &c., *in order that*, &c.; but the καὶ thus loses its force and is superfluous. Connected with the preceding, the meaning is: Since Christ by His blood atoned for our sins, and obtained eternal redemption—that is to say, the blessings promised in the New Testament, which *the legal ceremonies* could never merit, *therefore* He is the mediator of the New Testament.

he is the mediator of the New Testament:] 'Mediator,' μεσίτης, a word peculiar to St. Paul, Gal. iii. 19, 20; i Tim. ii. 5; Heb. viii. 5; xii. 24, and here. It literally means *one that is in the middle*, and hence *one who mediates between two parties, a peacemaker*, applied to our Lord because He established the new covenant between God and man. Moses says of himself, Deut. v. 5: "I was the mediator and stood between the Lord and you at the time, to show you his words, for you feared the fire, and went not up into the mountain." But our Lord is 'mediator' between God and man in a higher sense than Moses or any creature could ever be, for by the infinite merits of His passion and death, He *merited* the new covenant itself, and all the blessings we enjoy under it—grace here, and glory hereafter. Nor is his office of 'mediator' inconsistent with His absolute power as 'testator' set forth in ver. 16 below. Our Lord is both—'mediator,' because He reconciled man to his offended

νου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ by means of his death, for the redemption of those transgressions,

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Creator, and 'testator' because as legate of God, He made that last covenant in God's name. "In making it Christ acted the part of God, and thus was '*testator*'; He acted also the part of man, and thus was '*man's advocate*:' He reconciled God and man, and thus was '*mediator*'"(à-Lap. in h. l.). As *God and man* Christ was mediator. To use the words of St. Augustine: "The mediator between God and man should have something like to God, and something like to man—lest by being in all respects like to man, he should be too far removed from God, or in all respects like to God, he should be too far removed from man." Lib. x. Conf. xiii. In the i Epist. to Tim. ii. 5, 6, the parties reconciled are named, God and man, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, and the means by which this reconciliation was effected—Christ's precious blood: ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων.

of the new testament:] διαθήκη is in pure Greek a last disposition before death, *a last will and testament*, and in a secondary sense, *a convention or league*. In LXX. and N. T. it has both meanings, but never is, it would seem, used in the second without a tacit reference to that great new testamentary disposition (of which the old was the type) sanctioned by the blood of the Messiah. Hence the word בְּרִית, *fœdus*, a covenant in general, whether testamentary or otherwise, which occurs about 300 times in O. T., is uniformly rendered by the LXX., διαθήκη=*testament*, implying that as the N. Dispensation was clearly a '*testament*' in its strict sense, so should the old, since the type should correspond with the antitype. The old covenant was itself the last, solemn, and irrevocable arrangement by God with the Jewish people.

that by means of his death,] The humiliation of Christ in His suffering and death offended the Jews, many of whom expected in the Messiah a mighty monarch, or conqueror. 'Christ crucified' was unto the Jews indeed a stumbling block, and unto the Gentiles, foolishness; but to them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God, i Cor. i. 23, 24. Hence the Apostle, to remove the ignominy of the cross, points out the great benefits and the necessity of that precious death which atoned for the sins of all mankind.

for the redemption of those transgressions which were under the former testament.] ἀπολύτρωσις from ἀπό and λυτρόω, *to redeem*, means strictly the redemption of a captive by paying the λύτρον, the price of his freedom. In the N. Testament it is applied to the spiritual redemption wrought by the blood of Christ. Compare i Pet. i. 18, 19: "Knowing that you were not redeemed *with corruptible things, as gold and silver*, from your vain conversation of the tradition of your fathers: *but with the precious blood of Christ*, as of a lamb un-

πρώτῃ διαθήκῃ παραβάσεων, τὴν which were under the former testament, they that are called may

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spotted and undefiled." Matt. xx. 28; Mar. x. 45; Rom. iii. 24; Ephes. ii. 13, &c. To this deliverance from sin and death *purchased* for us by the blood of Christ, St. Paul frequently alludes under the name, ἀπολύτρωσις. This whole clause is immedately connected with the preceding words: 'that by means of his death,' the sense being, that Christ died to pay the penalty due to sins. Why mention "the transgressions under the law," specially as Christ atoned for the sins of all men of *all times*. To imply that the law was rather the occasion of multiplying sins: for the redemption of transgressions which *were indeed* under the law. Besides writing to those only who had received the law, St. Paul refers only to their transgressions. (Est.) To meet an objection suggested by what had been said of the ineffectiveness of the Jewish rites:—what then expiated the guilt of sin under the law? These sins, the Apostle would reply, were also expiated by the blood of Christ. The infinite merits of the sacrifice of the new law are also set forth more clearly by stating that they expiated *all past sins*, even *those* which the Jews vainly hoped to cancel by their own observances. The blood of Christ atones not merely for the sins of His own people under the new dispensation, but also for the transgressions of the Jews whose sacrifices could never make the worshippers perfect (à-Lap., Pic.). To point out the inefficacy of the ancient rites, for it was necessary that Christ should die to redeem the sins which were, i.e. *remained* under the old law (Martini). Whichever interpretation we adopt, we are taught 1° the efficacy of Christ's passion, 2° the inefficacy of the Jewish sacrifices: "Through him (Christ) forgiveness of sin is preached to you: And from all the things from which you could not be justified by the law of Moses" (Acts, xiii. 38). It is not to be supposed that under the law forgiveness was altogether impossible. The just of old had sufficient means of obtaining remission of sin. *Their faith* in the future Messiah they attested by the sacrifices prescribed, which would have been a mockery without sorrow and a penitential spirit.

they that are called may receive the promise of eternal inheritance.] We may absolutely render 'they that are called to the eternal inheritance may receive the promise,' uniting in the original (the same in Vulg.) οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας, and this construction is adopted in the Syriac version; but still the form of expression is both harsh and unusual in Greek and Latin, and therefore commonly rejected. The 'called' do not mean the *predestined* (Est.). *All* are called to receive the promised blessing—grace here, and glory hereafter, but not all obey, for some refuse to accept the terms proposed to them, and they are reprobate, and some hearken to the voice of God, and they are *elect* according to the use of these terms in S.S.

ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

receive the promise of eternal inheritance.

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the promise of eternal inheritance]=the *promised* eternal inheritance (Est., à-Lap.,Pic.); so that to receive 'the promise' is the same as to obtain the full enjoyment of the blessing promised—namely, a heavenly inheritance. This was the great end of our Lord's death, to purchase for us the promise of an eternal inheritance, and its fulfilment.

PALM SUNDAY.

Phil. ii. 5—11.

5. Hoc enim sentite in vobis, quod et in Christo Iesu :
6. Qui cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo :
7. Sed semetipsum exinanivit formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo.
8. * Humiliavit semetipsum factus obediens usque ad mortem, mortem autem crucis.
9. Propter quod et Deus exaltavit illum, et donavit illi nomen, quod est super omne nomen :
10. † Ut in nomine Iesu omne genu flectatur caelestium, terrestrium, et infernorum.
11. Et omnis lingua confiteatur quia Dominus Iesus Christus in gloria est Dei Patris.

* Heb. ii. 9. † Isai. xlv. 24.

PHIL. ii. 5—11.

5. Τοῦτο φρονεῖτε ἐν ὑμῖν* ὃ καὶ

* cod. ἡμῖν.

PHIL. ii. 5—11.

5. For let this mind be in you, which was also in Christ JESUS :

Lect. Var. 5. φρονειτε A B C[1] D E F ℵ Vulg.—φρονεισθω C[3] J K *Tisch.*

Subject.—The Philippians are exhorted to form a lowly estimate of themselves, as Christ did, who humbled himself even to the death of the cross. The Ap. "places before their eyes the greatest example of humility." (Thdrt.)

Phil. ii. 5. *For let this mind be in you*] "For mind ye this in yourselves." γὰρ is omitted (after τοῦτο) in A B C, Copt., Aeth., *Lachm.*, *Tischend.*, but inserted in D E F G J K, *rec.*, It., Vulg., Gr. and Lat. Ff. The evidence in its favour seems on the whole stronger. If retained, it is strictly causative, not explicative : *For* ye are to keep this mind in yourselves, which was also in Christ : ye must be united with one another, and think humbly of yourselves (vv. 2, 3), *for* be ye minded as Christ was. φρονεῖτε (A B C[1] D E F G, It., Vulg., Syr.) is certainly the true reading—not φρονείσθω (C[3] J K *rec.*).

which was also in Christ Jesus :] Which lowly estimate of Himself was also in Christ Jesus. Supply from φρονεῖτε thus : ὃ ἐφρονήθη καὶ ἐν Χρ. Ἰ., "which was also (the mind) in Christ Jesus." Ye should have the same feelings that were also in Christ Jesus. καὶ is redundant, according to Beelen, as cer-

ἐν Χριστῳ Ἰησοῦ. 6. Ὃς ἐν μορφῇ

6. Who being in the form of God,

tainly often elsewhere—i Cor. vii. 7; x. 6; xi. 1; Ephes. iv. 17; Heb. iii. 2, &c. Yet why not here recognize the emphasis: *as even* in Him, who had the highest title to dignity.

6. *Who being in the form of God,*] Who being true God, yet humbled Himself to the condition of a slave. The subject of ὅς, 'who,' is clearly Χριστ. Ἰ., *the Man-God.* Hence it is vain to ask whether the Apostle speaks of Christ as *God* or as *Man.* Both is the answer—now as God, now as Man: as God in ver. 6, "thought it not robbery to be equal with God," as Man in ver. 7 ff. "and in habit found as a man."

being] ὑπάρχων, not ὤν, which simply states a fact (admitted too generally): ὑπαρχ. describes the *state* or *condition* of the thing or person spoken of, and fixes the reader's attention—not on the *being,* but on the *state* of being.

in the form of God,] The meaning of this phrase is much disputed. Most Catholic theologians, Estius, Petav., Lugo de Myst., Incar. Disp. xxviii. sect. ii. 9, p. 260 ('natura servi *juxta Patrum interpretationem*'), &c., interpret μορφὴ 'forma' (Vulg.) of the *divine nature.* à-Lap. quotes for this view Chrysostom, Theoplt., Œcum., Hilary, Augustine, and the Ff. *passim,* and argues thus: 1° ἐν μορφῇ Θεοῦ is opposed to μορφὴν δούλου: the latter means the *nature* of a servant; therefore the former is the *nature* of God. 2° St. Paul adds in explanation, 'He thought it not robbery to be equal with God,' and therefore that He was God, or was in the *nature* of God, must be the point to be explained. 3° The context absolutely requires this sense of μορφὴ, for the Ap.'s argument proceeds on this assumption: Christ, although He was God, and therefore equal to the Father in glory, yet humbled Himself by taking the nature of a servant. What man will then think himself above his fellow man? On the other hand, Beelen contends that no clear instance has yet been adduced of μορφὴ for 'nature.' The exx. usually quoted for this purpose are Joseph. *Cont. Appion.* lib. ii. c. 22; Plato 2 *de Republica,* p. 381 C.; Eurip. *Bacch.* Act. i. 54, neither of which, according to Beelen, is decisive. If μορφὴ mean '*nature*' in the phrase ἐν μορφῇ Θεοῦ, then μορφὴ δούλου is also the *nature* of a slave; but we speak of the *state, condition, appearance* of a slave, not of *a slave's nature.* Again μορφὴ is opposed to ὁμοίωμα, σχῆμα, which directly denote *likeness, mien, habit,* &c., not *nature.* The Ff., Beelen insists, *infer* the divine nature of Christ from the phrase ἐν μορ. Θ., but they do not therefore understand by μορφὴ Θεοῦ '*the nature of God.*' He takes μορφὴ to mean 'form,' 'appearance,' 'forma' (Vulg.), 'species'; and by this 'form' he here understands the *glory* and *majesty* of God. No one can show forth this *glory* but God, and hence the Ff. are right in proving from it 'the divine nature' of the Son. F. Perrone seems to hold the same view in answering the objection of the Marcionites from this text against the

θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ. 7. Ἀλλὰ

thought it not robbery, to be equal with God. 7. But emptied himself,

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reality of Christ's body. "Apostolus igitur in priore textu (Philipp. ii. 7) nil aliud significat, nisi Christum *speciem* præ se tulisse cæterorum hominum, neque in aliqua re quoad naturam a cæteris differre, prout contextus postulat." Perrone, *de Incar.* par. ii. cap. ii. resp. ad obj. 1; so also Ellic. *in l.* Peq. is *too strong* against this view.

thought it not robbery to be equal with God:] "Thought to be equal with God not rapine." How different thus the conduct of Christ from the fallen angels and from the first parents who coveted *to be like God?* The Gr. might have been rendered more literally in Lat: "Non rapinam arbitratus est esse æqualiter Deo" ('se' is added in Vulg.). τὸ εἶναι ἴσα Θεῷ is the immediate object of the verb, ἡγήσατο, and ἁρπαγμὸν is the predicate=οὐχ ἡγήσατο τὸ εἶναι ἴσα Θεῷ (εἶναι) ἁρπαγμόν: "Did not think to be equal with God rapine," the neut. pl. ἴσα of the adjective being equivalent to ἴσως, 'equally.' ἁρπαγμός, like nouns of same form, has an active force—not 'plunder' (*præda*), but as in Vulg. 'rapina,' '*plundering*,' the *act of seizing on* the property of another. Our Lord did not consider to be equal with God a seizure of what was not His own: *non rapinam existimavit pariari Deo*, Tertull. Ellic. makes ἁρπαγμός. '*a thing to be seized on*,' but his reasons for rejecting the usual interpretation seem quite unsatisfactory. Even a cursory reading of his own commentary will show that when he speaks of 'a prize to be seized on,' he means the *keeping* of what Christ *possessed* already, the *retaining of* that glory which He had naturally. "The usurper is afraid to lay aside the purple on the battle field; but the lawful king does so with perfect security." (St. Chrys. *in l.*)

See, says Thdrt., how many heretics are refuted by this one text. Sabellius, who denied the distinction of persons in God, for no one could be said to be *equal* to himself; Arius, who denied the divinity of Christ, for St. Paul does not say—who was made *unto* the form of God, but who *being* in the form of God, *thought it not robbery to be equal with God;* Marcion and Manes, who denied the reality of Christ's flesh, "for if the form of God be the nature of God, the form of a servant must be the nature of a servant, and the converse."

but emptied himself,] He did not regard His claim of equality with God to be usurping the glory of another; no: the glory was His own; yet He emptied Himself, of His own free choice, and laid aside that glory. ἐκένωσεν, the first verb, and λαβών, γενόμενος, εὑρεθεὶς, are simultaneous—the participles pointing out the manner in which the action of the finite verb, 'the emptying,' was accomplished. Our Lord concealed for a time His glorious majesty—emptied Himself of divine glory, which was His birthright as Son of God.

taking the form of a servant,] Thus did He empty Himself by taking the form of a servant. With

ἑαυτὸν ἐκένωσεν, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

taking the form of a servant, being made in the likeness of men, and

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the interpretation of *μορφὴ Θεοῦ*, varies of course that of *μορφὴ δούλου*, either the *nature*, or the state, condition, *appearance* of a slave. The *precise relation* under which our Lord is considered as *slave* here is not certainly as if He had no rights of His own, no freedom, no claim to succession, &c., untrue, of course, of Him who was the natural Son of God; nor most probably *as man*—quatenus *homo*, and so *as a creature* owing obedience to the Creator; and still less because as *man* our Lord was made *subject to all the miseries* of life (save sin); but inasmuch as He, of His own free will, assumed human nature for the purpose of atoning for our sins by a life of *perfect obedience and entire submission to the will of God* (the *slave, in a very special manner, of God*). See Ezech. xxxiii. 23; Zach. iii. 8; Acts, iii. 13; Is. xlii. 1 ("Behold my servant whom I have chosen," applied to our Lord," Matt. xii. 18), and St. Jerome's comment *ibid.*: Nec mirum, si servus vocatur, factus ex muliere, factus sub lege, qui cum in forma Dei esset, humiliavit semetipsum, forman servi accipiens, et habitu inventus ut homo. Some of the early Ff. objected to 'slave' as applied to our Lord, but chiefly, it would seem, on account of the heretics who insisted that Christ, *a slave*, was not equal in power and majesty to God. See Lugo *de Incar.* Disput. xxviii. sect. iii. *et seq.*; Petav. lib. vii. c. ix. p. 12; both of whom hold that the word 'slave' can only in a wide and figurative sense, not strictly and rigorously (as 'slave' seems to point immediately to the *person*) be predicated of Jesus Christ, the natural Son of God.

being made in the likeness of man,] Explanation both of the manner of 'emptying' and 'taking the form of slave.' Christ did both by assuming human nature to redeem and save us. Observe *γενόμενος*, 'being made,' in its strict sense of *becoming* that which He was not before—i.e. Man. Christ was true Man, 'made of a woman,' Gal. iv. 4; 'made of the seed of David according to the flesh,' Rom. i. 3, but still in some respects *only like to other men.* Because He was not *mere* man, nor *sinful* man, nor born into the world *like other men*, but made of a virgin. See S. Chrys. *in l.* Hence the expression 'in the likeness of men' gives no support to the heresy of the Docetæ who denied the reality of Christ's body. Indeed all men may well be said to be *like* one another, because they have all *the same nature.* If Christ had not assumed real human flesh '*He would have been the ghost, not the likeness of man.*' *σκιὰν περιβαλλόμενος; οὐκοῦν εἴδωλον τοῦτό ἐστι, καὶ οὐκ ἐστιν ἀνθρώπου ὁμοίωμα, ἀνθρώπου γὰρ ὁμοίωμα, ἄνθρωπος ἕτερος.* (St. Chrys.) And the early Ff. often urge against the Arians, that if Christ might be properly said to be in the '*likeness* of man,' though true man, so He might be said to be the *figure* of God's substance, though true God.

and in habit found as a man.]

μενος. 8. Καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

in habit found as a man. 8. He humbled himself, becoming obedient unto death: even to the death

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And in outward form, demeanour, guise, and habits of life, found and acknowledged to be man. "σχῆμα, where there is question of man, denotes his whole outward condition, as manifested in form of body, food, gesture, gait, &c." (Beelen.) εὑρεθεὶς, *acknowledged to be* after, as it were, strict inquiry.

'*As*' does not exclude the reality of Christ's flesh, "for nothing can be so like a man as a man" (Est.). ὡς seems to be used in the same sense, John, i. 14: "We saw his glory, the glory as it were of the only-begotten of the Father," that is, we saw his glory, the glory of the only-begotten, such *as He truly was*, of the Father. See ὡς (*ter*) i Cor. iii. 1, applied, not to what seemed to be, but *was* in truth. Mai, Vercel., al. connect 'and in habit,' &c., with ἐταπείνωσεν following, and punctuate accordingly thus: "and in habit found as man humbled himself, becoming obedient, &c." There seems to be no necessity for altering the usual arrangement. The 'abrupt separation' only adds to the solemn import of the truth stated, and 'the break' (if any) serves to fix attention. The authority of St. Chrys. claimed by Dr. Ellicott to be 'expressly' for this connexion, seems to be quite on the other side.

8. *He humbled himself,*] Our Lord not only emptied Himself of glory, became man, and took upon Himself the form of a slave, but furthermore he humbled Himself in that state. The act of 'humbling' is not the same as that of 'emptying' but consequent on it; and as ἐκέν. is explained by the participles following, so is ἐταπ. by γεν. ὑπήκοος κ. τ. λ. Note also the emphatic place of ἐταπ. first in the sentence. Εἰ δὲ οὐκ ἴσος ἦν, ἀλλ' ἐλάττων τοῦ Πατρὸς ὁ γιὸς, οὐ ταπεινοφρονῶν ὑπήκουσεν, ἀλλὰ τάξιν ἐπλήρωσεν. "If he were not equal to, but less than the Father, then the Son would not have obeyed from *humility*, but only discharged his duty." (Thdrt.)

becoming obedient unto death,] Christ humbled himself by becoming obedient unto death. γενόμενος ὑπήκ. unfolds the manner in which Christ humbled Himself. It was specially by submitting to *a violent death* in accordance with the wish of His heavenly Father. There is no allusion here to obedience to the Romans (Grotius). Nor is 'unto death' the same as '*up to the time of death*'; it is the *intensity* of obedience that is made the subject of praise. So great was Christ's obedience that He bore with every manner of persecution—nay, He submitted to a violent death in obedience to His Father.

even to the death of the cross.] Not only a violent death, *but even* a death the most shameful, man could suffer—the death of the cross. οὐ γὰρ ὡς δοῦλος δεσποτικὸν πεπλήρωκε πρόσταγμα, ἀλλ' ἑκὼν τὴν ὑπὲρ ἡμῶν ἀνεδέξατο σωτηρίαν, καὶ ὑπήκουσεν ὡς υἱὸς, οὐχ ὡς δοῦλος.

του δὲ σταυροῦ. 9. Διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν, καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα.

of the cross. 9. For which cause God also hath exalted him, and hath given him a name which is above

Lect. Var. 8. δε σταυρου nearly all MSS. and Edd.—του σταυρου ℵ.
9. αυτῳ ονομα—αυτῳ το ονομα τὸ A B C.

(Thdrt.) "For He did not comply with the divine command *as a mere slave*, but of His own free will He undertook our salvation, and He obeyed as a Son, *not as a slave*." See note on vers. preced.

9. *For which cause God also hath exalted him,*] On account of which obedience, and in reward of it, God, on His side, raised up Christ to the greatest glory. διὸ and καὶ should not be separated as in the Rh.; render, "*on which account also* God exalted him exceedingly." καὶ points out the contrast between the humiliation of Christ, thus doing *His* part, and His exaltation by God (*on the other hand*—καὶ) in reward of that humiliation. "The meaning of διὸ, '*quo facto*,' adopted (by Calvin, Wolf, &c.) only, it is to be feared, from dogmatical reasons, is distinctly untenable in grammar" (Ellic.). διὸ is always equivalent to δι' ὅ, 'on account of which,' and never means merely, 'which being so,' or 'after that.' Hence the passage before us shows plainly as words can against Calvin, that Christ merited by His passion and death the glorious exaltation of His name—a truth inculcated elsewhere also. See Heb. ii. 9; Apoc. v. 9. '*Hath exalted him,*' ὑπερύψωσεν=*exalted exceedingly*, that is, raised Him to the greatest glory, by "setting him on his right hand in the heavenly places; above all principality, and power, and virtue, and dominion, and every name that is named not only in this world, but also in that which is to come" (Ephes. i. 20—21).

and hath given him a name] "and gave him a name [or, *the name*]": 'and' is *explicative*, showing the manner of exaltation. If we read τὸ ὄνομα τὸ κ. τ. λ. as probably we should, with A B C, then we must translate: "and gave him *the* name, *that* above every name." What is this 'Name?' Thdrt., Thlt., Œcum., St. Thomas, Est., Salm., Beel. understand the name of 'Lord' or 'Son of God' which was given to Christ before His death, but *in a special manner after His resurrection*, when His right and title to that glorious name was proclaimed over the entire world. After our Lord's ascension, He was recognized and adored by all men as truly God, and Lord of all things, and then therefore He may be said to have obtained the name of '*Son of God*.' Origen, Justin, à-Lap., Tir., Men. understand the name of 'JESUS,' that is, 'SAVIOUR,' which was the proper name of our Lord, and given to Him, indeed, at His birth, but only because he was to redeem men by His sufferings and death: "and thou shalt call his name Jesus. *For he shall save his people* from their sins" (Matt. i. 21). "Although the name of Jesus was given to our Lord at the circumcision, He was not then properly and perfectly '*Saviour*'; He was only destined to be so in the designs

10. ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων. 11. καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι κύριος

all names: 10. That in the name of JESUS every knee should bow, of those that are in heaven, on earth, and under the earth. 11. And that

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of God; and the name of 'JESUS' only portended what He was afterwards to be. On the cross Christ accomplished our salvation and redemption, and on the cross therefore was He truly and perfectly *Saviour* and Redeemer; and then did He receive fully the name of *Jesus*, when men began to invoke Him as their Saviour and Redeemer" (à-Lap.). What Est. objects to this view, namely 1° that our Lord was called 'Jesus' long before the resurrection, and 2° that the name 'Jesus' was not at all peculiar to Him, is easily answered. 1° The name 'Jesus' was given to our Lord when circumcised, but in anticipation, as it were, of His triumph on the cross. The very same objection holds against the name of 'Lord.' 'Son of God,' &c. 2° Others were no doubt called 'Jesus,' but 'He' alone was 'Jesus' or 'SAVIOUR' in the true and highest sense. The authority of the Ff. (Beelen), who at least commonly adopt the first interpretation, is a more serious difficulty. St. Paul seems to explain too in next ver. 11.

10. *That in the name of Jesus every knee should bow,*] God exalted Christ in order that every knee should bow in His name. ἵνα has here its strictly *telic* force (not *adeo ut*, Est.) and points out the end and purpose and design of God in exalting Christ. ἐν τῷ ὀνόματι, means according to Beelen the same as εἰς τὸ ὄνομα, designating the Person TO WHOM honour is paid. This is denied by Ellic. who, as usual, renders "the sphere or element *in* which"—a phrase that itself requires explanation. How can *demons* be *in this sphere?* We take the sense to be: in acknowledgment of the power and authority (*name*—not by any means the bare mention of the name, Grot.) of Jesus (of Him who is so called). 'To bow the knee' is equivalent to 'worship,' 'adore,' that being the usual outer form of adoration.

of those that are in heaven, on earth, and under the earth:] That is, of angels, of men, and of demons. Such is the common interpretation approved by St. Chrys. By the 'things *in heaven*,' nearly all comm. understand angels, archangels, and the other orders of pure spirits (not merely the good and virtuous here, who may be said in a metaphorical sense to be in heaven). Some include the saints now with God—*all creatures in heaven*. Those 'on earth' are admittedly *men*, still living in this world. But who those 'under the earth' are, is much disputed. 1° Demons and the souls condemned to hell, who are forced to acknowledge and adore even now, and much more so after the general judgment, to which time the Ap. more particularly alludes, Christ as their Lord and God (St. Chrys., Thlpt., Œcum., Estius). 2° The souls of the departed who lie under the earth—according to which view the worshippers will be angels, men

Ἰησοῦς Χριστὸς, εἰς δόξαν θεοῦ πατρός.

every tongue should confess that the Lord JESUS Christ is in the glory of God the Father.

Lect. Var. 11. ἐξομολογησηται B F G—ἐξομολογησητε ℵ (strangely)—ἐξομολογησεται A C D (the more difficult reading, perhaps changed for grammatical reasons).

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on earth, the dead under the earth. Thdrt., καταχθονίους τοὺς τεθνηῶτας. 3° The *souls in purgatory*, and thus the division will be, angels, just men on earth, souls of the righteous in purgatory. Peq. (partly).

11. *And that every tongue should confess*] And that the tongue of every creature should confess, and praise our Lord Jesus Christ. This clause is co-ordinate with and explanatory of the preceding ἵνα πᾶν γόνυ κάμψῃ. Hence πᾶσα γλῶσσα is not 'every language' spoken on earth, but literally every tongue that speaketh, whether of angels, men, &c., all those named.

ἐξομολογήσεται, fut., seems to be the true reading with A C D F G J K and many cursives, against ἐξομολογήσηται (B, *rec.*), probably a correction to correspond with κάμψῃ. As to the meaning of ἐξομ., it is the usual LXX. rendering of the Heb. אוֹדֶה (hinc Græcis *oda*) I will *celebrate, praise*, &c. *Confitebor* tibi, Domine, in toto corde meo, "I will *praise* thee, O Lord, with my whole heart" (Douay Vers. of Ps. cx. 1).

that the Lord Jesus Christ is in the glory of God the Father.] That the Lord Jesus Christ enjoys and shares the same glory with the Father. Such is the meaning according to the Vulg. reading. But the Greek text is invariably: ὅτι κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ Πατρός, which may be rendered in Lat. quod Dominus Jesus Christus in gloriam Dei Patris, 'that Jesus Christ (is) Lord unto the glory of God the Father,' which all the Gr. Ff. explain thus: And that every tongue should openly declare that Jesus Christ is Lord of heaven and earth (which confession redounds) to the glory of the Father. "That all should say this, redounds to the glory of the Father. Do you not see everywhere that when the son is honoured, so is the father; and when the son is dishonoured, the father is also? Now if this be so here on earth, where the father and son differ so much; how much more in God, since the Father and Son are one and the same in power, and essence, and wisdom, and glory" (St. Chrys.).

EASTER SUNDAY.

I Cor. v. 7—8.

7. Expurgate vetus fermentum, ut sitis nova conspersio, sicut estis azymi. Etenim Pascha nostrum immolatus est Christus.

8. Itaque epulemur : non in fermento veteri, neque in fermento malitiae, et nequitiae : sed in azymis sinceritatis, et veritatis.

I COR. v. 7—8.

7.'Εκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθώς ἐστε

I COR. v. 7—8.

7. Purge out the old leaven, that you may be a new paste, as you are

Lect. Var. 7. *ουν* after *εκκαθ. rec.* C J against A B D E, *το πασχα ημων υπερ ημων—rec.* J.

Subject—The dissensions at Corinth form the subject of chapters i.—iv. After inveighing against those scandals, St. Paul passes to a greater crime still, the incestuous intercourse of one of their body with his own stepmother, a crime not heard of, nor tolerated, even among Pagans. This public sinner they must cut off from the church, that others may not be corrupted by his example, but all lead a life of purity worthy of their Christian state.

V. 7. *Purge out the old leaven,*] Know you not that a little leaven corrupteth the whole lump? "*Purge out the old leaven,*" &c. As if St. Paul said: Don't excuse yourselves on the ground that but *one* is guilty of this incest, for know you not that a little leaven corrupteth the whole lump?

ζυμοῖ, leavens, taken sometimes in a good, more generally in a bad sense ('fermentation being a kind of corruption,' Bloomf.): cp. Matt. xiii. 33; xvi. 11; and specially Gal. v. 9, for the same proverbial saying in the very same words.

φύραμα, anything mixed up or kneaded, massa in Vulg. here and Rom. ix. 21, *a mass of clay; ibid.* xi. 16, *a lump of dough* (literally); Gal. v. 9, *id.;* but *conspersio* in Vulg. next ver., a change which Est. rightly thinks, does not improve the sense. It would be clearer with the same word in both vv. The germ of the illustration is found according to Schöetg. in the prophet Osee, vii. 4: "The city rested a little from the leavening till the whole was leavened." The LXX. have *ζυμ.* and *φυρ. ib.* The meaning is: one such *sin* (abstract), or one *sinner* (concrete) corrupts the whole community, both by injuring its character and lowering the standard of public morality. "For though the sin be the act of but one, if overlooked it may corrupt the whole body. When one sinner suffers no evil, others are

ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη, Χριστός.

unleavened. For Christ our pasch, is sacrificed.

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emboldened to follow his example" (St. Chrys.).

Purge out] ἐκκαθάρατε, *cleanse out sedulously*, in allusion to the extreme care with which the Jews removed everything leavened from their houses during the Passover: μυῶν ὀπὰς περιεργάζονται, *they search anxiously the mouse-holes*, St. Chrys. See also Schöetg. *in l.* To eat leaven during the Pasch was as bad as idolatry in the eyes of the Jewish Rabbis, some of whom burned everything leavened lest their children or servants should touch it. οὖν *tex. rec.* after ἐκκαθ., which Est. approves, is omitted in A B D F G Vulg.

the old leaven,] Not only *impurity*, for which Corinth was so infamous, nor this *incestuous man* whom they are to cut off from the society of the faithful, nor even *the sin* of which *they* were guilty by acquiescing in his licentiousness, but more generally *everything that savoured of their former state*, everything that marred the purity of their new life, with, of course, special and emphatic reference to the case before them: ζύμην παλαιὰν τὴν πρὸ τοῦ βαπτίσματος καλεῖ, Thdrt., St. Chrys., Est. We would not therefore insist too much on this one phrase to prove that this public sinner did not cease to be thereby a member of the church, a point abundantly clear from the whole context, cp. vv. 2, 11, 12.

that you may be a new paste,] The same Greek word φύραμα being repeated, we would render: *that you may be a new lump*. The faithful are exhorted to use the greatest care in casting out the old leaven that they may be an untainted lump, consecrated to God's service. To tolerate one sin (or one sinner) such as the incest so notorious amongst them, would dishonour their whole community, and lead to shameful laxity of morals.

as you are unleavened.] An expression urged by those who hold that our Ep. was written during the celebration of the Passover. "The words ζύμη, φύραμα, πάσχα, and ἑορτάζωμεν agree most naturally with this view.....If we take καθώς ἐστε ἄζυμοι in a metaphorical sense, it is not consistent with the previous ἐκκαθάρατε τὴν π. ζύμην; for the passage would then amount to saying: 'Be free from leaven (metaphorically) as you are free from leaven (metaphorically);' whereas on the other view, St. Paul says, 'Be free from leaven (metaphorically) as you are free from leaven (literally).'" Conyb. (ii. p. 40), who sees *no* difficulty in supposing that the Gentile Christians joined with the Jewish converts in celebrating the Passover *after the Jewish manner*. These arguments appear to us quite inconclusive. As to the first, it is surely enough that the words were suggested by the well known rite. Can we infer that St. Paul himself was about to engage as an athlete because the whole imagery employed by him in describing the spiritual contest is borrowed from the Isthmian games

8. Ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ 8. Therefore let us feast, not with

Lect. Var. 8. εορταζωμεν—εορταζομεν or εορτασωμεν.

(i Cor. ix. 24)? The second argument rests on a misrepresentation of the opposite view. We may fairly reason thus: Be ye free from leaven (metaphorically) as you are free from leaven (metaphorically) *by profession*, as you are bound to be in your Christian state. "But if he (Paul) says, *as you are unleavened*, he does not mean that *all were* so, but that *all should be* so" (S. Chrys. x. p. 150, hom. xv.). "Vult enim, ut vita professioni respondeat" (Estius, so à-Lap., Peq., Calm.). Sin is the corrupting leaven that taints man's whole being. From this we have been redeemed by the death of Christ. Hence the abiding duty of being unleavened in our Christian state. "It is as though he said: You know the scene; you know how, when [before] the lamb is killed, every particle of leaven is removed from the house; every morsel of food eaten, every drop drunk in that feast in its natural state. This is the true figure of your condition. You are the chosen people, delivered from bondage, you are called to begin a new life, you have had the Lamb slain for you in the person of Christ" (Stanley, i. p. 98).

for Christ our pasch is sacrificed.] (In the *tex. rec.* is added ὑπὲρ ἡμῶν, *for us* (a doctrinal gloss, Alf.); but the Vulg. is supported by A B C[1] D E F G *Vet. It.*, &c.). Render: *For also our pasch* (paschal lamb) *was sacrificed—Christ.* The application of the word *unleavened* is thus justified and the objection answered of those who might say that the Jewish customs did not regard Christians. We too, the Ap. says, have our passover and feast of unleavened bread; for our paschal lamb was slain, and we eat of the unleavened eucharistic bread. We too have a lamb that was and is offered in sacrifice for us. (Theodoret)

8. *Therefore let us feast*, &c.] "He dwells on the same figure still, reminding them of days of old, and of the pasch, and of the unleavened bread, and of the benefits bestowed then and now, and of the chastisements and punishments. The time of the festival is this present life, for when saying *let us feast*, he did not add because the pasch or pentecost is nigh, wishing thereby to convey that the whole life is the festival day of Christians on account of the excess of goodness manifested to them. For what blessing hast thou not received? For thee has the Son of God became man. He has redeemed thee from death, and called thee to inherit a kingdom. As thou hast been so favoured, and art still so favoured, why not feast and rejoice during thy whole life?" (St. Chrys. *in l.* hom. xv. p. 150-1). "Let us feast spiritually by faith, hope, charity, or even really by partaking of the B. Eucharist, for although the paschal lamb was a type of the sacrifice of Christ on the cross, still the unleavened bread was a more striking type of the unbloody sacrifice in the Mass. Thus the pasch here is understood by S. Cyprian, S. Greg. Naz., S. Chrys., S. Ambr.,

παλαιᾷ, μὴ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

S. Jerome, and Origen, of the Holy Eucharist. Hence, too, the church orders this Ep. to be read at Easter when all the faithful are commanded to receive holy communion." (à-Lap.)

not with the old leaven, nor with the leaven of malice and wickedness,] Not with the old leaven of sin—the fruit of our *old man* who is crucified with Christ (Rom. vi. 6); *nor* (explanatory) with the leaven of malice and wickedness. πονηρία is *malice* (whence the evil one is often called ὁ πονηρός), the doing of evil for evil's sake: κακία, *wickedness*, evil, less malignant or less deliberate than πονηρία. Est. quotes Thphl.: *malus enim est quisquis male agit; nequam autem qui meditate et cum dolo male agit.* Our Rh. would be therefore more correct thus: *nor with the leaven of wickedness and malice.*

but with the unleavened bread of sincerity and truth.] The Vulg. renders the original ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας, more forcibly: in azymis sinceritatis et veritatis, *in the unleavenedness of sincerity and truth.* As the ζύμη παλαιά means the leaven of uncleanness, derived from fallen Adam, so the ἄζυμα is the unleavened state of the sincere and practical believer in Christ. εἰλικρίνεια (ii Cor. i. 12; ii. 17, *adj.* εἰλικρινής, Phil. i. 10; ii Pet. iii. 1) is variously derived 1° from εἵλη, *splendour*, and κρίνω, implying *purity*, which bears to be examined in the sunlight. But then we should have probably the rough breathing (found indeed in the best MSS. of Plato) retained (Beelen, Phil. i. 10). 2° From εἴλω, Attic. εἰλέω, *to roll, turn, set apart* as the choicest of its kind, &c. The sense is admittedly: *purity of morals, integrity of life* should mark the Christian's character.

and truth] Opposed to hypocrisy, specially that perhaps of which the Corinthians were guilty while boasting of spiritual progress in the midst of such scandal. ἀλήθεια seems, however, to be more general here, as opposed to πονηρία. It is a practical adhesion to truth and virtue from the love of what is upright and pleasing to God.

To understand the frequent allusions to the Jewish Pasch in the N. T. we add a brief notice of the feast itself and of its ceremonies. The chief Jewish festival, at which *at least* all male adults were bound to go up to the temple, was the *Pasch*, פֶּסַח, in pause פֶּסָח; πάσχα by LXX. always except in Paralip. where they retain φασέκ; Vulgate *Phase* or *transitus;* Eng. *Passover.* This *passing over* (from פָּסַח, *to pass* or *leap over*, not from πάσχω, *to suffer*, as Tertul. *adv. Jud.* c. 10) is the meaning of the primitive word in allusion to the 'passing over' the houses of Israel, when the destroying angel slew the first born in the land of Egypt, man and beast. *Phase* or *Pascha* came thence

to mean the *lamb* that was offered in sacrifice to commemorate that event, and the delivery of the Jews from bondage (Exod. xii. 27; Luke, xxii. 7); in this sense a striking type of our divine Redeemer sacrificed for us on the cross (see v. 7, *supra*). As the *sacrifice* of the lamb was the chief rite of the greatest feast among the Jews, the *feast* itself was also called *Pascha*.

The Jewish Passover commenced at sunset on the 14th of the first month of the Jewish year, called נִיסָן (*Nisān*), Nehemias, ii. 1; Esther, iii. 7; and אָבִיב (*Abīb*, lit. *an ear of corn*, see Exodus, xiii. 4, LXX. ἐν μηνὶ τῶν νέων, *viz.* καρπῶν, hence Vulg. *novarum frugum*) in the earlier historical books, corresponding with our April nearly; and ended with sunset on the 21st. The first and last days were most solemn, all servile works being then strictly forbidden. A lamb without blemish, a male of not more than one year, was taken on the 10*th day* of Nisan (it was so prescribed at least on the first celebration, Exod. xii. 3, but whether the lamb was to be set apart on the 10th day ever after, is much disputed), and sacrificed on the evening of the 14th, Exod. xii. 6; Lev. xxiii. 5; Deut. xvi. 6. The victim was slain by the head of the family, before the altar, at whose base the blood was sprinkled by one of the priests. (At the first celebration before leaving Egypt, the door posts of the Israelites were signed with the blood to avert the sword of the destroying angel.) The lamb was baked in an oven, *whole* (it being strictly forbidden to break a bone), with skewers in the form of a cross driven through it; and eaten afterwards with bitter herbs to remind the Jews of their suffering under the Egyptian yoke.

On the night that the Hebrews left Egypt they could take no leavened bread with them, because "the Egyptians pressed the people to go forth out of the land *speedily*: the people therefore took *dough before it was leavened*: and tying it in their cloaks, put it on their shoulders" (Exod. xi. 33, 34). To commemorate this event ("because thou camest out of Egypt in fear: that thou mayest remember the day of thy coming out of Egypt all the days of thy life," Deut. xvi. 3) it was commanded that nothing leavened should be used during the seven days of the Pasch. And hence the Passover was also called the feast of "unleavened bread," because for the same seven days to eat anything leavened was strictly forbidden, "For he that shall eat leavened bread, his soul shall perish out of the assembly of Israel," Exod. xii. 19; and the great care with which the Jews purified their households from everything leavened, is put forth here by the Ap. as a type and example of the zeal with which Christians should strive to cleanse their consciences from sin and vice. As the lamb was a striking type of Christ's bloody sacrifice on the cross, so was the unleavened bread of Christ's unbloody sacrifice in the Mass. See Levit. xxiii. 12; Numb. xxviii. 19; Suar. de Myst. Vit. Christi, Disp. xl. sect. iii. p. 653; and Primate Dixon's learned Introduction, vol. ii. p. 108, for other rites observed during the Passover.

LOW SUNDAY.

I John, v. 4—10.

4. Quoniam omne, quod natum est ex Deo, vincit mundum : et haec est victoria, quae vincit mundum, fides nostra.

5. * Quis est, qui vincit mundum, nisi qui credit quoniam Iesus est filius Dei ?

6. Hic est, qui venit per aquam et sanguinem, Iesus Christi : non in aqua solum, sed in aqua et sanguine. Et spiritus est, qui testificatur, quoniam Christus est veritas.

7. Quoniam tres sunt, qui testimonium dant in caelo : Pater, Verbum, et Spiritus sanctus : et hi tres unum sunt.

8. Et tres sunt, qui testimonium dant in terra : Spiritus, et aqua, et sanguis : et hi tres unum sunt.

9. Si testimonium hominum accipimus, testimonium Dei maius est : quoniam hoc est testimonium Dei, quod maius est, quoniam testificatus est de Filio suo.

10. † Qui credit in filium Dei, habet testimonium Dei in se.

* 1 Cor. xv. 57. † Ioan. iii. 36,

I JOHN, v. 4—10.

4. Ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ, νεικᾷ * τὸν κόσμον· καὶ

* 2. m. νικ. Sic et mox.

I JOHN, v. 4—10.

4. For whatsoever is born of God, overcometh the world : And this is

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Subject.—Proof that the commandments of God are not grievous (first point, vv. 4—5); and that Jesus, by whose aid we observe them, is Redeemer of the world, as witnessed to by the Three Divine Persons in heaven, and by water, blood, and the spirit—three on earth (second point, vv. 6—10).

i John, v. 4. *For whatsoever is born of God, overcometh the world.*] St. John had just stated, verse 4, that 'the commandments of God are not heavy.' He proves this now : *because* (ὅτι) all born of God conquereth the world and its pomps. The commands of God cannot be grievous if all the children of God conquer even the world. The neut. πᾶν generalizes the expression according to St. John's usage (see in his Gospel the words of our Lord, chapter vi. 37; xvii. 2), comprising thus man and woman, young and old, Jew and Gentile, bond and free—even the *thing* that seems un-

αὕτη ἐστὶν ἡ νείκη ἡ νεικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. 5. Τίς ἐστιν

the victory which overcometh the world, our faith. 5. Who is he that

Lect. Var. 5. τις εστιν δε B—τις δε K—τις εστιν A G.

worthy of the name of man: every *thing* (excluding too all consideration of *person*) born of God, and *striving earnestly* to correspond with the grace of God, conquers the world and all that is in the world, '*the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life.*' Thus far, the argument seems to be plain enough, yet Mr. Alford states it differently in accordance "*with the Protestant position that none can keep God's commandments.*" The commandments of God are, the Anglican dean tells us, not grievous, because we may picture to ourselves an ideal perfection, never indeed attained by any man, as he himself admits, in which there would be no difficulty *for one born of God* (i.e. realizing this ideal perfection) in keeping the divine law. Precisely as if he were to argue it is not hard for men generally to fly to a distant planet, because we may imagine some one furnished with Daedalian wings and wafted thither. If I cannot keep God's law, except in a state to which no man was ever raised, then I despair of observing that law.

And this is the victory which overcometh the world, our faith.] And the source, the cause of that victory (proprie enim victoria non vincit, sed pugna vincentis parit victoriam, à-Lap.) which overcame (*νικήσασα*) the world, is our faith. The aor. part. (*νικήσασα*) indicates the *completeness* of the action: this is what always gains a perfect victory (Vicit, vincit, et vincet, à-Lap.). See Donaldson's Gr. Gram. n. 427. The means by which they that are born of God always fully conquer the world is faith. Comp. Heb. xi. 33, 'who by faith *conquered* kingdoms,' &c.

By faith the sons of God believe that life everlasting is their greatest good, and death everlasting their greatest evil, and hence that they must bear with every trial rather than lose their own souls. Realizing to themselves by this faith the eternal truths, judgment, heaven, hell, eternity, they are ready to lay down their lives rather than transgress the law of God. Their faith is not then a barren, abstract admission of all revealed doctrine without the least influence on their conduct. On the contrary, while it assures them that heaven is to be the reward of those who obey God, it moves them to *hope* and *pray* they may share in its bliss, and to *love* the Almighty Being who reigneth for ever and ever in heaven, so good to them, so infinitely good in Himself. Thus a lively faith fosters a spirit of obedience and love and every other Christian virtue: this is the faith which conquereth the world. Christian reader, often think "that eye hath not seen, nor ear heard, nor hath it entered into the heart of man what things God hath prepared for them that love him." Look down, too, often on that lake of fire, burning with brimstone, "where their worm dieth not and the fire is not extinguished, for every one shall be salted with fire,

δὲ ὁ νικῶν * τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ θεοῦ; 6. Οὗτός ἐστιν ὁ ἐλθὼν

overcometh the world, but he that believeth that Jesus is the Son of God? 6. This is he that came by

* ita heic cod. I. m.

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and every victim shall be salted with salt." "It is a fearful thing to fall into the hands of the living God." "In all thy works remember thy last end, *and thou shalt never sin.*"

5. *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*] This ver. describes the faith just spoken of, and proves that it alone triumphs over the world. There is a transition from the abstract (faith or belief) to the concrete (believer). What is that faith which overcometh the world, but a faith in Jesus Christ, i.e., who else can conquer the world but a believer in Jesus Christ? St. John wishes to point out by this triumphant question Him who can alone by His merits secure our victory, with special reference to the heretics of the time, who denied our Lord. To believe practically 'that Jesus is the Son of God' is to accept His teaching and His law, and thus love God with our whole heart and soul, as that law commands. Putasne, Filium Dei reputat Jesum quisquis ille est homo, qui ipsius nec terretur comminationibus, nec attrahitur promissionibus, nec præceptis obtemperat, nec consiliis acquiescit? Nonne is etiamsi fateatur se nosse Deum, factis tamen negat? Porro fides sine operibus mortua est in semetipsa. Nec sane mirum videri potest, si nequaquam vincit, quæ nec vivit quidem (S. Bern. *serm.* i. in *Orat.* Paschæ).

6. *This is he that came by water and blood, Jesus Christ:*] Second point—Jesus is Saviour of the world. This Jesus is he who came by water and blood, and was thus manifested as Redeemer of mankind, this Jesus is truly our Lord and Saviour Jesus Christ. Observe 1° οὗτος has for antecedent Ἰησοῦς, not ὁ υἱος τοῦ Θεοῦ (as Huther, Bloomf.), St. John's object being to show, that Jesus was in truth the Saviour of men and the Son of God, not the converse: that the *personal* Jesus was the *official* Christ. 2° ἐλθὼν must be rendered 'he that came' (venit, Vulg., is ambiguous). à-Lap., From., Mart. interpret: "This is he that was to come (ὁ ἐλθὼν=ὁ ἐρχόμενος) through water and blood" as foretold by the prophets. If so, in order to complete the argument, we must supply: "Christ answered this requirement of prophecy; therefore He is the true Messias," which certainly leaves too much to the reader. Besides ὁ ἐλθών δι' ὕδατος καὶ αἵματος cannot fairly mean: "he that was to come, and to come too through water and blood;" it must be at least directly: he who *de facto* came in (or *through*) water and blood.' 3° δι' ὕδατος καὶ αἵματος is equivalent to ἐν τῷ ὕδατι καὶ τῷ αἵματι immediately after (the first being the means *through which*, and the second, the sphere *in which*), and hence both may be translated: 'through water and blood,' or better, 'in water and blood.' But what

δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χρισ- water and blood, Jesus Christ: not

Lect. Var. 6. After αιμ., A insert και πνευματος, om. B K L Vulg.

is the *water*, and what the *blood*? Est. says "Jesus came in *water* because He instituted the baptism of water, prefigured by the water which flowed from His sacred side on the cross; and He came *in blood* because He died on the cross, and by that blood cleanses the souls of true believers through his sacraments and other channels of grace." The reference of δι' ὕδατος, '*in water*,' we take to be 1° to Christ's own baptism by John in water, 2° to the sacrament of baptism which He instituted, and 3° principally to the water which flowed from His side on the cross. The *blood* is certainly Christ's atoning blood shed for us. By this *water* and *blood* was Jesus manifested to the world as truly the Saviour of men.

To begin with the third point (the reference to John, xix. 34: "But one of the soldiers with a spear opened his side, and immediately there came out blood and water"), that some allusion is contained in these words to the 'water' flowing from our Lord's side on the cross seems to us most probable. For it is the same beloved disciple who witnesses to that miracle with so much earnest solemnity in the Gospel, adding immediately after, *ibid.* ver. 35, "And *he that saw it*, hath given testimony: and his testimony is true," and who appeals to it seemingly here to prove that Christ is the Son of God. There was therefore more than a mere natural effect (such as Calvin represents it) in that water and blood flowing from our Lord's *dead* body, something specially deserving of record, and suited to St. John's purpose in his Gospel and first Ep., in which the divine mission of Jesus Christ is the great argument. Secondly, it can hardly be denied that there is allusion also to Christ's own baptism by John (though Estius does not include this so distinctly here), because on that occasion most solemn witness was also borne to the divinity of Jesus Christ, and in the next clause of our text, 'not by water only,' Comm. generally admit an allusion, as we shall see, to John, who baptized *in water only*.

Thirdly, taking also into account the contrast in next clause, the necessity of Christian baptism, its importance in the new dispensation, &c., it is most likely the Ap. includes this saving 'water' also. The baptism instituted by Christ, proves Him to be the Son of God, for the remission of sin, wrought by the visible sign, is a work of divine power. The aor. ἐλθών presents no serious difficulty, beause it may regard one fact—the *institution* of the sacramental rite by our Lord, or its *complete* virtue at all times (see above on νικήσασα). Cf. Tertullian *de Baptismo*, cap. xvi.: "Venerat enim per aquam et sanguinem, sicut Joannes scripsit, ut aqua tangeretur, sanguine glorificaretur; proinde ut nos faceret aqua vocatos, sanguine electos, hos duos baptismos de vulnere perfossi lateris emisit. St. Bede *in l.*: Qui venit per aquam et sanguinem, aquam viz. lavacri et sanguinem suæ passionis, non solum baptizari propter nostram ablutionem dignatus est,

τός· οὐκ ἐν τῷ ὕδατι μόνῳ, ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ

by water only, but by water and blood. And it is the Spirit which

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ut nobis baptismi sacramentum consecraret ac traderet, verum etiam sanguinem suum dedit pro nobis. Besides this triple reference to the baptism of John, the baptism of Christ, and the blood from His sacred side, à-Lap., Mart., al. think there is reference also to the blood and water wherewith the O. T. was ratified as a type of the New.

Various other explanations of the passage have been given—1° The 'water' is one of the *two* Christian sacraments, i.e. baptism; the 'blood,' the other, the Lord's supper. Wells, Carpzov., Bengel, Wolf, Bloomfield, and many Protestants. Not that these writers admit the blood of Christ is received in any proper sense in the Euch., but that the text thus interpreted seems to favour their theory of *two* sacraments. Yet even if their interpretion were true, no inference could be drawn from it, because Baptism and the Eucharist might be *specially named* in any case, the former being the first and most necessary, the latter the most excellent of all the sacraments. Aqua enim indicat Baptismum qui est janua; sanguis vero Eucharistiam, quæ est finis et consummatio sacramentorum; et ideo sub his duobus *reliqua comprehenduntur* (Suar. *de Myster. Vitæ Christi*, Disput. xli. sect. i. n. 4, tom. xix. p. 687. See also Lorin. *in l.*). 2° The 'water' means baptism in water, the 'blood' baptism in blood (martyrdom—*baptismus sanguinis*)—St. Jerome (quoted by à-Lapide), Ruffinus. "They represent—*ὕδωρ*, the baptism of water . . . . *αἷμα*, the baptism of blood"—Alford (obscurely). 3° 'Blood,' the chief fluid of the body, and 'water,' one of the four elements, prove the reality of Christ's human nature. See this view more fully explained in ver. 8. 4° The Socinian subterfuges—*ὕδωρ* the pure life of Christ, *αἷμα* His unjust death, &c. Many Gr. MSS. A, ℵ, after *αἵματος* add *καὶ πνεύματος* here (and same after *αἵματι*, *infr.*), which, if genuine, must be interpreted as in the end of this verse.

not by water only, but by water and blood.] He came 'not in the water only, but in the water and in the blood.' *ἐν τῷ ὕδατι—ἐν τῷ αἵματι.* "The art. before each dative shows not merely that *ὕδωρ* and *αἷμα* have been before named, but that they are well known and solemn ideas. It is inserted not as a matter of course, but as giving solemnity" (Alf.). St. Bernard seems to think this clause is added in order to show the superiority of Christ over Moses, who, being himself saved from *water*, rescued the Jews from Egyptian bondage by leading them through the *water* of the Red Sea. Others hold the Ap. contrasts our Lord with Aaron also, who offered *bloody* victims: Christ excelled Moses and Aaron by uniting *water and blood*, and imparting to both, mere symbols under the old law, a real virtue (Schöetg. ii. p. 1063). These are, however, rather allegorical interpretations. The contrast is clearly with the Precursor, who declared of himself that he came *to baptize with water*

πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. 7. Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες † ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦ-

testifieth, that Christ is the truth. 7. And there are three who give testimony in heaven, the Father, the Word and the Holy Ghost.

Lect. Var. 7. See various readings at end of our explanation.

(John, i. 26, 31, 33), and of Christ that He was the Lamb of God who was to take away [by his blood] the sins of the world.

And it is the Spirit which testifieth that Christ is the truth.] A third living witness is now added to the two already named. This third witness, even if we follow our Vulg. reading, is most probably the Holy Spirit of God, who testifies that 'Christ is the truth,' thus confirming what our Lord proclaimed Himself to be—"the way, and *the truth*, and the life" (John, xiv. 6). The Holy Spirit bore witness to Christ at His baptism, by signs during His life, by various gifts at Pentecost, and the preaching of the Apostles after. The Vulg., '*Christ* is the truth,' is maintained by à-Lapide, who says, Christ, not the Holy Spirit, is the subject here. But even according to the common Gr. reading, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια, '*because the spirit is the truth*,' the reference will be in the main to Christ, for still the sense must be: That Jesus is Christ, the Son of God, is also witnessed by the Holy Spirit, whose testimony ye cannot reject, *because the Holy Spirit is essential truth, an infallible witness.* The proof is not taken from our spiritual experience (a weak argument against heretics): "by the possession of the Holy Spirit, we know *that we have* Christ" (Alf.), for it would be hard indeed by any inward spiritual taste to know Christ from the Holy Spirit; and, besides, *our having Christ* does not come under consideration at all; the proof rests on the wonderful manifestations of the Holy Spirit made before the whole world, and abiding for ever; by these we know beyond doubt that Jesus Christ is truly the Son of God (Estius, à-Lap., Tirin., Fromond., Mar., and Catholic comm. generally). See in Alf. a long list of Protestant writers explaining πνεῦμα differently—of Christ's spirit, which He commended to His heavenly Father (the least improbable of all these views), of the Divine Spirit and power, through which He worked miracles, of the spirit of the Gospel, &c.

7. *And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost.*] The Ap. had said that Jesus was Redeemer of the world—true God and true man, and proved it by the testimony 1° of the Holy Spirit. As a further *legal* proof, to show that the Spirit was not the only witness, he now appeals to the testimony of THREE in heaven—the FATHER, who witnessed to Christ at His Conception, Baptism, Transfiguration, Passion, &c.; the WORD (the second Divine Person, according to the usage of St. John), who witnessed to Himself often during his entire life, by teaching and by

μα· καὶ οὗτοι οἱ τρεῖς ἕν εἰσι. 8. Καὶ And these three are one. 8. And

works, by His death and resurrection, by prophecy fulfilled, before princes, priests, and people, &c.; the HOLY SPIRIT, who descended as a dove at the Jordan, and in tongues of fire on the day of Pentecost, &c. These Three Divine Persons, dwelling 'in heaven,' witness to *men* on earth that Jesus is the *Son of God*. St. John treats of the influence on man, and not precisely "of the manifestations of the divine counsels to the saints *in heaven*" (Kenrick). B. Petrus (the continuator of Est., whose noble commentary ends with the last ver.) makes 'in heaven'='*supreme*,' but the contrast with 'on earth' fairly excludes that meaning. Other changes, 'from heaven,' &c., are unnecessary.

And these three are one.] These three Divine Persons are *one* in nature and essence, and hence necessarily united in testimony. See, then, here an explicit declaration of the Trinity of Persons, and unity of nature in God: there are Three distinct Persons, and only one Divine Nature. We never speak of *two attributes*, or of *two creatures* giving witness with the supreme Being. Who would say that God Himself, His Providence and Eternity, are THREE, or that Almighty God and the archangels Michael and Raphael, are one? Obj.—The text does not prove at least the *unity* of essence, because the Three in heaven are said to be ONE in the same sense as the three on earth—next verse, that is, as concurring in testimony. So the Arians, Socinians, and not a few Protestants—Calvin, Horsley, Middleton, Porson, Valpey, &c. Answ.—The objection would have much greater weight if the two clauses were expressed in the same words in the original as in the Vulg. (see Lect. *var.*). In the approved Gr., the Three heavenly Witnesses are said to be *one* (thing), οἱ τρεῖς ἕν εἰσιν, but the earthly witnesses to be 'UNTO *one*' (thing), εἰς τὸ ἕν εἰσιν. 2° Many MSS. Gr. and Lat., and many edd., leave out the second clause altogether, which St. Thomas says was not found in the *true* copies, but was added by the Arians to destroy the force of the preceding text. See extract from Complutensian Bible, *inf.* 3° We must interpret ἕν εἰσι as applied to the Divine Persons, according to the usage of the writer elsewhere. Now in St. John's Gospel, x. 30, Ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν clearly means ONE in *power* and (therefore) essence, not one in *will* and consent (as Schliting, Grotius, Middleton, &c.). Our Lord's argument there is: 'No man shall pluck them (His sheep) from my hand,' because "I and the Father are ONE," an argument that has no weight if we understand *oneness* of consent. From many holy men, perfectly united in will with God, were their flocks snatched away forcibly by ravening wolves. They could say, indeed, unum *volumus* cum Deo, but not 'unum sumus.' Again we see how the Jews understood our Lord, for they took up stones to stone Him, saying: "For a good work we stone thee not, but for *blasphemy*; and because that *thou*

τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῇ, † τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν. 9. Εἰ

there are three that give testimony on earth: the spirit, and the water, and the blood, and these three

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being a man makest thyself God." Did they charge him with affected piety because He claimed to do the will of God? No; but with *blasphemy,* because He made Himself God. See Petav. *de Trinitate,* lib. ii. cap. viii. ϕ. x. page 150. But passing from the Gospel, on which we must not dwell further, to our Ep., and limiting ourselves to the text before us, we ask the Arian to quote one passage from the whole S. S. in which the great God and a creature, however pure and perfect, are said *to be one.* This objection is considered again under the 8th verse.

8. *And there are three that give testimony on earth: the spirit, the water, and the blood,*] Let us determine *what* is witnessed to before we speak of the witnesses on earth. 1° Many take it to be the *human nature* of our Lord, as in the last ver. there was question of His *Divine* Nature; and the sense then will be: The Spirit that Christ breathed forth on the cross, the water and blood that flowed from His sacred side, proved him to be *true man.* Innocent III. (see Council of Lateran), St. Thomas (both quoted by Martini), Fromond., who says that 'spiritus' has no qualifying epithet here as before ('*sanctus*'), that 'water' points to the most necessary *element* in bodies, and 'blood' shows that Christ's was moreover a living body. Spiritus enim clamore valido emissus, et in paternas manus commendatus testis fuit, in Christo fuisse veram animam rationalem; sanguis vero et aqua significarunt corpus Christi fuisse verum humanum corpus, compositum ex quatuor humoribus quorum præcipuus est sanguis, et ex quatuor elementis quorum unus est aqua (Suar. de Myst. Disp. xli. section i. p. 687). à-Lap. dwells at length on this view. 2° Our Lord's Divinity, which is witnessed to on earth as in heaven. Then the three earthly witnesses are variously interpreted; by St. Augustine allegorically of the Three Persons of the adorable Trinity; by St. Leo the Great, of the spirit of grace, the blood of atonement, and the waters of Baptism; by St. Bede, of the Holy Spirit at the Jordan, and of the blood and water on the cross; by à-Lapide, of the spirit that Christ gave up on the cross (He breathed forth His soul with a *strong cry,* proving that His death was *voluntary;* hence the centurion was afraid, saying: "Indeed this was the Son of God," Matt. xxvii. 54), and of that blood and water which washed away the sins of the world; the manner of Christ's death therefore, and the blood and water of such virtue that flowed from His sacred side, proved him at once true God and true man. By Liran., Tirin., al., of the gifts of the Holy Ghost poured forth abundantly on the primitive Church, and of the water and blood on the cross; by Bengel, Seb. Schmid, &c., of the prophets ('*spirit*') generally, of the

τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβά- are one. 9. If we receive the testi-

Baptist ('*water*') specially, and the Apostles who gave up their lives for Christ (shed their '*blood*'). These various views differ (except the last, which is far-fetched) for the most part only as to the precise point to be proved, and the 'spirit' named here. Now, as the great object of this Ep. is to show that Jesus is the promised Messiah, the Son of God incarnate, the *Divinity* and *humanity* of our Lord, we can hardly expect to define exactly always where the Ap. passes from the proof of the human to that of the Divine nature, particularly when the same argument, viewed under different respects, for example, the Resurrection, is often an adequate proof of both. Here, as it seems to us, the transition is discernible enough. For the Three Divine Persons having been just referred to as witnesses of our Lord's Divinity, it is not likely St. John would confirm THEIR testimony by an appeal to any order of created things. Hence we take the 8th verse to be an argument, not for the Divine, but for the *human* nature; and the '*spirit*' is then best understood of that 'spirit' which Jesus poured forth on the cross, when also '*water*' and '*blood*' issued from His sacred side. Cp. John, xix. 30, 34. παρέδωκε τὸ πνεῦμα.....καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.

and these three are one.] We might say absolutely 'these three are one *nature*' (not of course *one*, perfectly simple as in God), that is, form the nature of man, and thus answer the objection of the Socinians, who insist that, as ἕν εἰσίν in this 8th verse means only unanimity, so it means nothing more than *consent* or *unanimity* (not the *consubstantiality* of the Divine Persons) in the 7th verse too. But a better answer is suggested by the common Gr. text here, εἰς τὸ ἕν εἰσιν, 'which are *unto* one,' that is, conspire to prove that Jesus is true man and the Messiah. The contrast between ἕν εἰσι of the three heavenly witnesses, and εἰς τὸ ἕν εἰσι of the earthly, is thus brought out most distinctly, *unum sunt aqua, sanguis, et spiritus, concordia quadam testandi; Pater, Verbum, Spiritus, unitate præterea naturæ*, St. Augus. lib. iii. contra Maximin. c. 22. Middleton on the Gr. art. (Rose's edit. ch. v. p. 441) has a special dissertation, proving that if verse 7 be spurious, the art. To ἕν, in ver. 8, loses all its force and meaning. It may be fairly urged too that τὸ πνεῦμα, τὸ ὕδωρ, and τὸ αἷμα (all neuters) would not be changed into the mas. τρεῖς without some allusion to the Three Heavenly Persons preceding. It is also remarkable that this saying of the earthly witnesses, 'these three are one,' should be left out of the text so often. Thus in the CODEX MONTFORTIANUS, in the library of Trinity College, Dublin, to which we shall have occasion to refer again, the whole passage, without contractions, &c., stands thus. I put a stroke to mark the end of each line in MS.

ὅτι τρεῖς εἰσὶν οἱ μαρτυ |
ροῦντες ἐν τῷ οὐρανῷ, πατηρ, λόγος, καὶ πνεῦ-
μα ἅγιον, |
καὶ οὗτοι, οἱ τρεῖς, ἕν εἰσι. καὶ τρεῖς εἰσιν
οἱ μαρτυ |
ροῦντες ἐν τῇ γῇ, πνεῦμα, ὕδωρ, καὶ αἷμα·
εἰ τὴν |
μαρτυρίαν τῶν ἀνθρώπ. κ. τ. λ.

νομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ

mony of men, the testimony of God is greater. For this is the testi-

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So too in the Codex OTTOBONIANUS, in the Vatican library:

ὅτι τρεῖς εἰσιν
οἱ μαρτυροῦντες ἀπὸ τοῦ
οὐρανοῦ· πατὴρ, λόγος, καὶ πνεῦμα ἅγιον
καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσι καὶ
τρεῖς εἰσιν οἱ μαρτυροῦντες
ἐπὶ τῆς γῆς· τὸ πνεῦμα, τὸ ὕδωρ καὶ
τὸ αἷμα· εἰ τὴν μαρτυρίαν

(See fac-similes of these extracts in Horne's Introduction, vol. iv. pages 357-8, 10th ed., London, 1856, the first copied from Clarke, the second from Card. Wiseman). It is omitted besides in many MSS. ascribed to the eighth and ninth centuries. I may quote here some MSS. which I examined in the library of St. Gall, Switzerland, Aug. 1858, not referred to hitherto by any of our critics—Codex 66, 4to, sæc. xii. Epistolae Canonicæ cum glossis: *Quia tres sunt qui testimonium dant in cœlo, Pater, verbum, et spiritus sanctus, et hi tres unum sunt, et tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis. Si testimonium*, &c. Codex 65, 4to, sæc. xii. is more peculiar still: *Quia tres sunt qui testimonium dant in terra, spiritus, sanguis, et aqua, et tres sunt qui testimonium dant in cœlo, Pater, et verbum, et spiritus sanctus, et hi in uno.* It will be also observed that the clause is wanting in the extracts from Eucherius, Cassiodorus, &c., in App. Again the fourth general Council of Lateran, held under Innocent III., expressly refers to the omission in some MSS. Decreta Generalis Lateranensis iv. sub Innocentio Papa III. A.D. 1215 (Harduini Concilia, tom. vii. p. 14-16). Cap. ii. DE ERRORE ABBATIS JOACHIM. Damnamus ergo, et reprobamus libellum, sive tractatum, quem abbas Joachim edidit. . . . Quem admodum in canonica Joannis Epistola legitur: *Quia tres sunt qui testimonium dant in cœlo, Pater, verbum, et spiritus sanctus, et hi tres in unum sunt.* Statimque subjungitur, *Et tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis; et tres unum sunt*, sicut in quibusdam codicibus legitur. St. Thomas rejects the words altogether as an Arian corruption (see App. extract from the Complutensian Polyglot). They are also expunged in the Complutensian Polyglot, and wanting, according to the Louvain theologians (*Bib. a* DD. Lov. 1580), in fifteen MSS. consulted by them, and in others which Lorinus examined. See Lorinus *in l.* We don't insist that this clausule is *certainly* not genuine; but we ask is it credible that St. Thomas, and the general Council of Lateran, at which the patriarchs of Constantinople and Jerusalem assisted, would call special attention to this supposed Arian corruption if they knew, as they must have known if the passage was ever before questioned, that their own great argument rested on a disputed text *just beside it*, found in *no Gr. MS.*, and only in a few Latin ones of recent date?

9. *If we receive the testimony of men, the testimony of God is greater.*] If we believe men, how much more should we believe God, who has witnessed to the Divine mission of Christ, "for the testi-

θεοῦ, ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. 10. Ὁ πιστεύων εἰς τὸν

mony of God, which is greater, because he hath testified of his Son.

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mony of God is greater than all human testimony, both in dignity and authority, in truth and certainty." This testimony was given, as already explained, by Three Divine Persons in one God: by the Father: ὁ πέμψας με πατὴρ, αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ (John, v. 37), in that voice from heaven, Matt. iii. 17; by the Father and Son: Ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ (John, viii. 18); by the Holy Spirit: Ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ (John, xv. 26), through the prophets, by signs and wonders, in the descent at Pentecost, through the Apostles in writing or orally, and all the other testimonies handed down to us by the church and her pastors. And in proof of the authenticity of verse 7, Grabe well observes how unlikely it is that St. John, who so often cited the heavenly witnesses in his Gospel, would only appeal in his Ep. to the earthly witnesses, the subject matter being the same in both (see Bull's works by Burton, Oxford, 1827, vol. v. p. 386, Defens. Fidei Nic. Annot. ii. 10).

The reader will also readily perceive that this verse has no connection whatever with the context in the absence of the 7th verse, for then there is no testimony of God preceding at all, or if so (as by those who understand the 'spirit' in the 8th verse of the 'inward witness of the spirit,' Alf.), it is only to bring it down to the lowest level, and class it with the testimony, not even of men, but of irrational beings. This appears to us the strongest argument against understanding τὸ πνεῦμα, in verse 8, of the Holy Ghost. That interpretation breaks up, besides, the continuity of the whole argument. For St. John asserts in the 6th verse that Jesus came in water and blood, and (more) was witnessed to by the Spirit. But he adds in verse 7 'the Spirit' is an infallible witness, being *one* with the Father and the Word; and in verse 8 he explains how and where precisely the water and blood witnessed most solemnly to the human nature of Christ, that is, on the cross, on which Jesus Christ gave up His Spirit. Compare the pithy annotation of the Glossa Ordinaria: *Per hoc apparet quod Jesus est veritas, scilicet verus Deus, verus homo. Quia de utroque habemus certum testimonium; de Deitate per Patrem, Filium, et Spiritum Sanctum; de Humanitate, per animam, aquam et sanguinem.*

For this is the testimony of God, which is greater, because he hath testified of his Son.] 'For' (ὅτι) illustrates rather than proves. The sense is "*Now* the testimony of God, which is greater, and far more worthy of acceptance, than any testimony of men, is that which has been witnessed to by three heavenly witnesses—ONE GOD—that Jesus is truly God incarnate." The second ὅτι is thus also illustrative. Render therefore the whole clause: "Now this is the testimony of God, which is greater, that (which) He hath testified of His Son." Leaving out the second 'which is greater,' with the

υἱὸν τοῦ θεοῦ, ἔχει τὴν μαρτυρίαν ἐν αὐτῷ·	10. He that believeth in the Son of God, hath the testimony of God in himself.

Gr. MSS. uniformly, the whole reasoning is more forcible still: If we receive the testimony of two or three men, how much more should we receive the testimony of three Divine Persons—one God—which is greater; now God's testimony (=what God witnesses) is that He hath given of his Son; therefore we should believe that Jesus is Son of God. And he that believeth this, hath God's testimony in himself, but he that refuseth to believe maketh God a liar (see next verse). The perf. *μεμαρτύρηκεν* is no argument whatever against the testimony spoken of being a historical one (against Alf.), because the *definite* testimony is still continuing in its influence.

10. *He that believeth in the Son of God, hath the testimony of God in himself.*] The true believer in Jesus Christ accepts what is witnessed to by God, *the truth* declared by God, on the *authority* of God, which he, as it were, holds within himself. The contrast with the following, 'maketh him a liar,' shows that this *acceptation* of God's testimony is what the Ap. insists on here. He exhorts his readers to believe in Jesus Christ firmly, because they will thus accept and honour the testimony of God, who has witnessed to His Divine Son. The most approved Gr. reading is *ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἀυτῷ*, with B K L.

In the Appendix to this First Vol., I have treated at some length the AUTHENTICITY of this celebrated passage (i John, v. 7-8).

The disputed words begin with *ἐν τῷ οὐρανῷ*, ver. 7, and end with *ἐν τῇ γῇ*, ver. 8, as distinctly marked in our Greek text. The *internal* arguments for their AUTHENTICITY, scattered through the preceding notes, may be summed up briefly here. 1° The turn of phrase, the thought, and the argument, are peculiarly St. John's, for he alone designates the Son repeatedly, *λόγος*, and the unity of nature in the Divine Persons by *ἕν ἐσμεν* (=*εἰσὶ*); he alone speaks of the *witness* (the verb *μαρτυρ·* occurs but once in Matt., twice in Luke; the noun never in Matt., once in Luke; the verb never in Mark, the noun three times; the verb THIRTY-THREE TIMES and the noun NINETEEN TIMES in John (Gosp. and Epp.) of the Three Divine Persons in any sense, specially as regards the mission of Jesus Christ, on which he lays the greatest stress in the Gospel. 2° Ver. 9 has no connexion whatever in the absence of ver. 7. 3° The article in the second clause has no meaning, and the gender of *τρεῖς* is strangely altered, if verse 7 be spurious. 4° The *interpolation*, by accident or design, would have been opposed both by the orthodox party out of reverence to the sacred word, and by the Arians out of love to their own peculiar tenets: yet not a vestige of reclamation is to be found in any age; whilst the *omission* in some MSS. is readily accounted for by the *omoioteleuton* or recurrence of like words.

SECOND SUNDAY AFTER EASTER.

1 Peter, ii. 21—25.

21. In hoc enim vocati estis : quia et Christus passus est pro nobis, vobis relinquens exemplum ut sequamini vestigia eius.

22. * Qui peccatum non fecit, nec inventus est dolus in ore eius :

23. Qui cum malediceretur, non maledicebat : cum pateretur, non comminabatur : tradebat autem iudicanti se iniuste:

24. † Qui peccata nostra ipse pertulit in corpore suo super lignum : ut peccatis mortui, iustitiae vivamus : cuius livore sanati estis.

25. Eratis enim sicut oves errantes, sed conversi estis nunc ad pastorem, et episcopum animarum vestrarum.

* Is. liii. 9. † Is. lv. 5. 1 John, iii. 5.

I PETER, ii. 21—25.

21. Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν

I PETER, ii. 21—25.

21. For unto this are you called: because Christ also suffered for us,

Lect. Var. 21. χριστος επαθεν—απεθανεν υπερ ημων ℵ. υμων, υμιν A B C.

Subject.—Exhortation to bear patiently with sufferings after the example of Jesus Christ (see Ep. of next Sunday for context).

i Peter, ii. 21. *For unto this are you called*:] 'For,' proof that suffering unjustly was to be expected on their part. 'This,' to bear patiently your trials for Christ's sake.

because Christ also suffered for us,] Ye are called to suffer innocently, because Christ also left you an example in this regard. καὶ χ., Christ *also* (alone perfectly pure and innocent, and in the holiest cause) suffered for *you* : καὶ cannot qualify ὑμῶν, as Est., which the very collocation of the words proves. ὑπὲρ ὑμῶν is doubly emphatic, 'FOR *you*': 1° Christ not only did no wrong, but He was engaged in a cause most pleasing to God, and most useful to man—working out *your salvation;* 2° 'for *you*'—even for *you* servants, as well as for your masters. "Oh inestimabilis dilectio charitatis; ut servum redimeres Filium tradidisti." The reading (*a*) ὑμῶν ὑμῖν, (*b*) ἡμῶν ὑμῖν, (*c*) ἡμῶν ἡμῖν, must remain very doubtful when one word might have been so easily mistaken for another. Our text (*a*) is the most probable, then (*b*) with Vulg. (of course in Rh.), received by Tisch.

ὑπολιμπάνων ὑπογραμμὸν, ἵνα ἐπακολουθήσητε* τοῖς ἴχνεσιν αὐτοῦ. 22. ^Ος ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ. 23.

* l. m. ται.

leaving you an example that you should follow his steps. 22. *Who did no sin, neither was guile found in his mouth.* 23. Who, when he

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leaving you an example that you should follow his steps.] ὑπολιμπάνων (collat. form from ὑπολείπω), 'leaving,' is rare in classics (see Alf. *in l.*). The present participle is used with aor. ἔπαθεν, and thus points to a past fact abiding still: *Christ's* suffering *is* the example we are to imitate. ὑπογραμμός, *a writing copy, pattern.* See in Lid. and Scott. s. v. quoting from Clem. Alex. three forms of ὑπ. παιδικοί, *copy-heads for boys.* 'That *you* should follow'; the second person pl. of verb here certainly calls for ὑμῖν before, as Bloomf. rightly in the first part of his note, which he retracts foolishly after, as so often elsewhere. 'Follow his steps,' to follow so that ye may, as it were, thread in His *footsteps*, that is, imitate Him closely. Our Lord left us "an example of tribulations, not of pleasure, of insults, stripes, pains, reproaches, thorns, wounds, death on the cross" (St. Bede). "The foot-prints were marked by his sacred blood" (à-Lap.).

22. *Who did no sin, neither was guile found in his mouth.*] Christ, our Lord, sinned neither in deed, nor in word; yet He suffered; ye must imitate Him.

Is. liii. is admittedly prophetical of our Lord, not however *entirely* of His *sufferings* (Est.), as we shall see on v. 24 *infr.* The Heb. ver. 9, may be rendered thus lit.: "He did not do violence, and deceit not in his mouth." (Jahn gives the sense well [App. *Hermeneuticæ*, page 27] "Nec vi nec dolo malum patravit; enumeratio poetica pro: *nihil prorsus mali fecit.*") Thus the Hebrew is identical with our text, except εὑρέθε, 'was found,' equivalent (according to common Heb. idiom) to the substantive verb, obviously understood in Heb. The LXX. read ἀνομίαν οὐκ ἐποίησεν, οὐδὲ δόλον ἐν τῷ στόματι αὐτοῦ [ἐποίησεν]. The perfect sinlessness of Christ of our Lord is frequently taught us in Sacred Scripture: "The prince of this world cometh, and in me he hath not anything" (John, xiv. 30); "Him that knew no sin, for us he hath made sin" (ii Cor. v. 21); "For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens" (Heb. vii. 26); i John, iii. 5: "And you know that he appeared to take away our sins, and in him there is no sin" (a passage like this clearly referring to Is. liii.). See also John, vii. 46; Heb. iv. 15, &c. All Catholic Theologians teach against the blasphemous assertion of Calvin, "Christo [in cruce] elapsam esse desperationis vocem" (In Evang. sect. xix. p. 376), that our Blessed Lord never was, and never *could be* guilty of the least sin. "Christus *innocens* Patri reconciliavit *peccatores*" (*sequen.* VICTIMÆ PASCHALI).

Ος λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει· παρεδίδου δὲ τῷ κρείνοντι * δικαίως. 24. ^Ος τὰς

* 2. m. κριν.

was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly. 24. Who his

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23. *Who, when he was reviled, did not revile*:] "Who when reviled did not revile in turn." Qui cum malediceretur non *re*maledicebat, as in Sabb. vers., ant., and St. Cyprian. Cf. Isaias, liii. 7: "He opened not his mouth: . . . he shall be dumb as a lamb before his shearer, and he shall not open his mouth," a passage certainly before the Apostle's mind. Our Lord never returned evil for evil. "This is plain," says Est., "from the whole gospel history, for when the Jews said he was possessed by a devil, or called him a Samaritan, a blasphemer, a wine-drinker, a disturber of the public peace, we never read that our Lord recriminated." And if our Lord reproaches the Jews with degeneracy, with untruth (see John, viii.) &c., it is from zeal for God's glory, not to avenge personal insult.

when he suffered, he threatened not:] Stronger proof still of Christ's patience: when He suffered stripes and blows, He threatened not vengeance against the evil-doers. Sometimes he uttered woe against the unbelieving cities, and against the scribes and Pharisees, but not 1° when He suffered, lest perhaps it may be thought He was influenced by hatred or anger (Est.), and not 2° for the *mere purpose* of threatening or avenging wrong.

but delivered himself to him that judged him unjustly.] Our version can have but one meaning: Christ our Lord (far from reviling or threatening—the very opposite=δέ) delivered himself up to Pilate, who sentenced him to death unjustly. The Vulg., with most probably the same sense, is not quite so explicit: tradebat autem judicanti se injuste. I find but one Gr. MS. quoted by Sabb. vet. It. (*notes*) having ἀδίκως, and even this MS. is unnoticed by any of the Greek Edd., Lachman, Scholz, Tisch, &c., who all read here with *rec.* ℵ, παρεδίδου δὲ τῷ κρίνοντι δικαίως, "*but delivered to him that judgeth justly.*" As the definite verb παρεδίδου has no object expressed, we may supply either ἑαυτόν, *himself*, or αὐτούς, *them*; and thus the sense may be: 'He delivered Himself up to the Father, the righteous judge,' or 'He delivered them (His persecutors) up to God, who judgeth justly.' The first is more natural, for if the action of the verb had any other object but the agent, that would be explicitly set forth. Estius conjectures that 'juste' was in the Vulgate at first, but changed on doctrinal grounds. St. Augustine, tract. xxi. *in Joan.* reads: *sed commendabat illi, qui juste judicat*, and St. Fulgent. *ad Thras.* cap. ii. *commendabat autem judicanti juste.* See Est *in l.*; and Alf. for the second view above, supplying αὐτούς, *them*, those who inflicted injuries on our Lord, whom He delivered up to the heavenly Father for chastisement or for mercy.

24. *Who his ownself bore our*

ἁμαρτίας ὑμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον· ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι ἰάθητε. 25. Ὡς πρόβατα πλανώμε-

ownself bore our sins in his body upon the tree: that we being dead to sins, should live to justice: by whose stripes you were healed. 25. For you were as sheep going astray,

Lect. Var. 24. μωλωπι B—μωλωπι αυτου A D ℵ.
25. Before ως, B omits ητε γαρ inserted in ℵ and most MSS.

sins in his body upon the tree:] Who Himself, far from being guilty of the least sin, ver. 22, took our sins on Himself, and bore them aloft in the body—His own body on the cross. ὃς τὰς ἁμαρτίας κ. τ. λ. carries us back to ὃς ἁμαρτίαν οὐκ ἐποίησεν, verse 22, and brings out more prominently still the example of Christ in innocent suffering. αὐτὸς, 'Himself' free from sin took upon Himself our guilt. ἀνήνεγκεν (same word in Is. liii. 12, αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν, which is, we may fairly say, cited), *raised aloft, offered up* on the cross. '*Our* sins' no longer 'your' because the benefit here spoken of is not limited in a special manner to any class or state—totam ecclesiam instruit, Bede. 'In his body,' ἐν τῷ σώματι αὐτοῦ, a very emphatic form=in His body, yea, His own body. 'On the tree,' on the cross on which, as an altar, our Lord bore our sins.

that we being dead to sins should live to justice:] "That we, having died to our sins, may live to righteousness." Compare the cognate, if not the same, idea, Rom. vi. 3: "For we that are dead to sin, how shall we live any longer therein?" and *ibid.* v. 18, "Being then free'd from sin, we have been made servants of justice." ἵνα has its full *telic* force: Christ died for our sins *in order that* we, having died to sin, may live unto righteousness. He died that we may live. Our death to sin was effected in two ways, 1° by the substitution of Christ in our stead, and His death in lieu of ours: our old man was crucified with him, Rom. vi. 6; 2° by being ourselves buried (pre-supposing death) together with Christ by baptism, *ibid.* v. 4. As in Rom. vi. 'sin' and 'justice' are personified, so here too.

by whose stripes you were healed.] Manifestly from Is. liii. 5, τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν· μώλωψ, *the mark of a stripe, a weal,* in Lat. 'vibex,' peculiarly appropriate here as the Apostle's subject is the obedience of *slaves.*

25. *For ye were as sheep going astray*: Cf. Isaias, liii. 6: All we like sheep have gone astray." The same figure is often repeated elsewhere, Ps. cxviii. 176, "I have gone astray like a sheep that is lost;" Ezech. xxxiv. 6, "My sheep have wandered in every mountain, and in every high hill;" Luk. xv. 4, the parable of the lost sheep. 'For' is the reason why they needed 'healing,' because they strayed through the many ways of sin from God's law.

but you are now converted to the shepherd and bishop of your souls.] "But ye have been converted now to the shepherd and bishop of your souls." ἐπεστράφητε may retain the usual passive signification, the *free* acceptation of the Gospel being a

νοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

but you are now converted to the shepherd and bishop of your souls.

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condition that may be well assumed. *νῦν*, as things now stand. The 'shepherd' is Christ our Lord, of whom Isaias foretold: "He shall feed his flock as a shepherd: He shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are in young" (Is. xl. 11). In the word *ἐπίσκοπον* there is also allusion to prophecy, Ezech. xxxiv. 11: "Behold I myself will seek my sheep, and will *visit them*" (*ἐπισκέψομαι αὐτά*), Is. lx. 17. It is derived from *ἐπισκοπέω* ('unde est nomen *episcopi*,' Est. on Heb. xii. 15) *contemplari, inspicere, to look after closely* (*τουτέστιν, ἀκριβῶς ἐρευνῶντες*, Chrys., Œcum.). The name *ἐπίσκοποι* being a well-known title of those whom the Holy Ghost placed to rule the church of God, would be a further reason for applying *ἐπίσκοπος* to the invisible head of the church.

THIRD SUNDAY AFTER EASTER.

I Peter, ii. 11—19.

11. * Charissimi, obsecro vos tamquam advenas et peregrinos abstinere vos a carnalibus desideriis, quae militant adversus animam,

12. Conversationem vestram inter Gentes habentes bonam: ut in eo, quod detrectant de vobis tamquam de malefactoribus, ex bonis operibus vos considerantes, glorificent Deum in die visitationis.

13. † Subiecti igitur estote omni humanae creaturae propter Deum: sive regi quasi praecellenti:

14. Sive ducibus tamquam ab eo missis ad vindictam malefactorum, laudem vero bonorum:

15. Quia sic est voluntas Dei, ut benefacientes obmutescere faciatis imprudentium hominum ignorantiam:

16. Quasi liberi, et non quasi velamen habentes malitiae libertatem, sed sicut servi Dei.

17. Omnes honorate: ‡ fraternitatem diligite: Deum timete: Regem honorificate.

18. § Servi subditi estote in omni timore dominis, non tantum bonis et modestis, sed etiam dyscolis.

19. Haec est enim gratia, si propter Dei conscientiam sustinet quis tristitias, patiens iniuste.

* Rom. xiii. 14. Gal. v. 16.
† Rom. xiii. 1.
‡ Rom. xii. 10.
§ Eph. vi. 5. Coloss. iii. 22. Tit. ii. 9.

I PETER, ii. 11—19.

11. Ἀγαπητοὶ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθαι

I PETER, ii. 11—19.

11. Dearly beloved, I beseech you as strangers and pilgrims, to

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Subject.—Having dwelt on the gracious mercy of God, and His many gifts, St. Peter now exhorts his readers not to lose these benefits. The appeal is at first general, addressed *to all the faithful*, vv. 11-17; then to *servants*, vv. 18-25; to *wives*, iii. 1-7; to *husbands*, iii. 7.

i Pet. ii. 11. *Dearly beloved, I beseech you as strangers and pilgrims,*] ἀγαπητοὶ, 'charissimi,' Vulg., well rendered 'dearly beloved,' expresses the strongest affection. Hence יָחִיד, '*only begotten*,' is so often translated in LXX. ἀγαπητὸς, that is, *loved as an only child*. πάροικος, stranger, means literally *one who dwells by, neigh-*

τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες refrain yourselves from carnal de-

bour; it is however used in LXX. for גֵּר, *a stranger*, and in N. T. for the classical μέτοικος, '*alien*,' '*stranger*.' But how do πάροικοι ('strangers') differ from παρεπίδημοι ('pilgrims')? Probably as '*advenæ*' from '*peregrini*' in the usual *theological* acceptation of these terms—πάροικοι, 'advenæ,' meaning 'aliens' resident for *a considerable time;* παρεπίδ. 'peregrini,' those who remain but *for a few days* in a strange country. Thus Harpocration (*s. v.*) defines μέτοικος '*a resident* alien.' Or, perhaps, as Bengel, "Gradatio, non tantum ut in aliena *domo*, sed etiam ut in aliena *civitate*." à-Lap. seems to insist more on the classical distinction and derivation, 'advena,' one *who comes into* a strange place, and 'peregrinus,' *one who is in it*, when he speaks of the soul as 'advena' *from heaven*, and 'perigrina' *on earth*. See Gen. xxiii. 4, πάροικος καὶ παρεπίδημος ἐγώ εἰμι (to which perhaps St. Peter alludes) and the Hebrew nouns גֵּר and תּוֹשָׁב there, which it is so difficult to discriminate. Gesen. makes the first, one who has no *land*, and the second, one who has no *house* in a strange country. The first according to Rosenm. is one *without rights* of citizenship; the second, one not *even born* in the place. The LXX. use πάροικος repeatedly elsewhere both for גֵּר and תּוֹשָׁב. From these various views we cannot arrive at any certain result. The *primary* reference in our text of πάροικοι and παρεπίδημοι can hardly be to dwelling *among Gentiles* (Alf.): "Ye must be pure as becomes strangers among a Pagan people;" that is, no doubt, the germ of the exhortation, which is yet chiefly directed to the sojourn *on earth*, far away from the blessed home in heaven: patriam in cœlis habere meminerint, Bede. "The first duty then of a Christian is to know that he is *a pilgrim*. How many build houses and palaces here, heap up treasures of silver and gold, hire servants, offices, as if they were to dwell here and to enjoy all these things for ever? A *pilgrim* has his eye always fixed on what is far off, so a Christian should view all the goods of this world as away from himself. A pilgrim rests but for a night in the inn, and then leaves it to others, so does a Christian on earth. A pilgrim provides only the things absolutely necessary for his journey, and goes the straightest way to his journey's end, so should a Christian. A pilgrim is ever longing to see his own country, so should a Christian. A pilgrim bears manfully all the trials that befall him on his way, cold, and hunger, and thirst, so must a Christian. A pilgrim travels on noiselessly and meekly, without insulting the persons he meets; he looks upon them all as strangers, and turns his thoughts homewards on his parents, children, friends; so should a Christian treat all men respectfully, while he fixes his heart on God, on the angels and saints." Abridged from à-Lap. Compare the beautiful description which St. Justin Martyr gives of the habits of the early Christians (ad Diogn. tom. ii. p. 478, *ed.* Otto): πατρίδας οἰκοῦσιν ἰδίας, ἀλλ' ὡς πάροικοι· μετέχουσι

στρατεύονται κατὰ τῆς ψυχῆς. 12. Τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν καλήν· ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων

sires which war against the soul, 12. Having your conversation good among the Gentiles: that whereas they speak against you as evil-doers,

Lect. Var. 12. Before καλην—insert εχοντες A C ℵ.

πάντων ὡς πολῖται, καὶ πανθ' ὑπομενουσιν ὡς ξένοι· πᾶσα ξένη πατρὶς ἐστιν αὐτῶν, καὶ πᾶσα πατρὶς ξένη.

to refrain yourselves from carnal desires] 'To refrain from the carnal lusts.' As the pilgrim, says à-Lap., does not gorge himself with meat and wine, so ye must refrain from all the lusts of the flesh. What these lusts are may be gathered from Gal. v. 19 ff., whence it is plain they include envy, enmity, &c., as well as impurity and intemperance. We read ἀπέχεσθαι, not ἀπέχεσθε, adopted by Tisch. from A C, perhaps on account of ἔχοντες following.

which war against the soul,] 'Which desires *as such* [αἵτινες] war against the soul,' that is, against its eternal welfare, what the soul was created for, and what it ought to desire, its spiritual life here and hereafter. ψυχή is, according to à-Lap., equivalent to πνεῦμα, Gal. v. 17: "The flesh lusteth against the spirit; and the spirit against the flesh," but that seems to be an inevitable struggle which not even the just can '*refrain*' from, and such a struggle, as Est. observes, is never set forth in S. Scrip. as a fight of the flesh against the immortal *soul*—ψυχὴ, '*anima* hominis.' Here it is the free and deliberate consent to lust, which ever wars against man's spiritual and eternal life, that we are exhorted to refrain from.

12. *Having your conversation good among the Gentiles*:] The preceding clause regarded themselves; this their intercourse with unbelievers. The participial anacoluthon (ἀπέχεσθαι ἔχοντες for ἀπέχεσθαι ἔχοντας) is not unusual in N. T. Compare Eph. iii. 18; iv. i. 2. Here we should expect either ἔχειν inf. depending on παρακαλῶ, or ἔχοντας agreeing with παροίκους; "but it serves to give vividness to the expression, taking the participle out from under παρακαλῶ, and depicting, as it were, the condition recommended as actually existing" (Alf.). Generally like anacolutha may be explained by a simple change of voice: I exhort you, having, &c., "*ye are exhorted*, having your conversation, &c." ἀναστροφή, '*mode of life*,' '*behaviour*'—yours is to be καλή, 'honesta,' virtuous, honourable. The phrase 'among the Gentiles' shows the letter was written to converted Jews chiefly; "otherwise the Ap. would have written 'among unbelievers,' or 'them that are without,' or 'the Gentiles that know not God'" (Est.).

that whereas they speak against you as evil-doers,] Render 'that in what they speak against you as evil-doers.' End of (ἵνα) a godly life among the Gentiles, that they may glorify God. ἐν ᾧ is not '*whereas*' (Auth. and Rh.), but rather 'wherein,' as in 1st ed. of Rh. or exactly (as Vulg.) '*in eo*,' '*in that*;' and the sense is: "In order that *where-*

ἐποπτεύοντες, δοξάσωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς. 13. Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον·

they may by the good works, which they shall behold in you, glorify God in the day of visitation. 13. Be ye subject therefore to every human creature for God's sake:

Lect. Var. 13. Omit ανθρωπινῃ ℵ.

in (in that matter in which) they speak against you as evil-doers, they now, judging of you from good works, may glorify God." Thus 'ἐν ᾧ' comprises all '*that in which*' the Gentiles spoke evil of the Christian converts. But what was this ἐν ᾧ? Gentiles accused Christians of eating *human flesh*, a calumny that probably sprung from what they heard of the sacred mysteries, eating the body of Christ, &c., Justin Martyr, Apolog. i.; Euseb. H. E. v. 1; Œcum. *in l.*; of *impure orgies* in their assemblies, imputing to Christians the crimes of the Gnostics, Justin M. Apolog. ii., or perhaps corrupting what they heard '*of love feasts*;' of *rebellion* against lawful princes, a charge justly brought against the Jews, with whom the Christians were often confounded. Perhaps the transgression of usages, held sacred by Gentiles, but which Christians slighted, choosing to obey God rather than man, was sometimes imputed to the latter as a crime. *Insubordination* must have been at any rate one of the calumnies against the faithful, since St. Peter dwells so much in vv. following on obedience to secular authority.

they may by the good works which they shall behold in you,] "They may, from the good works, seeing them, glorify, &c." The present Rhem. corresponds neither to Vulg. nor original. The first Rh. *ed.* is faithful to the Vulg.: "by the good works considering *you*, they may glorify God." ὑμας, *you*, found in no Gr. MSS., though received into the text by *Lachm.*, is added to supply an object for the transitive verb, ἐποπτεύω. It is simpler, however, to supply ἔργα from noun preceding: "They may, from the good works, seeing them (=seeing the good works and *judging from* them), glorify God." ἐποπτεύω, *to see with their own eyes*, to be eye-witnesses, is peculiar to St. Pet. in N. T.

glorify God in the day of visitation.] That thus the Gentiles, moved by your good example, may give glory to God on the day when He graciously visits them and invites them to the faith. So the Ff., Est., Lor., Mart. See Luk. xix. 44 for a like use of ἐπισκοπὴ, 'the merciful visitation of God.' Among the various other interpretations of the word here, only two need mention—that given by Œcum., Mont., Beng., according to which ἐπισκοπὴ means *an inquiry before men*, an investigation before earthly tribunals= when ye are summoned before men, then on *inquiry* your innocence will be proclaimed to the glory of God; St. Bede's, who takes ἐπισκοπὴ to be the last day, when God shall visit and punish false accusers. So too Primat., Cathar., &c.

13. *Be ye subject therefore to every human creature for God's*

εἴ τε βασιλεῖ, ὡς ὑπερέχοντι. 14. Εἴ τε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις

whether it be to the king as excelling: 14. Or to governors as sent by him for the punishment of evil-

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sake,] 'Therefore,' igitur (Vulg.), οὖν *rec.* with K L, is omitted in A B C. If read, it would be *stronger* proof that disaffection to secular rule was *one of the charges* brought against Christians. By 'every human creature' Estius understands 'every human being' that is *in authority* over you, a restriction plain enough from the nature of the case. This meaning, he says, is evidently implied in the enumeration that follows 'whether it be to the *king* as excelling, or *governors*,' &c., and such use of κτίσις is sanctioned by scriptural usage, Mar. xvi. 14; Rom. i. 20 (?). Mart. *translates* even: ad ogni *uomo* creato. Caj., Bloomf., Alf. understand πάσῃ ἀνθρ. κτίσει of '*every political institution*' formed, appointed, *created* (κτίζειν) by man. But Bloomf. admits this is a very rare use of κτίσις, and it appears to be unexampled in N. T. κτίσις in this sense necessitates too some emphasis on ἀνθρωπ., 'ordained by *man*,' which it seems to be St. Peter's purpose not to put forward prominently here.

'For God's sake' should be 'for the Lord's sake,' διὰ τὸν κύριον invariably in Gr., and 'propter Dominum' in many copies of Vulg. In the Apostolic writings and specially in Epp. of St. Pet., κύριος is nearly always our Lord Jesus Christ. This motive of obedience is frequently set forth in N. T. "Subject one to another *in the fear of Christ*," Ephes. v. 21. "Children, obey your parents in all things: for this is *well pleasing to the Lord*," Col. iii. 20. "Servants, obey in all things your masters according to the flesh. . . . *fearing God*," *Ibid.* iii. 22. "Wives, be subject to your husbands, as it behoveth in the Lord," *Ibid.* iii. 18.

whether it be to the king,] Enumeration of 'creatures' to which subjection is due—first to the king, βασιλεῖ, a general term including, of course, the Roman Emperor, styled βασιλεύς by the Greeks. See John, xix. 15: "We have no *king* but Cæsar." The name king=rex was always offensive to Latin ears after the expulsion of the Tarquins.

as excelling;] As holding supreme temporal power—ὑπερέχοντι opposed to δι' αὐτοῦ πεμπομένοις, those vested with delegated authority. ὑπερεχούσαις, Rom. xiii. 1, is used in a like sense, *excelling* all other men, that is, placed in authority over them. Comp. Wisd. vi. 5; ii Mac. iii. 11; i Tim. ii. 2.

14. *Or to governors as sent by him*] ἡγεμόνες ('duces,' in Vulg., elsewhere always 'principes' or præsides'), the governors or prefects of provinces (a *class* put for all subordinate officers). 'Sent by him.' By whom? More naturally by the *king* just spoken of, who has independent power; the governors, delegated authority, as *sent by him* (Lor., à-Lap.). If 'by him' meant by the *Lord*, then the same motive of obedience would be set forth twice—διὰ τὸν κύριον and δι' αὐτοῦ. Yet Est. supports the second view. "The Ap. wishes us to regard these governors as the delegates of God, a strong reason of

εἰς ἐκδίκησιν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν. 15. Ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιοῦντας φιμοῦν * τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν. 16. Ὡς ἐλεύθεροι,

* 2. m. φιμ.

doers, and for the praise of the good: 15. For so is the will of God, that by doing well you may put to silence the ignorance of foolish men: 16. As free, and not as

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obedience. Besides governors were not sent by the emperors, but by the senate. Again, 'the punishment of evil-doers' is not [it should be] always the object of princes in sending forth their officers." These arguments are not so weighty as to force us to abandon the natural construction of the sentence.

for the punishment of evil-doers, and for the praise of the good.] These two ends—to punish the wicked and reward the good, should be the aim of all exercise of authority. "If at any time the just man fails in obtaining that reward in this life on account of the wickedness and tyranny of rulers, he will not most assuredly be deprived of a reward before the tribunal of God" (Est.). Note the perfect antithesis κακοποιῶν and ἀγαθοποιῶν, not retained in Vulg. or Rh. ἔπαινος, *praise*, is not exactly the reward itself, which may be something different from praise. Yet as the full reward oftentimes consists entirely or chiefly of praise, and as here ἔπαινος is opposed to ἐκδίκησις, *vengeance*, ἔπαιν. is clearly used here of every kind of reward. Cp. Cicero *de Natura Deorum:* Nec domus, nec republica stare potest, si in ea nec recte factis præmia extent ulla, nec supplicia peccatis; sed lege proemia proposita sunt virtutibus, et supplicia vitiis.

15. *For so is the will of God, that by doing well you may put to silence*] '*For*' gives a reason why they should be subject to the powers that be. "Be ye subject... *because* thus is it the will of God, that ye, by doing good, may shut the mouths of your traducers." Est. seems not to have noticed ὅτι, 'quia,' when he says this clause is not connected with the preceding at all. The sense then is: Be subject to those in power, *because* God so wills it in order that your enemies may have nothing to complain of. 'So,' οὕτως, *in this wise, as follows*, God wills you to act. ἀγαθ. that *you* doing good. φιμοῦν, *to muzzle, put to silence* (vividly expressed). (φιμός, a *muzzle* for dogs to prevent their biting, or for oxen to prevent their eating. See Deut. xxv. 4, quoted i Cor. ix. 9; i Ti. v. 18).

the ignorance of foolish men:] ἀγνωσία, *ignorance* (culpable) both of God, His worship, and the manners of the Christians. Perhaps the mild term 'ignorance' is used designedly to show how worthy this Pagan blindness was of the mercy of God and of the loving consideration of the faithful. 'Foolish men,' rather 'the foolish men, τῶν ἀφρόνων—those foolish men already described who spoke against the Christians as evil-doers.

16. *As free, and not as making liberty a cloak for malice,*] 'As

καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι. 17. Πάντας τιμήσατε· * τὴν ἀδελφότητα ἀγαπᾶτε· τὸν θεὸν φο-

making liberty a cloak for malice, but as the servants of God. 17. Honour all men. Love the brotherhood. Fear God. Honour the king.

* ita cod. τιμ., non τειμ.

Lect. Var. 17. φοβεσθε ℵ.

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free' most probably qualifies ὑποτάγητε: "Be subject to every power ...*as free men* (ye boast of being such, many being Jews by birth, and all free through Christ), but beware of making this freedom a cloak for disaffection" (St. Chrys., Œcum., Est., al.). A few pretended converts to Christianity from among the Jews, abusing their freedom in Christ, refused to submit to any secular rule, and some even denied they, as free'd men of Christ, were bound by any law, human or divine. It is likely St. Peter alludes to the first class throughout this Ep., written chiefly for Jewish converts, who were imbued with their former prejudices, and claimed, as the elect of God, to be a free people. These converts are therefore reminded that, although free thro' Christ, they still owe obedience to their lawful rulers, and must not make that freedom an excuse for insubordination. Cf. Gal. v. 13: "For you, brethren, have been called unto liberty; only make not liberty an occasion to the flesh." St. Bede connects 'as free' with the participle ἀγαθοποιοῦντας in preced. clause: Quasi liberi bona faciunt, qui quo majore apud homines libertate utuntur, eo arctius imo liberius divino famulatui subjunguntur: "They do good as free men, who use the greater liberty they enjoy before men only to serve God more closely and more unreservedly." This connexion is also approved by Wiesinger, Alf., but the construction [ἀγαθοποιοῦντας (accus.) ἐλεύθεροι (nom.)] is thus made quite irregular without the least necessity. "Ye are free, says the Ap., but not from the law of God, or justice, or obedience due to the secular power. If ye would thus understand liberty, it is but a cloak for iniquity. True liberty consists in a freedom from sin and passion, and in obedience to the order established by God in the state. Ye are yet to obey not as slaves"—

but as the servants of God.] Ye are no doubt free men of Christ, but remember ye enjoy that freedom only as servants of God, obedient to Him and to His ordinances. Ye are free, but not from God's service. In obeying those placed over you, ye obey and serve God. Servire Deo, regnare est.

17. *Honour all men. Love the brotherhood. Fear God. Honour the king.*] The four members are co-ordinate. The first is not a general statement subdivided, as Alford strangely, for how could φοβεῖσθε τὸν θεόν be included under πάντας τιμήσατε? The verse sums up all Christian duties. "Honour all" (*men* is added in Rh. and Auth.), that is, pay to all the respect due to them, 'honour to whom honour'

βεῖσθε· τὸν βασιλέα τειμᾶτε *. 18. Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς

* 2. m. τιμ.

18. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. 19. For this is thanks-

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is due, no matter what his faith or his morals, even to the infidel; and the aor. *imp.* is used only in the first clause, indicating (usual force of aor.) that we are to render that respect "to each man according *as the case* which requires it arises" (Alf.). In the other clauses we have present imp., because the obligation presses every moment.—'Love the brotherhood:' not only respect but also *love* your brethren in Christ. ἀδελφότης is the relation of brothers to one another; in New Testament the mutual affection of brethren in Christ. So φιλαδελφία is the love of natural brothers; in New Testament the love of brethren in Christ. One or other word occurs very frequently in the writings of the great App. Peter and Paul—quomodo in vita sua dilexerunt se, ita et in morte non sunt separati.—'Fear God' because "He can destroy both soul and body unto hell" (Matt. x. 28). The object of this clause is probably, as Est., to teach that the first Christian duty is to obey God, so that in what regards His law, we must not heed the command of men.—'Honour the king' by paying him respect, obedience, and tribute. The 'king,' included of course under 'all' above, is specially mentioned "on account of his dignity, and lest any one might think the reigning emperor—Nero, so wicked a tyrant, was unworthy of respect" (Est.). "According to some critics, Claudius reigned when St. Peter wrote. Under both Emperors the Christians suffered unjustly. Hence neither the infidelity, nor the vice, nor the cruelty of the sovereign exempts Christians from the duty of allegiance, provided they can obey without offending God" (Mart. *in l.*). Si quis ergo putat, quoniam Christianus est, non sibi esse vectigal reddendum, aut tributum, aut non esse exhibendum honorem debitum eis quæ hæc curant potestatibus, in magno errore versatur. Item si quis sic se putat esse subdendum, ut etiam in suam fidem habere potestatem arbitretur eum, qui temporalibus administrandis aliqua sublimitate præcellit, in majorem errorem labitur. (S. Augustini Propos. ex Ep. ad Rom. Expos. tom. iii. p. 920.)

18. *Servants, be subject to your masters with all fear,*] Under the general ὑποτάγητε, verse 13, came first to be considered obedience of subjects to princes: now obedience of servants to masters. οἰκέται, *domestics*, less offensive (and perhaps less servile) than δοῦλοι, *slaves*, specially to Jewish converts. 'Be subject,' ὑποτασσόμενοι (supply ἐστε), 'be ye subject.' 'With all fear,' rather "in all fear,' the sphere in which these servants were always to act—in *perfect* (all=perfect in Heb.) submission to their masters.

not only to the good and gentle, but also to the froward.] 'Gentle,'

σκολιοῖς. 19. Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τίς λύπας, πάσχων ἀδίκως.

worthy, if for conscience towards God, a man endure sorrows, suffering wrongfully.

ἐπιεικέσιν, 'fair,' who make just allowance for the defects and shortcomings of their servants (see last note in page 22). 'Froward,' lit. 'crooked,' and so opposed to εὐθεῖα, Luke, iii. 5; Wisd. xiii. 13, ξύλον σκολιόν, and the def. of Hesych.: σκολιὰ, οὐκ ὀρθὰ, ἐπικαμπῆ: in its ethical sense, 'perverse,' 'wicked,' turning aside from the straight way, the honest course, as in Acts, ii. 40; Phil. ii. 15, and here. The Vulg. 'dyscolis' is itself a Gr. word (from δύσκολος, '*peevish*,' 'cross'), not found, that I know, in any Latin writer. St. Bede derives 'dyscolis' from δύσχολος: "Scholastici [from σχολάζετε] Græce sunt eruditi, Dyscoli *indocti* et agrestes;" noticing, however, the right derivation: alia translatio pro dyscolis, *difficiles* habet.

19. *For this is thanks-worthy, if for conscience towards God, a man endure sorrows,*] 'Thanks-worthy' gives fully the meaning of χάρις here. This (obedience for God's sake when suffering wrongfully) is worthy of a special reward before God. See Luke, vi. 32, 33, 34, where χάρις is made the same as ὁ μισθὸς πολύς, verse 35, *ibid.* The sense is not, then: this is 'the *effect* of grace,' however true that be, as is still more evident from the following: "for what glory is it," &c.

FOURTH SUNDAY AFTER EASTER.

James, i. 17—21.

17. Omne datum optimum, et omne donum perfectum desursum est, descendens a Patre luminum, apud quem non est transmutatio, nec vicissitudinis obumbratio.

18. Voluntarie enim genuit nos verbo veritatis, ut simus initium aliquod creaturae eius.

19. Scitis fratres mei dilectissimi. * Sit autem omnis homo velox ad audiendum : tardus autem ad loquendum, et tardus ad iram.

20. Ira enim viri, iustitiam Dei non operatur.

21. Propter quod abiicientes omnem immunditiam, et abundantiam malitiae, in mansuetudine suscipite insitum verbum, quod potest salvare animas vestras.

* Prov. xvii. 27.

JAMES, i. 17—21.

17. Πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστιν, κατα-

JAMES, i. 17—21.

17. Every best gift, and every perfect gift, is from above, coming

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Subject.—God doth not tempt to evil (ver. 13), on the contrary He is the gracious giver of every good. Of His own free will He begat us by the word of truth—which sacred word must not be heard merely but also practised (verse 27, to end of next Ep.).

17. *Every best gift*, &c.] "After teaching that temptation does not come from God, but from ourselves or the demon, St. James shows now—that, *on the contrary*, whatever *good* we have, we owe all to the liberality of God" (St. Bede and commen. generally). So far from being the author of sin, God is the great and only source of every good. δόσις, the act *of giving*, used also for the *thing* given, and distinguished from δώρημα following, inasmuch as the latter necessarily implies a *free* gift. From this difference of meaning Est. concludes that δώρημα regards *supernatural*, and δόσις natural gifts: *both*, every gift of God, in the natural and supernatural order. "There is a slight [manifest] climax in δώρημα, as there is in τέλειον compared with ἀγαθή" (Alf.), who adds, "we cannot express δόσις and δώρημα by two words in English." Hence the translators of the Auth., as well as the Rh. vers., render both—*gift*, "Every good *gift* and every perfect *gift*" (Auth.). "Every best *gift* and every perfect *gift*" (Rhem.). The climax is still retained in all its force, if we take δόσις to be all the

ἀποσκιάσματος. 18. Βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ

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The perfect hexameter, πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον, has been supposed without reason to be taken from some Greek poet, not now extant. Like lines, strictly metrical, occur often, and clearly without design, in the best prose writers.

18. *For of his own will*, &c.] The causal participle 'For' is not found in Greek and Syriac, nor, according to Est., in many approved MSS. of the Vulgate. Its insertion does not alter the sense, because what follows is adduced in illustration. "*Of his own will*," βουληθείς, is emphatic=*quia voluit* (Estius)='because He willed it' (Alf.). It confirms the previous statement that God is the *gracious* giver of every blessing. He begat us of His own mercy and goodness, *because He willed it, not* because *we merited* it. "Who hath delivered us and called us by his holy calling, *not according to our works, but according to his own purpose and grace*, which was given us in Christ Jesus before the times of the world" (ii Tim. i. 9). Cf. Romans, viii. 15; Ephes. i. 11; ii. 8: "For *by grace* you are saved through faith, and that *not of yourselves*, for it is the gift of God: 9. *Not of works*, that no man may glory."

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by the word of truth] Variously interpreted: 1° of the eternal Word, the second Divine Person, 'full of grace and *truth*,' SS. Athanasius, Bern., Œcum.; 2° of the faithful promise of God in fulfilment of which the Messiah was sent; 3° of the *form* of baptism, '*I baptize thee*,' &c., 'the word of life,' Ephes. v. 19; 4° of the Gospel received in a spirit of faith and obedience, "the power of God unto

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slow to admit the general accuracy of the Vulg., even when it is confirmed, as is nearly always the case, by the examination of the oldest and best MSS. With ἴστε (*indic.* there is no clear example of the *imperat.* in N. T.) the meaning is: You all know the truth of what I have said through the whole ch., or of regeneration just before; the doctrine is familiar to you: beware (implied) lest you neglect it in practice. With ὥστε, a *common* word and easily substituted therefore for the unusual ἴστε, the meaning would be: seeing that God has been so good to you, *wherefore*; but this sequence, which at first sight seems natural enough, will be found, on reflection, obscure and difficult (See the connexion below from Est.).

And let every man be swift to hear,] Better with Vulg., "*But* let every man," &c. Lachman, Tisch, Alf., insert δέ=autem in Vulg., and with ἴστε before, it must be inserted; with ὥστε it cannot. Hence Est. who, on the authority of *rec.*, reads ὥστε, rejects δέ. He gives the sense of the whole passage thus: "Wherefore let every man be swift to hear that '*word of truth*,' slow to speak of it (dogmas of faith), for disputes on religious questions specially provoke anger." Alf., though reading ἴστε and δέ, quotes and follows Est. substantially: "*Ye know it*, my beloved brethren: but (CONSEQUENTLY) let every man be swift to hear *the word of truth*, which has so great a power for good and for life." The words of the Ap., which plainly refer to Ecclesiasticus, v. 13, Γίνου ταχὺς ἐν ἀκροάσει σου, καὶ ἐν μακροθυμίᾳ φθέγγου ἀπόκρισιν, *be quick in hearing, and answer in forbearance*, contain a *general* precept, and a *practical* means of acquiring the wisdom spoken of in v. 5. The connexion may be traced thus: "My brethren, count it all joy when you fall into afflictions (v. 2—4): if you do not appreciate their value, it is because you lack wisdom; pray for that heavenly gift, and you shall obtain it (v. 5—8): with it the poor brother, while suffering, will glory in his dignity as a child of God; and the rich, in being despised for Christ's sake (v. 9—11): afflictions are a blessing from God—not so temptations, for He tempteth no man: on the contrary from Him cometh every good gift: He has, for example, regenerated us in the waters of baptism (vv. 12—18): all these things you *know; but* (reducing this knowledge to practice) let every man be swift to hear," &c. This is nearly the view of à-Lap., Tir., who admit, indeed, a transition here to moral precepts, yet one naturally suggested by the argument. St. James began, writes à-L., to speak of wisdom (v. 5), then he points out the best way of acquiring it—prayer, and of using it—afflictions; he now adds *other* means of *gaining* wisdom, and—1° *that every man be swift to hear.* Not, of course, scandal or calumny, nor are we to supply from the preceding—*the word of truth*, nor again to limit the instruction to the public assemblies of the faithful—as a warning against the abuses condemned i Cor. xiv. 29 (à-Lap., who takes

ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν. 20. Ὀργὴ γὰρ ἀνδρὸς,

hear, but slow to speak, and slow to anger. 20. For the anger of man

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"slow to speak" to be directed against the 'torrens dicendi copia' of preachers); the rule is general, applicable to every man—whatever his position in life: Be silent and attentive to the words of the wise; speak not over much, nor hastily. Its importance was well known to the Jewish and Pagan moralists. See numerous examples among the Rabbinical writers in Schöetgen, Hor. Heb. vol. ii. p. 1012. Pirke Aboth, 'Loquere parum;' R. Nathan, 'justi loquuntur parum.' Bava Mezia, 'justi dicunt parum,' &c. And for the classics see Bias apud Stob. Serm. xxxiv.: *μίσει τὸ τάχυ λαλεῖν, μὴ ἁμαρτῇς, μετάνοια γὰρ ἀκολουθεῖ.* "Hate speaking quickly, lest you err, for penance follows." And Serm. xxxvi. 11: *πολυλογία πολλὰ σφάλματα ἔχει*—"loquaciousness has many slips." Cato, *Dist.* l. 1, dist. 3:

> Virtutem primam esse puta compescere linguam
> Proximus ille Deo est, qui scit ratione tacere.

The Wise Man teaches us: "*In the multitude of words there shall not want sin: but he that refraineth his lips is most wise*" (Prov. x. 19); and v. 32: "*The lips of the just consider what is acceptable; and the mouth of the wicked uttereth perverse things.*" Again, xxix. 11: "*A fool uttereth all his mind, a wise man deferreth, and keepeth it till afterwards.*" And again, xiii. 3: "*He that keepeth his mouth, keepeth his soul; but he that hath no guard on his speech shall meet with evils.*" In every language there are proverbs to the same effect (see à-Lap. in *h. l.* who cites several). He also shows how much this virtue of '*silence*' is recommended in the Scripture, 1° from the example of Almighty God, whose words are always few and weighty; 2° of the B. Virgin, whose recorded sayings are so solemn, beautiful, and few, while "she kept in her heart all the words" that she heard; 3° of the Angels who made known God's will in simple and few words, as did Michael to Daniel, Raphael to Tobias, and Gabriel to holy Mary. The highest eulogy of Job is: "In all these things Job did not sin with his lips" (Job, i. 22; ii. 10). A wise, then, and holy maxim it is—designed to influence our whole conduct—to listen attentively to others, and bridle our own tongue. "Incline thy ear, and hear the words of the wise: and apply thy heart to my doctrines" (Prov. xxii. 17). "If thou wilt incline thy ear, thou shalt receive instruction; and if thou love to hear, thou shalt be wise. Stand in the multitude of the ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayest hear every discourse of God, and the sayings of praise may not escape thee. And if thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors" (Ecclus. vi. 34-6).

and slow to anger.] 'And' is not found in any Greek MS.; hence the whole sentence, if our reading of the original text be approved, would run thus: "*Ye know,*

δικαιοσύνην θεοῦ οὐκ ἐργάζεται. 21. worketh not the justice of God. 21.

my brethren; but let every man be quick to hear: slow to speak: slow to anger." The last clause may be therefore an independent exhortation, or added, as it is generally explained, to point out one great *cause* or evil *consequence* of quickness of speech, namely, anger (Est., à-Lap., Tir., &c.). From what follows, the caution appears to be specially directed against those who would excuse their anger on the ground of *zeal* for truth and justice; even when moved by *zeal*, it is well to be *slow* to anger, for there are few that obey that counsel: "Be angry and sin not" (Psalm, iv. 5). 'Wrath' is reckoned among the manifest works of the flesh by St. Paul (Gal. v. 20); and 'anger' as a sin that grieves the Holy Spirit of God (Ephes. iv. 30-31). To act 'slowly' is a powerful remedy against anger: "*Be not quickly angry, for anger resteth in the bosom of a fool*" (Eccles. vii. 10). "*The patient man is better than the valiant: and he that ruleth his spirit than he that taketh cities*" (Prov. xvi. 32). Even Pagan authors recommend this restraint:

> Ira furor brevis est; animum rege, qui nisi paret
> Imperat; hunc frenis, hunc tu compesce catenis.
>
> HORACE, Ep. B. 1, 2, 62.

Maximum remedium est iræ *mora:* desinet, si expectat; nec universam illam tentaveris tollere: graves habet impetus primos. Tota vincetur, dum partibus carpitur (Senec. lib. ii. de Ira, c. 28). Schöetgen quotes a Rabbinical saying from Pirke Aboth, c. v. 11: "There are four kinds of dispositions: 1° Those that are easily incensed, and easily pacified; what these lose on one side, they gain on the other. 2° Those that are not easily incensed, nor easily pacified; what these gain on one side, they lose on the other. 3° Those that are not easily incensed, and are easily pacified—these are the good. 4° Those that are easily incensed, and are not easily pacified—these are the wicked."

20. *For the anger of man worketh not the justice of God.*] This argument I take to be directed against the 'angry man' who would claim to be an avenger to execute wrath upon the evil-doer, and make zeal a cloak for passion. Don't justify your passion, the Ap. says, on that ground; your anger is not the instrument of God's justice. Other interpretations are given: The anger of man does not work out true justice, or more generally, what is just and right before God; the contrary (*implied*), it is the fruitful source of much injustice and sin; do not cherish it, then, in your hearts. So Est., à-Lap., and the latter thinks there is special allusion to Ecclus. i. 28: "*For he that is without fear* (θυμὸς ἄδικος = *unjust anger*), *cannot be justified: for the wrath of his high spirits is his ruin.*" Or uniting both senses: "Do not indulge anger under the pretence of zeal, for anger never maketh a man just—the contrary" (Mart.). As the argument is adduced to prove that we ought be *slow* to anger, and not precisely that we ought not be *angry at all*,

Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ — Wherefore casting away all unclean-

the first exposition appears natural and well suited to the context. The reader will observe that each of the points mentioned in ver. 19 is explained more fully after, with the order changed, and first the precept '*slow to anger*,' '*For* the anger,' &c. (v. 20); then, 'swift to hear,' 'Be ye doers, and not hearers only' (verse 22); and finally, 'slow to speak,' '*And if any* man,' &c. (v. 26). Whether the connection and dependence of these several verses may not be more immediately suggested by other words in the context, will be seen by-and-by.

21. *Wherefore*, &c.] Is this a consequence from the verse immediately preceding: seeing that *anger* worketh not God's justice, *wherefore*, &c.; or from v. 15: seeing that sin begets death, *wherefore;* or from all the exhortations throughout the ch.? This last opinion is ably maintained by à-Lap. The danger of temptations had been referred to, and the many gifts bestowed by God specially that He regenerated us.—Seeing then that we have received from God this new birth and so many graces, let us live in purity and mildness.

casting away] ἀποθέμενοι, the aor. is used according to Alf. 'because *it must be done* as a single act, antecedently to that which follows;' but is it not more natural to suppose, at least here, a reference to that act which already took place at Baptism (once and for ever), when we were planted together in the likeness of Christ's death (comp. σύμφυτοι, Rom. vi. 5, with τὸν ἔμφυτον λόγον here, and the whole argument in the 6th ch. to Rom.)? Wherefore having cast aside all uncleanness, ye are bound to live up to the profession of faith ye made at Baptism. Cf. Col. iii. 8, νυνὶ δὲ ἀπόθεσθε..... κακίαν κ. τ. λ.

uncleanness] ῥυπαρία, properly *dirt, filth*, and thence *sordidness, avarice* in the classics, found only here in N. T., and the adjective ῥυπαρός only James, ii. 2; comp. Apoc. xxii. 11. à-Lap. restricts the word to its secondary sense in the passage before us, "for *avarice* stirs up anger, quarrels, and bickerings; and this was the first trial of the Christians who, whilst they suffered persecutions and loss of property from Jews and Gentiles, were tempted by *avarice* to keep these goods at any risk, and even to deny the faith, or at least dissemble for that purpose. O Christians, the Ap. cries out, bear patiently the loss of your goods for Christ's sake, despise them, and cast away from your hearts every worldly desire: thus shall you not yield to persecution; thus shall you continue faithful in grace in that regeneration which you have received from God" (à-L. in l.). Other Comm. understand by ῥυπαρία all kinds of sin against chastity—ῥυπ.=*impurity*. Bede, Salm., Tir., &c.; others, particularly those who connect this verse with v. 20, comprise under it only those vices which spring from anger, and make accordingly κακίας qualify ῥυπαρίαν as well as περισσείαν. Est. extends it to all manner of sin—everything that *stains* the soul; and in truth there appears no reason why the

περισσείαν κακίας, ἐν πραΰτητι δέ- ness, and abundance of naughtiness, with meekness receive the

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Ap. should speak here of sins of impurity more than of any others, except that lust was more prevalent at the time, and unhappily is always so; and there is less ground still for limiting it to uncharitableness. Besides, the 'abundance of malice' following, is also *general*, as we shall see—and, what is the *chief point*, the exhortation is designed to banish ALL SIN from the *regenerate* (Est.). The transition from the literal meaning, *uncleanness of body*, to the figurative, *uncleanness of soul* from any cause, is surely not strange.

and abundance of naughtiness,] περισσείαν κακίας, which Salm., Tir., à-Lap., &c., take to be *prodigality* and excess opposed to ῥυπαρία, *avarice* according to them.

But κακία is then clearly superfluous, περισ. conveying the full meaning. The comm. on the other hand, who understand ῥυπαρία of *uncharitableness*, insist that κακία is properly *malice* which seeks to injure the neighbour's character, and in favour of this opinion is also strongly ἐν πραΰτητι following—in which soil, as it were, we are exhorted to sow the word of God. Still the wider sense suggested by the nature of the metaphor is, we think, best suited to the whole context. Before men plant seeds in the ground, they clear away the noxious weeds which, springing up thickly and luxuriantly, check the growth of the good seeds. So Christians, the children of the kingdom, are bound to receive the word of God (=the Gospel seed) into pure souls, and to preserve it free from every imperfection, weakness, and sin which would prevent it from coming to maturity. 'Abundance of malice' I thus take to mean that propensity to evil of every kind which grows so rapidly and so abundantly in our fallen nature. It is the source of ῥυπαρία (=sin) and explains it. "Malitia autem proprie ad interioris hominis pravitatem respicit" (Bede in h. l.).

with meekness receive the engrafted word,] Render "*in* meekness receive the engrafted word." 'Meekness' is the soil *in which* the Gospel word must be sown. Compare Ecclesiasticus, verse 13. "*Be meek to hear the word that thou mayest understand:* and return a true answer with wisdom." 'Meekness' implies that tranquillity of soul which is the best disposition for appreciating the importance of divine truths. With it is united humility, and to the humble God giveth His graces, while He resisteth the proud. Without it there is no *patience* in adversity, no self-control when provoked to *anger* (à-Lap.). "The expression denotes a mixture of humility and docility" (Bloomf. in l.). The interpreters who limit κακία to *uncharitable* feelings, of course limit πραΰτης also to *kindness* and love of the neighbour.

receive the engrafted word.] As this can be no other than the 'word of truth' v. 18, it must be explained in the same way. It is the word of the Gospel first planted in our souls when we were received into the church and regenerated, and planted

ξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

ingrafted word, which is able to save your souls.

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a new, as it were, whenever we hear that word preached by the ministers of God. It is not the *innate* word of God (Œcum.) that is, the light of reason—for how then explain the exhortation to *receive* that word, or how can that word save our souls? nor the *Word Incarnate*, i.e. Christ, in whom we have been planted (Romans, vi. 5), though union with Christ be implied; nor our Lord in the B. Eucharist: of these there is no question, as is still more evident from the next verse: *Be ye doers of the word.* The seed is the word of the kingdom, and St. James exhorts his readers to receive it in good ground, to hear that word and understand it, and make it yield fruit an hundred-fold (see Matt. xii. 3—23).

which is able to save your souls,] By leading to justification here and glory hereafter. To the 'word' St. James ascribes our justification as before—not manifestly because faith alone justifies, for this is the error which he refutes in the next verse; but because the ordinary means by which adults are first moved to turn to God, is by believing those things to be true which God has revealed and promised—and this especially, that God justifies the impious *by His grace, through the redemption that is in Christ Jesus* (Rom. iii. 24). Counc. Trent, Sess. vi. c. vi. "The word which has been planted in you on the day of redemption, receive more perfectly just now, fulfilling by *works*, what you hold from *preaching*" (Bede).

FIFTH SUNDAY AFTER EASTER.

James, i. 22—27.

22. * Estote autem factores verbi, et non auditores tantum : fallentes vosmetipsos.

23. Quia si quis auditor est verbi, et non factor : hic comparabitur viro consideranti vultum nativitatis suae in speculo :

24. Consideravit enim se, et abiit, et statim oblitus est qualis fuerit.

25. Qui autem perspexerit in legem perfectam libertatis, et permanserit in ea, non auditor obliviosus factus, sed factor operis : hic beatus in facto suo erit.

26. Si quis autem putat se religiosum esse, non refrenans linguam suam, sed seducens cor suum, huius vana est religio.

27. Religio munda, et immaculata apud Deum et Patrem, haec est : Visitare pupillos, et viduas in tribulatione eorum, et immaculatum se custodire ab hoc saeculo.

* Matt. vii. 21, 24. Rom. ii. 13.

JAMES, i. 22—27.	JAMES, i. 22—27.
22. Γείνεσθε * δὲ ποιηταὶ λόγου, * 2. m. γιν.	22. But be ye doers of the word,

Lect. Var. 22. γινεσθαι ℵ. λογου—νομον C^2. μονον before ἀκρ. A C K ℵ. *rec.*

Subject.—"Not the hearers of the law are just before God, but the doers of the law shall be justified," and blessed by God. What true religion requires, is to guard the tongue, to relieve the widow and the orphan, and to preserve one's-self unspotted from the world.

22. *But by ye doers of the word,*] The immediate connexion is with verse preceding.—The word *can* save you (see the Ep. of last Sunday), *but* not by *hearing it* only, ye must also *do* it. The remote reference to v. 19, 'swift to hear,' could only be maintained in the limited sense already rejected, thus : 'I exhorted you to be swift to hear the *word of truth ;* but to hear it wont suffice : ye must also do it.' They who connect thus admit some allusion to the words just preceding, '*can save you.*' So Bloomf. who observes that ἀκροατής in classical Greek carries with it the idea of *attentive* observance, "which cannot," he adds, "be the case either here or in Rom. ii. 13." The contrary, we think, is plainly the fact, for the reasoning of St. Paul and

καὶ μὴ ἀκροαταὶ μόνον, παραλογιζό- and not hearers only, deceiving

St. James requires this point specially to be kept in mind, that *to listen however attentively* to the law of God will not avail without good works. What he further notices—namely, that the substantive ποιητής "carries an enduring, a sort of official force with it: Let this be your occupation," if true of it, should be also true of ἀκροατής, to bring out the contrast fully. The origin of the phrase is to be found in the Jewish custom of having the law read to the people in the synagogues on each sabbath, whence they became familiar by *hearing* with the sacred books. The necessity of works, which St. James dwells on at such length throughout the Ep. is frequently inculcated elsewhere in the inspired records, often in words strikingly like. See Luke, xi. 28: "Blessed are they who *hear* the word of God, and *keep it*;" Rom. ii. 13: "For not *the hearers of the law* are just before God: but *the doers of the law* shall be justified." Comp. Matt. v. 16; vii. 19; xxviii. 20; i Pet. i. 10; i John, iii. 4-24. St. Gregory (Homil. xxix. in Evang.) thus refutes the man who boasts of his faith as justifying him before God: "He tells the truth, if he unites works with faith, for that man has faith indeed who does not deny by his life what he professes to believe. Hence St. Paul speaks of some false brethren (Tit. i. 16) 'who profess that they know God: but in their works they deny him.' Hence St. John also says, i Epis. ii. 3: 'By this we know that we have known him, if we keep his commandments. He who saith that he knoweth him, and keepeth not his commandments is a liar, and the truth is not in him.' Then are we truly believers if we carry out in deeds what we promise in words." St. Aug. (Enarratio ii. in Ps. xxxi. tom. iv. p. 172) has a long dissertation on the apparent discrepancy between St. Paul's doctrine, that man is "justified by faith without the works of the law," and St. James', "that by works a man is justified, and not by faith only," from which I extract a few sentences. "Seeing then that Abraham was justified by faith, not by works: I will therefore act as I please, for though I have no good works, if I only believe in God, it is reckoned to me unto justice. If any man reasons thus, and resolves to act accordingly, he is fallen, submerged; if he still argues and doubts, he is in the greatest peril. But the holy Scripture and its true meaning not only rescue the latter from that peril, but even the former from the abyss. I answer then as if I were arguing against an Apostle, and I say of Abraham himself, what we find in the epistle of another Apostle who wished to correct those men who falsely interpreted his brother Apostle. For James, in his Ep. directed against those that would not do good works, presuming in their faith, praised the works of Abraham as Paul did his faith, and those Apostles do not contradict each other. James speaks of a work known to all—Abraham offered his son in sacrifice to God. A great work, but from faith. I commend the superstructure of *works*, but I

μενοι ἑαυτούς. 23. Ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ.

your own selves. 23. For if a man be a hearer of the word and not a doer: he shall be compared to a man beholding his own countenance

Lect. Var. 23. κατανουντες (not even κατανοοντες), ℵ.

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also see the foundation of *faith;* I praise the *fruit of good works,* but I recognize the *root of faith.* If Abraham had acted so without faith, the work however great would not have availed him. Again, if Abraham had that kind of faith that when God commanded him to offer his son in sacrifice, he should say within himself, I won't do it, and still I believe that God will save me while despising His command, his faith without works would be dead, and as a tree without fruit, lie barren and withered." Est. notices the strange statement of Erasmus that he read μόνον in none of his Greek MSS., nor in the more correct Latin MSS., whereas it is now found in all Greek and Latin MSS., in some before ἀκροατής, more generally after.

deceiving your own selves.] παραλογιζόμενοι *may* have been chosen on account of λόγου preceding: you are not doers of the *word,* but you are seduced by *words* (*fallacies*), deluding yourselves by false and sophistical reasoning. The strong recommendations of faith in God's promises to the exclusion of the works of the Lord, so often put forth in the Ep. to Rom., gave rise, according to the common opinion, to some of these false notions. But that there is no real contradiction between both App. is evident even from the one sentence quoted by us from Rom. ii. 13, as indicating the *subject* of this Ep. Both show the necessity of good works, done in a spirit of faith, and by the aid of divine grace. St. Paul denies that Jewish rites, or even the observance of the whole natural law (if that were possible) *without grace* could ever merit for Jew or Gentile the free gift of justification. Surely St. James, who speaks entirely of those who work by faith and grace, says nothing to contradict this.

23. *For*] These verses contain an apt illustration, taken from common life, of the inutility of faith without works.

he shall be compared to a man, &c.,] '*Man*' is not emphatic, as if the Apostle were to insinuate that the custom of looking into mirrors was *unmanly,* and only excusable in woman (à-Lap.). The word is general='any one,' as it is used just before: *For if a man,* &c.

his own countenance] τὸ πρόσωπον τῆς γενέσεως αὐτοῦ=*vultum nativitatis suæ* (*ejus*), Vulg., exactly=*the countenance of his birth.* Why not '*his countenance*' simply without adding 'of his birth?' Not in opposition to a *masked* or *painted* countenance (Est., à-Lap., Bloomfield), but rather the *natural* face as opposed to any mere *expression* of countenance, with regard to which one might be more readily deceived. The comparison too "perhaps hints at the easy translation of the remark from the physical to the moral department of our being" (De Wette quoted by Alf.). As in a mirror a man sees his own natural face most

24. Κατενόησεν γὰρ ἑαυτὸν, καὶ ἀπελήλυθεν, καὶ εὐθέως ἐπελάθετο ὁποῖος

in a glass. 24. For he beheld himself, and went his way, and presently forgot what manner of man

distinctly, so through the clear medium of God's word he may see his own soul—all its defects and desires—ὁποῖός τις γεγόνη, Caten. And as to look into the mirror will not avail, unless the stains that disfigure the face be wiped away—nay, they will be more inexcusable, so to hear the word of God, and thus to see all the sins and imperfections that defile the soul, will only add to the sinner's guilt if he neglect to guard against these vices and passions. γνοὺς γὰρ ἑαυτὸν εἰκόνα Θεοῦ ὄντα, οὐ καθ' ὁμοίωσιν Θεοῦ ἐπολιτεύσατο, Caten.

24. *For he beheld himself, and went his way*, &c.] In κατανοέω, the prep. appears to me to strengthen the notion of the simple verb (Cf. Heb. iii. 1; x. 24), to observe *attentively;* and I cannot see anything in the context to require the reverse, as Bloomfield contends. Compound forms, if not to be *always* pressed, are surely not to be *always neglected* in New Testament Greek. His own translation is entirely below the dignity of the subject: "For he takes a peep at himself, and is off, straightway forgetting," &c. What was said above of ἀκροατής is equally true here: by adding to the force of κατανοοῦντι we enhance the argument. *Every care* to *hear* and *see* will not suffice unless we *act* accordingly. Would it be strange that one who only took 'a peep' at himself should presently forget what manner of man he was? Would it not be very strange, on the other hand, that

one who examined his own countenance leisurely in a glass, should presently forget the stains and blemishes he saw, and take no pains to remove them? There is, in short, no contrast of the *careless* with the *attentive* hearer: of the *hearer only* and the *doer* is there question. Again, St. James does not insinuate it is the *common rule* among men to forget at once their appearance in the mirror (Alf.). Any allusion to such a rule, if it exists, is quite unnecessary. Enough for his purpose that a (*any*) man should act even once so unreasonably as to go away and forget all the marks on his face. The comparison is perfect if we imagine even a single case, however strange, of a man's forgetting his own appearance. God's word is often set forth as a clear light, by which we may see distinctly our appearance and state before Him: "*Thy word is a lamp to my feet, and a light to my paths*" (Psalms, cxviii. 105); "*Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life*" (Prov. vi. 23). In two ways the sacred Scripture serves as a mirror—first, in the examples it furnishes of the lives of men, both just and unjust; secondly, in the precepts it contains which, being placed before our eyes, show to us clearly our sins and imperfections. In this second sense St. Aug. entitled a summary of moral precepts, collected from the different parts of the sacred volume without notes of any kind, *speculum* or

ἦν. 25. Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παρα-

he was. 25. But he that hath looked into the perfect law of liberty, and

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mirror, "in which the faithful servant of God may view himself, and observe his progress in virtue, and his shortcomings. For thus can he give thanks for the gifts he has, and strive to acquire those he has not." St. Augus. SPEC. (the *true* Spec.) Mai's Nov. Patr. Col. i. p. 8. See for other extracts from the fathers on same subject à-Lap. *in l.* who adds, "By contemplating themselves assiduously and earnestly in this mirror of the word of God, did SS. Laurence, Vincent, Cæcilia (who carried in her bosom constantly the Gospel), Agnes, Augustine, Basil, Gregory, Chrysostom, and all the holy doctors, martyrs, virgins, and confessors, stimulate themselves to heroic deeds of martyrdom, the practice of virginity, love of religion, contempt of the world, and the exercise of other virtues, and become what they were."

25. Estius notices the different readings in Lat. MSS.: '*in lege perfectæ libertatis*,' '*in lege perfecta libertatis*,' and the correct one '*legem perfectam libertatis*,' corresponding with εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, found invariably in Greek.

But he that hath looked into] παρακύψας, *having stooped down and peered into*, stronger still than κατανοοῦντι.. So Est. and Comm. generally, who quote no examples however of this stricter sense. In N. T. παρακύπτω is only once used for 'seeing' (i Pet. i. 12), where it *may* mean *to glance at*, and in the classics this is certainly its usual meaning (see Liddell and Scott s. v. n. 2, "generally *to stoop and take a careless side glance at a thing*), not to *penetrate*. The opposition with κατανοοῦντι may be brought out even in this case, for the contrast would lie between the man that *observed himself steadily* in the glass and took no pains to wipe off the stains on his face, and the man that *glanced at himself* by the light of faith, and then strove to correct every defect. In the common interpretation of the passage, he who casually sees his own image in the glass is opposed to the keen and attentive observer of God's word. "παρακύπτειν est enim inclinato capite, et collo curvato, pronoque corpore, intuito vultu et oculis in obliquum inspicere, uti faciunt qui per fenestram proni et procumbentes, transversis oculis, venientes euntesque curiose observant" (à-Lapide *in h. l.*).

the perfect law of liberty,] The Gospel, *the word of truth*, ver. 18, *the engrafted word*, ver. 21, called *perfect* in contrast with the old law which 'brought nothing to perfection,' Heb vii. 19—giving abundant means of attaining sanctity; and '*of liberty*,' freeing us from the ancient bondage, and securing to us 'the liberty' of the sons of God (Gal. iv. 24-26), Estius, à-Lapide, Mart., &c. The reference to the old law is denied by Alf., who says the distinction between the covenants is not in view here. It is no doubt true that the Gospel may be called a *perfect* law, and a law of *liberty*, because it is a perfect law of life, and infuses a spirit of love without al-

μείνας, οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

hath continued therein, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed. 26. And if any man

Lect, Var. 25. *οντος* before *ἀκρ. rec.* against A B C ℵ.

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lusion to any previous state; but the contrast must have been familiar to every hearer or reader of the Gospel, and therefore not easily kept out of mind. How beautiful St. Augustine's saying: Nondum pura, nondum tota, nondum plena libertas, *quia nondum æternitas* (Hom. xl. in Joan.).

and hath continued therein,] 'Therein'=*in ea*, added in Vulg. *καὶ παραμείνας* (opposed to *ἀπελήλυθεν*) implies a great deal more than mere looking into the word of God, however well intentioned that examination may be. 'To continue therein' is to know and practise the commandments of God. "Cursed be he *that abideth not* in the words of this law, and all the people shall say: Amen" (Deuter. xxvii. 26). "If you *abide in me, and my word abide in you*, you shall ask whatever you will, and it shall be done unto you" (John, xv. 7). "He that saith *he abideth in him*, ought himself also to walk even as he walked" (John, ii. 6). This idea of doing God's will and of obeying all his commandments, is always associated in scriptural language with *continuing, abiding, remaining in God*. Alf. is quite wrong in asserting that observance of the law in act is not spoken of here, but only after in *ποιητὴς ἔργου*, for it is manifest the "doing of work" is the *immediate consequence* and *explanation* of *παραμείνας*. To *remain in God* is to do his holy will in word and deed.

not becoming a forgetful hearer,] Rather 'not being,' viz. not being therefore (because *he continueth* in God) a forgetful hearer: literally, a *hearer of forgetfulness*, where the gen. *ἐπιλησμονῆς*, according to the Heb. idiom, qualifies and *characterizes* the preceding noun *ἀκροατής*.

but a doer of the work,] Rather again 'a doer of work,' *ποιητὴς ἔργου*: the point brought out is that he *works*, not that he does the (=*all*) work put before him, though that be required also.

this man shall be blessed in his deed.] *ποίησις*, lit. *doing, workmanship*, occurs only here in N. T., see Ps. xviii. 1, et opus manuum ejus annunciat firmamentum, *ποίησιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα* (Ecclus. xix. 18; li. 25, &c.). "He that shall fix the eyes of his soul steadily on the law of Christ, which is perfect, and the law of true liberty, and shall not withdraw from it, nor turn himself away like the man who saw his countenance in the glass, but shall remain steadfastly gazing on it, that is, if he be not a forgetful and careless hearer of the word, but do what he shall hear, he shall be blessed, he shall be just, he shall be justified by his working, viz., in the sense more fully explained in the next chapter, where the Ap. teaches that a man

26. Εἴ τις δοκεῖ θρῆσκος εἶναι, μὴ χαλινῶν γλῶσσαν ἑαυτοῦ, ἀλλὰ ἀπατῶν καρδίαν ἑαυτοῦ, τούτου μάταιος ἡ θρησκεία. 27. Θρησκεία καθαρὰ καὶ

think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. 27. Religion clean and un-

Lect. Var. 26. χαλινῶν only B—χαλίναγωγῶν.

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is justified by works and not by faith only" (Est. in l.). He shall be blessed in the *performance* of his work, which merits for him grace here and glory hereafter.

26. *And if,* &c.] The Ap. returns, according to the common interpretation, to explain the remaining command in ver. 19, '*slow to speak.*' To that command there is no doubt reference, at least indirectly, but we may trace a closer connexion between these verses and the preceding. After warning his readers against the barren hearing of the word, the Ap. points out what they are *not to do*, vers. 26, and what they *are to do*, vers. 27, the practical lessons being probably chosen according to the special requirements of the time and circumstances. So Mart.

think himself] εἴ τις δοκεῖ, well rendered in the Vulg., 'si quis se putat religiosum esse,' and badly in the Auth. Vers., 'if any man *among you* seem to be religious' after *rec.* (which inserts ἐν ὑμῖν after εἶναι against A B C). What a man *thinks of himself* is the point, not what others think of him. It is not of 'reputation for piety' (Bloomfield) that St. James speaks, but of pretension to piety. The text proves that we may easily deceive ourselves and have a 'full assurance' which may be at bottom only a false and fatal presumption.

to be religious,] θρῆσκος, a devout worshipper of God, not altogether hypocritically by outward service (Alf.), but even internally so *as to deceive his own heart*, and not others merely.

not bridling his tongue,] In ch. iii. we are taught the propriety of this metaphor, '*for the tongue no man can tame.*' "Melt down thy gold and silver and make a balance for thy words, and a just *bridle* for thy mouth. And take heed lest thou slip with thy tongue, and fall in the sight of thy enemies who lie in wait for thee, and thy fall be incurable unto death" (Ecclus. xxviii. 29-30).

but deceiving his own heart,] While his tongue meets with no restraint, while *he* indulges in vain and uncharitable discourses, to think that practices of piety will save him, is a delusion.

this man's religion is vain.] His worship of God—whether internal by acts of adoration, reverence—or external by public hymns, sacrifice, &c., is of no avail, because he fails in charity in word—a grievous sin therefore, which frustrates all our best hopes and exertions. "Death and life are in the power of the tongue" (Prov. xviii. 21). The evil talker proves that he does not truly worship God, in whose presence he fears not to detract, swear, provoke to anger, dishonouring thereby God and religion.

27. *Religion,* &c.] Added according to Est. to correct what the

ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ, αὕ- defiled before God and the Father, is this: to visit the fatherless and

Lect, Var. 27. παρα τω θεῳ—παρα θεω ℵ.

previous words might possibly suggest, that to be religious in act it was enough to bridle the tongue. The verse rather supplies (see above) the second and *positive* means of *doing good.*

clean and undefiled] It is difficult to point out the precise shade of difference in these epithets, or their meaning at all. ἀμίαντος added to καθαρά, is at least a stronger expression than καθαρά alone. καθαρά describes θρησκεία by a positive, ἀμίαντος by a negative quality. Religion may be said to be pure and clean, because it proceeds from a *a pure and undefiled heart* (Est.), or elicits acts which spring from pure and disinterested mercy (to visit the orphan from whom we can expect no return), or produces effects which are pure and holy (Paley, Bloomf.). According to a-Lap. the Christian is contrasted both with the Jewish religion, made by the Pharisees to consist chiefly in outward corporal ablutions, and with the Pagan orgies, which were impure and obscene.

before God and the Father,] Reading παρὰ τῷ θεῷ καὶ πατρί, Alf. renders "of Him who is our God and Father:" Bloomf. with the same text, "before God who is even the Father." The Rhemish version is sufficiently correct, whether we read τῷ before θεῷ or not. Clearly the Ap. means '*before God who is also our Father.*' And of our dependence on God and His fatherly love to us, we are now reminded to awaken within us feelings of compassion towards the poor, made according to His image and likeness—His adopted sons and heirs, their God and Father as well as ours. "Did not he that made me in the womb," says Job, "make him (the poor man) also; and did not one and the same form me in the womb?" (Job, xxxi. 15).

to visit the fatherless and the widows in their tribulation] Better simply 'to visit orphans and widows in their tribulation.' To *visit* (ἐπισκέπτεσθαι) here as in Matt. xxv. 36, is to relieve their wants, *to look carefully* after the poor, whether we may be corporally present with them or not (Est.). The 'orphan and widow' are watched over in a special manner by Almighty God, and specially recommended to our charity in the Sacred Scriptures. God "*is the father of orphans and the judge of widows*" (Ps. lxvii. 6). "*He will support the fatherless and the widow*" (cxlix. 9). "He will not despise the prayers of the *fatherless*: nor the *widow* when she poureth out her complaint" (Ecclesiasticus, xxxv. 17). To protect them He gave special commands: "*You shall not hurt a widow or an orphan. If you hurt them, they will cry out to me, and I will hear their cry: and my rage shall be enkindled, and I will strike you with the sword, and your wives shall be widows and your children fatherless*" (Exodus, xxii. 22-24). "Touch not the bounds of little ones: and enter not into the field of the *fatherless*, for their near kinsman (God) is strong, and he

τη ἐστίν· ἐπισκέπτεσθαι ὀρφανοὺς καὶ widows in their tribulation: and to

will judge their cause against thee" (Prov. xxiii. 10-11). "Afflict not the stranger, the *fatherless and the widow*, nor oppress them unjustly" (Jer. xxii. 3). Job says he received blessings from God "Because I had delivered the poor man that cried out: and the *fatherless*, that had no helper. The blessing of him that was ready to perish came upon me, and I comforted the heart of the *widow*" (Job, xxix. 12-13); and that he would justly meet with curses "If I have denied to the poor what they desired, and have made the eyes of the *widow* wait. If I have eaten my morsel alone, and the *fatherless* had not eaten thereof" (Ib. xxxi. 16-17). Comp. Isai. i. 17; ix. 17; Bar. vi. 37; Zach. vii. 10; ii Mac. iii. 10. In many of these passages the 'orphan and widow' who have lost their natural guardians—parents or husbands—may be taken as a type of the poorest of the poor; and so the exhortation here has been understood by many comm., as if under one class St. James comprized all that suffer from misery and want. True religion requires that we observe all the commands of God. Why then is it said to consist chiefly in visiting the orphan and widow? Est., and generally all the Commen., who hold that 'orphans and widows' represent all the poor, answer: because for the exercise of this virtue of charity towards the *neighbour* an occasion is never wanting in any state or circumstance of life. Mart. takes this to be an example of all spiritual and corporal works of mercy. à-Lap. seems to me to have suggested the best answer: "St. James might have said: religion, pure, &c., is to abstain from flesh, wine, to wear sackcloth, to fast, &c. But he preferred saying: religion, pure, &c., is to visit the orphan and widow, because this work of mercy was *then* most necessary, ... when during the first persecution many Christians suffered death, incarceration, or exile, and most of them the loss of their property. These left their children orphans and their wives widows, and St. James, as their bishop, took charge of them, and recommends them here to the charity of the faithful" (a-Lap. *in l.*).

and to keep one's-self unspotted from this world.] There is no conjunction in the original—'to visit,' &c., to keep one's-self, &c. '*unspotted*,' ἄσπιλος (from *a* neg. and σπῖλος, *a spot*), found also i Tim. vi. 14; i Pet. i. 19; ii Pet. iii. 14. '*From this world*,' ἀπὸ τοῦ κόσμου, from worldly desires. κόσμος includes everything that pertains to this world as distinct from God and the world to come. It is that world which, with all its pomps, we renounce in baptism. Again, several reasons have been assigned for the addition—religion pure is '*to keep one's-self unspotted from this world*.' According to Estius we have here laid down our obligation towards *ourselves* as in the preceding clause our obligation towards the *neighbour*. After the Ap. had spoken of the duty which pure religion demands of us towards the neighbour, he spoke then of the purity which each person owes to himself in order to be a perfect Christian,

χήρας ἐν τῇ θλείψει * αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

keep one's self unspotted from this world.

* 2. m. θλίψει.

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showing reverence to God, justice and mercy to the neighbour, and temperance to one's-self (Est.). The latter clause, according to à-Lapide, contains a caution against that love of worldly goods which alone prevents men from being generous to the poor, and at the same time a warning against the dangers which may cross the path even of those who do visit the orphan and the widow—the love of human applause, or impure and sensual feelings. The pure and spotless life of the early Christians advanced also the *cause of religion*, for unbelievers felt that the tree must be good which produced such rich fruit.

The means by which we may preserve ourselves unspotted from this world are, a wholesome fear of God's judgments, thoughtful meditation on the vanity of earthly things and the importance of eternal salvation, the mortification of the appetite, and strict custody of the senses, a firm purpose of avoiding the least occasion of sin, the holy presence of God kept continually before our eyes, the worthy participation of the sacraments, and prayer. "O God, my God, to thee do I watch at break of day. For thee my soul hath thirsted; for thee my flesh; oh, how many ways" (Psalms, lxii. 2-3). "Thou hast held me by my right hand; and by thy will thou hast conducted me, and with thy glory thou hast received me. For what have I in heaven? and besides what do I desire upon earth? *For thee* my flesh and heart have fainted away; thou art the God of my heart, and the God that is my portion for ever" (Ps. lxxii. 24-26).

SUNDAY WITHIN OCT. OF ASCENSION.

1 Peter, iv. 7—11.

7. Omnium autem finis appropinquavit.] Estote itaque prudentes, et vigilate in orationibus.

8. Ante omnia autem, mutuam in vobismetipsis charitatem continuam habentes : quia * charitas operit multitudinem peccatorum.

9. † Hospitales invicem ‡ sine murmuratione :

10 § Unusquisque, sicut accepit gratiam, in alterutrum illam administrantes, sicut boni || dispensatores multiformis gratiae Dei.

11. Si quis loquitur, quasi sermones Dei : si quis ministrat, tamquam ex virtute, quam administrat Deus : ut in omnibus honorificetur Deus per Iesum Christum : cui est gloria, et imperium in saecula saeculorum : Amen.

* Prov. x. 12. † Rom. xii. 13. Heb. xiii. 2. ‡ Phil. ii. 14. § Rom. xii. 6. || 1 Cor. iv. 2.

I PETER, iv. 7—11.	I PETER, iv. 7—11.
7. Πάντων δὲ τὸ τέλος ἤγγικεν·] σωφρονήσατε οὖν καὶ νήψατε εἰς	7. But the end of all is at hand.] Be prudent therefore, and watch in

Lect. Var. 7. καὶ om. before νηψ. ℵ. τας before προσευχας inserted in K L *rec.* om. A B ℵ.

Subject.—As the end approaches, all should be temperate, and devoted to prayer; loving one another sincerely, hospitable, and imparting for mutual edification the gifts of God.

7. *But the end of all is at hand.*] 'The end' is not, as Œcum., Christ the end and scope of the law, nor the *end of* the Jewish law, the *destruction* of Jerusalem, as Schöetg., but the consummation of all things, *the end of the world.* In what sense 'the end of all' may be said to be 'at hand' without imputing ignorance or fraud to the inspired Ap., we have explained at length on Rom. xiii. 12, "the day is at hand." 1° *Practically* for each individual the day of death, which is ever very near indeed, is the last day; the day of general judgment is, however, more appalling, better calculated to inspire terror, and hence the sacred writers so often refer to its approach. 2° We may also well insist that the end of the world is at hand before *God*, with whom 'a thousand years are as one day' (ii Peter, iii. 8), and before His *church*, for this is her last hour, during which she must war against the hosts of Satan. 3° It is also true that for all men that day is constantly ap-

προσευχάς. 8. Πρὸ πάντων τὴν εἰς | prayers. 8. But before all things

proaching, nearer every hour of their lives—et si incertus est extremi discriminis adventus, certum tamen constat omnibus, quod hac mortali vita diu subsistere nequeunt (St. Bede). That the speedy return of Christ to judgment was taught by the apostles was, we imagined, exclusively a Protestant theory, until we found it very positively maintained by a recent English Catholic writer, whose notions on this and kindred subjects will accord better, we are sure, with the analogy of faith, when he has had more time to study its principles from orthodox teachers. For our part we know not how the apostles, as *inspired* agents, could have been suffered to believe and teach Christ's speedy return, nor how 'this belief could have survived for many centuries' in an *infallible* church. Here was a matter not of science and history, on which those who take a wrong view of inspiration might suppose the apostles to be liable to error, but a doctrinal truth of supreme practical importance, involving too the fulfilment of our Lord's prophecies. If the apostles or the church could mislead us, and teach or even tolerate false views on a question of this kind, all revelation becomes uncertain in its very source.

Be prudent therefore and watch in prayers.] σωφρονήσατε οὖν, *be sober-minded therefore.* σωφρονεῖν is properly to apply a *sound* standard of thought, whatever the object may be—'temperanter ac moderate se gerere, tam *animo*, quam *corpore*' (Est.). See Rom. xii. 3, p. 47, where σωφρ. means to acknowledge *humbly* the gifts of God ('to *think* soberly,' Auth.); and Tit. ii. 6, where the whole context determines the sense *to purity of body, chastity.* The transition at any rate from *sobriety, temperance,* to *chastity* is easy. Comp. also Tit. ii. 5, where young women are instructed to be *sober, chaste,* σώφρονας, ἁγνάς.—νήψατε, '*be sober.*' Such is certainly the primitive meaning of the verb in class. Gr., and it is so rendered in Vulg. in *all* the other passages of N. T. where νήφω. or the adj. νηφαλ. occurs—i Thess. v. 6-8; ii Tim. iv. 5; i Pet. i. 13, &c. 'Vigilate' seems to be used in Vulg. here for νήψ. partly to vary from preced. verb σωφρ., which might be rendered also *sobrii sitis* (as by Erasm. '*sobrii igitur sitis,*' and the Auth. '*be ye therefore sober and watch*'), but chiefly to fit in with following noun, for 'watchfulness' not 'sobriety' appears to be suited to 'prayer.' Cp. Mark, xiii. 38; Matt. xxvi. 4: "Watch and pray," &c., to which à-Lap. thinks there is some allusion here. We may well believe, indeed, that the blessed Ap. in using these words did not forget his own fall, for which 'he wept bitterly,' and the solemn warning, 'watch and pray,' which he heeded not then. Yet, we think, the whole sentence may, even in strict accordance with the original, be rendered thus: 'Be ye therefore temperate and sober unto prayers,' that is, seeing that the end is approaching, practise self-restraint and sobriety with a view to prayers (the pl. προσευχάς, hinting at the

ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες· ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν.

have a constant mutual charity among yourselves: for charity covereth a multitude of sins. 9. Using

Lect. Var. 8. καλυπτει A B K Vulg. καλυψει ℵ L *rec.*

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necessity of repeated prayer). Cp. Luk. xxi. 34: "And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and *that day come upon you suddenly*."

8. *But before all things have a constant mutual charity among yourselves*:] 'But,' δὲ (=autem, Vulg.), probably an addition in *rec.*, being found only in K L and some Vv. Render: "Above all things having your love towards (*yourselves*, the reflexive for the reciprocal pronoun) one another constant." The subject is τὴν εἰς ἑαυτ. ἀγαπ., and the pred. ἐκτενῆ. Est. observes that the Vulg. 'in vobismetipsis' (which may mean '*within* yourselves,' i.e. *in your hearts*, and has been so interpreted by some Latin comm.) does not express exactly τὴν εἰς ἑαυτοὺς ἀγαπὴν, '*the* love (ye bear) towards one another.' That love, it is assumed, they already felt, and they are exhorted to cherish it *assiduously* or *intensely*. ἐκτενὴς, is *stretched out*, more usually *intense* than *continuous*. It occurs only once elsewhere in New Testament, Acts, xii. 5, where the Vulgate has '*sine intermissione*'; and the adverb ἐκτενῶς, once too, i Peter, i. 22 (*intentius*, Vulg.), where the Rh. has '*earnestly*.' The sense is: Above all, let that charity which ye feel towards one another, abide for ever (or increase in fervour), cherish and preserve it; beware not to sully it by anger or strife or envy. '*Above all*' because nothing without charity, not many prayers, nor disciplines, nor fastings will avail you to salvation—sola charitas extinguit debita, S. Aug. Tract. i. in Ep. Joan.

The reader's attention has been already directed (page 138) to the wrong sense which the unguarded words of Est. here might suggest: Nec abstinentiæ, nec vigiliæ, nec orationes, nec alia, quæ putantur pietatis opera, *sine charitate placent, et ut placeant, a charitate habent*. '*Placent*' may mean 'do not reconcile the sinner to God,' or 'do not merit eternal life,' or 'are not pleasing and agreeable to God.' In the first sense the prop. *is true;* in the second, *perhaps also true* (see Sylv. tom. iv. *de Gratia*, Disp. cxiv. art. iv. p. 801); in the third, true or false, accordingly as we take charity for *inchoate* or *perfect* charity. False certainly, in the sense that works, in order to please God, must proceed from a motive of *perfect* charity; but fairly tenable, to say the least, if charity be taken in a wider sense, for *inchoate* charity (what Est. calls, 'charitas generatim sumpta' elsewhere), including every supernatural motive, the fear of hell, loss of heaven, hope of future reward (see limitations, p. 79). This last is the meaning of Est. here

for charity covereth a multitude of sins.] Cp. James, v. 20: "He who causeth a sinner to be convert-

9. Φιλόξενοι εἰς ἀλλήλους, ἄνευ γογγυσμοῦ. 10. Ἕκαστος καθὼς ἔλαβεν

hospitality one towards another without murmuring. 10. As every

Lect. Var. 9. γογγυσμου A B ℵ—γογγυσμων K L *rec.*

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ed from the errror of his way, shall save his soul from death, *and shall cover a multitude of sins;*" and Prov. x. 12: "Hatred stirreth up strifes: *and charity covereth all sins;*" which is certainly alluded to, if not quoted, by SS. Peter and James. Indeed both extracts agree very nearly with Hebrew of Prov. וְעַל כָּל־פְּשָׁעִים תְּכַסֶּה אַהֲבָה, "But on all crimes charity puts a covering." (The LXX. is quite different, because, perhaps [Rosenm.], they read לֹא for עַל, 'not' for 'on' with some slight change of vowel sounds). The contrast in Proverbs with 'hatred stirreth up strifes' suggests the true sense of the opposite clause: "And charity covereth all sins." As anger and hatred beget strife and contention, and lay open the neighbour's defects; so, on the other hand, kindness and love overlook his many faults, cover and hide them from public view. The context here too shows St. Peter speaks of *fraternal* charity, for he points out, immediately after, one pressing office of brotherly love in those times—'*hospitality.*' 'Charity covereth a multitude of sins' is with us a proverbial saying, but I don't know whether they who use it, always attach a definite meaning to the words. Some of the early Ff. understood 'Christ's charity,' not as being *imputed* to us, as Calv., Slichting, Scott, &c., but as blotting out the handwriting of the decree against us, and fastening it to the cross. Others, of 'our charity' for the neighbour, by which loving him on account of God, WHOSE image and likeness he bears, we atone for our own sins, and obtain God's forgiveness. But limiting 'charity' as we ought here to our love of the neighbour, and its effect on *him*, there are many ways yet, in which charity may be said to cover the neighbour's sins. It forgives his offences against us, and while inclining us to act kindly towards those even who hate and injure us, it disposes them to lay aside their resentment. How many sins, sure otherwise to appear before God and man, are thus hindered and hidden through our kindness? Again charity thinketh no evil, interprets the neighbour's acts favourably when possible, and conceals (unless when compelled by duty) what it cannot excuse; charity is kind, spreads abroad no false or idle rumours, listens to no heedless gossip; corrects firmly and prudently where there is danger of faith and morals, and thus converts the sinner from the error of his way (St. James, &c.). What a vast multitude of evil suspicions, of calumnies, of sin of every kind, does not thus a mild and well ordered charity either blot out altogether, or at least hide from the gaze of an unfeeling world?

9. *Using hospitality one towards another without murmuring.*] Better simply even from Vulg., "Hospitable towards one another without murmuring." The want of proper public accommodation, the danger

χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάman hath received grace, ministering the same one to another: as good stewards of the manifold grace

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to which the faithful would be exposed among Pagans, and the loss of property for the cause of religion, made hospitality more necessary in the early Church. Hence it is commended so often by the Ap., and even the worst enemies of the Christians give them credit for the practice of this virtue. How beautifully St. Paul sets forth a motive for the exercise of hospitality, taken from the fact that some of the Patriarchs, while they thought they were entertaining only men, were honoured with the presence of angels (Heb. xiii. 2). See p. 58, note on the words '*pursuing hospitality*.' Incolæ Ponti, ad quos scribit S. Petrus, erant duri et inhospitales. Unde Pontus ab accolarum feritate, dictus est ἄξενος, id est inhospitalis, sed per fideles S. Petri discipulos factus est εὔξενος: Euxinus, inquam, et hospitalis—à-Lap. playing rather on the names, than stating the historical fact. Long before the introduction of Christianity, the name of Pontus was changed from Axenus to Euxinus, for we find both names even in Pindar: πόντος ἄξεινος, *Pyth.* iv. 362; Εὔξεινον πέλαγος, *Nem.* iv. 79.

'Without murmuring' either at the expense or inconvenience, so as never to wound the feelings of the stranger, by complaining of his habits, manner, dress, &c. In the same way St. Paul commends the '*cheerful* giver' (ii Cor. ix. 7), and directs him who showeth mercy to act '*with cheerfulness*' (Rom. xii. 8). St. Chrysos. (catena *in l.*) says: "If you receive the poor stranger as Christ, you will not murmur, or put him to shame—you will respect him as holding Christ's place."

10. *As every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God.*] "Each one as he received a gift, ministering the same to one another as good stewards of the manifold grace of God." A transition from a single office of charity, 'hospitality,' just commended, to *all kind offices*, in word and deed, towards the neighbour (Estius), or (less probably) to the good use of *spiritual gifts* (χάρισμα=*gratia gratis data*) in particular. Each member of the Church is to minister to the whole body (εἰς ἑαυτούς, *to themselves*, for each one acts on *himself* as a member of the body) *according as* (καθὼς) he received any gift (not hiding the talent given him, nor claiming what he has not, through love of display): this he is to do, bearing in mind the *Great Giver*, and that he is but the *dispenser* of His bounteous gift. "The Ap. declares that God distributes His gifts, which are various and manifold, to individuals, that each may not turn to his own private use what he received, or hide the talent in the earth, like that unprofitable and slothful servant spoken of in the parables, Matt. xxv. 15 ff.; Luke, xix. 13 ff.; but as a dispenser of God's bounty, use the

ριτος θεοῦ. 11. Εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς

of God. 11. If any man speak, *let him speak* as the words of God. If

gift for the benefit of others who are in need and have not. The parables just cited show God's will to be, to receive 'His own with usury.' St. Augustine, Tract 10, on John, ii. 17: '*The zeal of thy house hath eaten me up*,' writes: *If you are cold and tepid, looking to yourself alone, content as if with yourself, and saying in your heart: what are the sins of others to me? enough for me to mind my own soul. Beware! Does not that servant occur to you who hid his talent and would not trade with it? Was he charged with losing the money, and not rather with not putting it at interest?*" (Est.) 'Manifold,' ποικίλης, *variæ* (as St. Jerome renders it, Lib. i. cont. Jovin. cap. 4), shows how unreasonable it was to expect that *any one* should possess all these gifts, or that they were designed for *one's* benefit. χάρις may be identical with χάρισμα, or rather the *source* of this—the *bounty* of God—from Whom cometh down every *gift* (χάρισμα).

11. *If any man speak, let him speak as the words of God.*] "If any man speaketh, *speaking* as the words of God." The grammatical construction requires us to supply not the finite verb (λαλείτω), but the participle (λαλοῦντες) corresponding with διακονοῦντες, 'ministering,' in ver. 10: the sense is the same. By λαλεῖ, understand not simply the gift of *tongues*=ὁ λαλῶν γλώσσῃ, γλῶσσαν ἔχει, but at least all the *charismata* or spiritual gifts, wherein *speaking* was a chief part (Mart. extends the *charismata* to all gifts of *preachers*), such as *prophecy, interpretation, revelation, the word of wisdom and of knowledge;* and so by διακονεῖ following, every kind of *ministration* that required *acts;* all *offices* in the Church, more particularly those designed for the relief of the poor. Cp. i Cor. xii. 5: "*And there are diversities of ministries*," &c. λόγια are '*oracles*,' *Divine revelations;* God's *commands*, Acts, vii. 38; His *promises* regarding the future Messiah, Rom. iii. 2; *the elements of faith*, Heb. v. 12; here the *utterances* of God. The sense is: If any one speaketh as a prophet, teacher, &c., speaking (let him speak) what he utters as the words of God, without mixing up with them mere human speculations. As he is moved to speak these heavenly utterances, let him deliver them pure to men. Hence Θεοῦ is not gen. of *object*: "Let him speak words *regarding God*," for that is assumed in his *gift* (λαλεῖ=speaketh from divine impulse); nor genitive of *origin*: "Let him speak these words as coming from God;" but strictly gen. of *subject*: "Let him, as herald, speak *God's* words—such as they truly are.

If any man minister, let him do it as of the power, which God administereth:] "If any one ministereth, *doing so* [the part. again] as out of a power which God *supplies*." The Vulg. is somewhat obscure on account of translating two quite different verbs—διακονεῖ, χορηγεῖ, by the cognate Latin forms *ministrat, administrat*. χορηγέω (only ii Cor. ix. 10 and here; the compound ἐπι-

χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσιν δοξάζηται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ

any man minister, *let him do it* as of the power, which God administereth: that in all things God may

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χορηγέω is common) means in class. Gr. 1° *to lead a chorus* (thence *to take a lead in any matter*); 2° *to defray the expense of a chorus* (thence to *defray the cost of*, or *supply anything*), Lidd. and Scott *s. v.*, and Alf. *in l.* It is only of course in the secondary sense of *supplying, furnishing*, that the word is used in the N.T. If any one ministereth in any office of the Church, such as dispensing the sacred rites, attending the sick, relieving the poor, &c., let him discharge his duty as one who received that power from God. "As of the power, which God administereth (supplies)" is more than either, "according to the ability which God has given him," or "without affecting to have more than has been given him," &c.—it means in such a way as to show forth the Almighty power whence that gift of ministry cometh. Men, seeing your zeal and energy in word and deed in the discharge of the office of charity generally, will recognize in you the agents of God's might; and wondering at your works, proclaim: Digitus Dei est hic, The hand that gave such power is Divine. See Dr. M'Ev.'s learned note *in l.*

that in all things God may be honoured through Jesus Christ:] This is the end and object which all God's ministers must have ever in view in all their actions—the glory of God, that God may be *glorified* (δοξάζηται—a *verbum solemne* for the glory worthy of God), "because as it is only through the merits of Christ that we can do any act conducive to salvation, so it is only through His merits also that we can refer the little good we do to the glory of God" (Est.).

to whom is empire and glory for ever and ever.] "To whom is the glory and the empire for ever and ever." Est. observes that in the doxologies of N. T., the substantive verb is generally supplied in the optative: here ἐστιν, *est* (expressed), means to whom *is due, belongs by right* the glory and the power worthy of Almighty God. We cannot render then (as Neary) "to whom *be* glory and dominion for ever and ever." In the preceding clause, "that in all things God may be glorified," that prayer is implied (Est.) The *antec.* of ᾧ is, according to Est., ὁ Θεός (not Ἰ. Χριστός), the *chief* subject of the sentence: ἡ δόξα too naturally refers to δοξάζηται. But still it is clear the *immediate* antecedent is Ἰ. Χρ., and the usage of St. Peter is strongly for this view also. Cf. ii Peter, iii. 18. See à-Lap., Tir., Mar., against Est. The very *same words*, Apoc. i. 6, are applied to Christ, as the context clearly shows; the *same glory* (ἡ δόξα—*the glory that belongs to God: Gloriæ* nomine intelligitur omnis divinus honor, cultus, adoratio, &c., as even Slichting. *in l.*) is ascribed to Him, ii Peter, iii. 18; ii Tim. iv. 18; and the *same Divine praise*, Rom. ix. 5; ii Cor. xi. 31, &c.—τὸ κράτος, *the might, power, and authority*, over all creatures that belongs to the Supreme God: ὁ παντακράτωρ,

ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

be honoured through Jesus Christ: to whom is glory and empire for ever and ever. Amen.

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the ALMIGHTY. *αἰών, an age*, the measure of the existence of created beings (hence *anything created, the world*, Heb. i. 2); *οἱ αἰῶνες τῶν αἰώνων* (=עוֹלָמִים), *ages of ages*, that is, *eternity*, which is conceived to be made up of an infinite series of ages. Some of the forms of the superlative in Heb. are to repeat the adjective, or substantive, or add the latter in gen. pl.: holy, holy, holy=the most holy; justice, justice=the strictest justice; vanity of vanities=the greatest vanity; ages of ages=the longest (a never ending) age.

amen.] 'Amen,' adopted into, I believe, every known language, is a Heb. word from אָמַן, *to be firm*, hence אֱמֶת, *truth*. Symmach. and Theodot. use *ἀληθῶς* for *amen*. The LXX. translate it generally *γένοιτο*, '*so be it*,' at the *end of a clause*, where we use it commonly in the same sense. Indeed 'amen' is not found in O. T. at the *beginning* of a sentence, as it is so often in the New, specially in the gospel of St. John, in which the repeated *amen, amen* is peculiar. In this position it is properly rendered *verily* in the Auth. Vers.; and when repeated *amen, amen*, the affirmation is more emphatic, *most truly* do I say, &c. But however solemn, there is no reason for taking it to be equivalent to *an oath*. Ducange, *s.v.*, quotes some old lines to illustrate the meaning of '*amen*.'

Verum, vere, fiat, Amen tria denotat ista
Si verum, nomen, adverbium sit tibi vere:
Amen, Amen, vere, duo sunt adverbia vere,
Amen pro fiat, tibi verbum deficiens est.

I shall conclude this First Part of my labour with the explanation of the name of our Lord Jesus Christ, to Whom is glory and might for ever and ever. *Amen.*

Jesus,] LORD SAVIOUR. The holy name *Jesus*, ΙΗΣΟΥΣ, Gr., the proper name of the Incarnate Word, seems to be immediately derived from the Heb. יֵשׁוּעַ by omitting the final guttural ע, and adding Σ. This יֵשׁוּעַ is the same as יְהוֹשׁוּעַ, altho' in the Vulg. we find the first rendered *Jesus*, and the second always *Josue*. Hence in the LXX. Ἰησοῦς is used indiscriminately for both Hebrew forms, and in N. T., *Josue* is called *Jesus*, Heb. iv. 8. A comparison of some passages puts the identity of יֵשׁוּעַ and יְהוֹשׁוּעַ beyond all doubt. The same high priest (the son of Josedec) who is called יְהוֹשׁוּעַ (Aggeus, i. 1; Zachary, iii. 8) is יֵשׁוּעַ (i Esdras, v. 2; ii Esdras [Nehemias], xii. 26, and *passim*). So too Josue, the son of Nun, יְהוֹשׁוּעַ, Numbers, xii. 16, is יֵשׁוּעַ, Nehemias, xiii. 16, יְהוֹ being contracted into יוֹ. They are therefore only different forms of the same name. Beelen derives יֵשׁוּעַ, not as many do, from the future Hiphil of יָשַׁע which is יֹשִׁיעַ, but from the noun שׁוּעַ, *salus*, and יְהוָה, *Dominus*. Thus *Jesus* is in Heb. either יְהוֹשׁוּעַ, or contracted יֵשׁוּעַ, *Dominus salus=Dominus salvator* (abstract for the concrete), THE LORD SAVIOUR. That our Lord was thus called '*Jesus*' to express that He was the SAVIOUR of men is clear

from the words of the angel to St. Joseph, Matthew, i. 21. "And she shall bring forth a son; and thou shalt call his name JESUS, FOR HE SHALL SAVE his people from their sins." See Patriz. in l.; Beelen in Ep. ad Philip. ii. 2; Alliol. inMatt. i. 1, 21.

Christ] Χριστός (from χρίω, *to anoint*), Latin *unctus, anointed*, corresponds exactly with the Heb. מָשִׁיחַ, *const.* מְשִׁיחַ, MESSIAH. Cp. John, i. 40: "We have found the *Messiah*, which is being interpreted the *Christ*." Under the old dispensation *kings* (with אֱלֹהִים יְהוָה, or some equivalent added), *priests* (with כֹּהֵן), and *prophets*, were honoured with the title of 'Christ,' because they were all *anointed* for their several offices (comp. Lev. iv. 5; i Kings, xxiv. 7; iii Kings, xix. 16), and types of Him who was by excellence *the* king, priest, and prophet, *the anointed of God*, in whom the fulness of the Divinity dwelt. As 'Jesus' is the proper name of the Redeemer, so in the N. T. 'Christ' is applied to Him alone, distinguishing Him from all others of the name of Jesus, indicating His office of mediator between God and man, and the gifts, specially the grace of hypostatic union, whereby He was fitted and *anointed* to discharge His duties. Both names united '*Jesus Christ*' occur in the Gospels, only Matt. i. 1, 18; Mar. i. 1; and John, i. 17, but frequently elsewhere in N. T.

LAUDETUR JESUS CHRISTUS.

WHIT SUNDAY.

Acts, ii. 1—11.

1. Et cum complerentur dies Pentecostes, erant omnes pariter in eodem loco :

2. Et factus est repente de caelo sonus, tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes.

3. Et apparuerunt illis dispertitae linguae tamquam ignis, seditque supra singulos eorum :

4. * Et repleti sunt omnes Spiritu sancto, et coeperunt loqui variis linguis, prout Spiritus sanctus dabat eloqui illis.

5. Erant autem in Ierusalem habitantes Iudaei, viri religiosi ex omni natione, quae sub caelo est.

6. Facta autem hac voce, convenit multitudo, et mente confusa est, quoniam audiebat unusquisque lingua sua illos loquentes.

7. Stupebant autem omnes, et mirabantur, dicentes : Nonne ecce omnes isti, qui loquuntur, Galilaei sunt.

8. Et quomodo nos audivimus unusquisque linguam nostram, in qua nati sumus ?

9. Parthi, et Medi, et Aelamitae, et qui habitant Mesopotamiam, Iudaeam, et Cappadociam, Pontum, et Asiam,

10. Phrygiam, et Pamphyliam, Aegyptum, et partes Libyae, quae est circa Cyrenen, et advenae Romani,

11. Iudaei quoque, et Proselyti, Cretes, et Arabes : audivimus eos loquentes nostris linguis magnalia Dei.

* Matt. iii. 11. Marc. i. 8. Luc. iii. 16. Ioan. vii. 39. Sup. i. 8. Infra xi. 16 *et* xix. 6.

ACTS, ii. 1—11.

1. Καὶ ἐν τῷ συνπληροῦσθαι * τὴν

* 2. m. συμπ.

ACTS, ii. 1—11.

1. And when the days of the Pen-

Subject.—History of the wonderful events, connected with the descent of the Holy Ghost at Pentecost.

1. *And when the days of the Pentecost were accomplished,*] "And when the day of Pentecost was *fully come*." This seems the most correct translation of, καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς : where observe 1° συμπληροῦσθαι (compleri) 'to be completed' for

ἡμέραν τῆς πεντηκοστῆς, ἦσαν πάντες — tecost were accomplished, they were

Lect. Var. 1. For ἡμεραν A B C ℵ.—τας ἡμερας some cursives, Vulg., Syr. παντες A B ℵ C Ln—ἀπαντες C E Tisch., Alf. ὁμου A B ℵ C—ὁμοθυμαδον C^3 E.

(*adesse*) 'to be at hand': cf. Gen. xxv. 24: וַיִּמְלְאוּ יָמֶיהָ לָלֶדֶת, καὶ ἐπληρώθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, LXX, "And when the days when she was to bring forth were fully come;" Luke i. 57; ii. 6; ix. 51. Hence the phrase does not mean that Pentecost was *approaching*= *about to be completed* (Hitzig), nor that it was already *completed* and *past* (Suarez, Lightfoot). 2° ἡμέρα, sing. not pl. (as in Vulg., Syr., Aeth., and Rhem. '*days*'); the pl. (as in Vulg.) would naturally mean, when the *days* of the Pentecost season, *i.e.* the fifty days from Easter till Pentecost, were being just now completed (Est., Grot., Scalig., Drus.), but there is no sufficient warrant for changing the number; render simply: "When (the day or feast of) Pentecost was now come." 3° τῆς πεντηκοστῆς without ἡμέρας, ἑορτῆς, &c., because ἡ πεντηκοστή had been long used as a noun, Tob. ii. 1, 2; ii Macc. xii. 31, 32; i Cor. xv. 8; Joseph. Antiq. iii. 10, 6.

PENTECOST, the second of the three great feasts among the Jews, on which all *male adults* were bound to go up to the temple, was held on the fiftieth day after the second day of the Passover; whence the name ἡ πεντηκοστή (*i.e.* ἡμέρα), THE FIFTIETH (day). In Hebrew it was called חַג שָׁבֻעוֹת, ἑορτὴ ἑβδομάδων, LXX; solemnitas hebdomadarum, Vulg.; 'THE FEAST OF WEEKS' (Ex. xxxiv. 22; Deut. xvi. 10), from its being prescribed in the Law that '*seven full weeks*' should be counted from the second day of the Pasch to Pentecost (Levit. xxiii. 15); also חַג הַקָּצִיר בִּכּוּרֵי מַעֲשֶׂיךָ, ἑορτὴ θερισμοῦ πρωτογεννημάτων, LXX; solemnitas messis primitivorum operis tui, Vulg.; *i.e.* 'THE FEAST OF THE HARVEST OF THE FIRST FRUITS OF THY WORK' (Ex. xxiii. 16); and יוֹם הַבִּכּוּרִים, ἡμέρα τῶν νέων, LXX; 'DIES ETIAM PRIMITIVORUM' Vulg.; *i.e.* 'THE DAY ALSO OF FIRST FRUITS' (Num. xxviii. 26); these last names of Pentecost being taken from the fact, that the festival was celebrated in thanksgiving for the *harvest*, and by an offering of its *first fruits* in two leavened loaves, made of finest wheat flour, the season's produce of the land. Besides the offering of these loaves, special sacrifices, holocausts, and sin-offerings were prescribed minutely in the Law (Levit. xxiii. 11, 20).

2. PENTECOST was also instituted to commemorate one of the most striking events in Jewish history, the solemn proclamation of the Law on Mount Sinai, fifty days after the Exodus. That God ordered PENTECOST to be celebrated in memory of the giving of the Law, is no where explicitly stated in the sacred books, nor is that event distinctly referred to as a main object of the feast by Josephus or Philo; yet such has been always the tradition of the Jews from the Apostolic age, and such the teaching of nearly all the early Fathers. St. Jerome (Epis. ad Fabiolam lxxviii. *Mansio* xii. tom. i. p. 707), says expressly: "Supputemus numerum, et inveniemus quinquagesimo die egressionis Israel ex

ὁμοῦ ἐπὶ τὸ αὐτό. 2. Καὶ ἐγένετο all together in one place. 2. And

Aegypto in vertice Montis Sinai *legem datam. Unde et Pentecostes celebratur solemnitas*, et postea evangelii sacramentum Spiritus Sancti descensione completur." St. Augustine (Contra Faustum, lib. xxxii. cap. 12), is hardly less explicit: "Pentecostem etiam, id est, a passione et resurrectione Domini, quinquagesimum diem celebramus, quo nobis sanctum spiritum Paracletum, quem promiserat, misit: quod futurum etiam per Judæorum pascha significatum est, cum quinquagesimo die post celebrationem ovis occisæ, Moyses digito Dei, scriptam legem accepit in monte."

Indeed from a very early period down to the present time, the gift of the LAW has been always regarded by the Jewish people, as the great blessing commemorated in this festival. They call Pentecost 'the FEAST of the LAW,' and "some of the Jews adorn their houses with flowers, and wear wreaths on their heads with the declared purpose of testifying their joy in the possession of the Law." Smith's B. Dict. *s.v. Pentecost.* The Jewish feast thus remarkably coincided with the Christian, the former commemorating the Law written on tablets of stone; the latter, the Law written by the Spirit on the hearts of men; the one consecrating the first fruits of the earth, the other, the first fruits of the Spirit.

The feast was held, as stated above, on the 50th day, counting from the 16th of Nisan (Abib, p. 216), the 2nd day of the Passover. But here no slight difficulty arises, for if our Lord ate of the Jewish Pasch on Thursday evening, and if He was crucified on Friday, then the second day of the Pasch would have been Saturday (the Sabbath), "and the 50th day after, Saturday (Sabbath) also. Therefore Pentecost could not fall on Sunday in the year of our Lord's death; and still the discipline of the Church in celebrating Pentecost on Sunday has been constant and uniform" (Benedict XIV. *de Festis* D. N. J. C.). Before reviewing briefly the various solutions of this knotty point, it is well to premise: I assume here (against Lamy, Calmet, and others) that our Lord celebrated the Jewish Pasch with His disciples on the eve of His sacred passion; any discussion on the fact or time of this Pasch properly belongs to the Gospels. Taking now for granted that our Lord did eat the *last* Pasch, and on the evening, too, before His death on Good Friday, the question is, how reconcile both these facts with the constant tradition, fixing Pentecost on *Sunday*.

(*a*) Some authors freely admit that Pentecost was celebrated by Jews and Christians not on Sunday in the year of our Lord's death, but on Saturday according to the strict Jewish computation (Serry *Exerc.* 62, n. 4); the voice of tradition, however, is too decided against that view. See St. Augus. in Psalm 50; S. Leo, Ep. ii. c. 2.

(*b*) Baron., Bellarm., Sa, Har., (in *cursu completo* in Acta), Graveson, Benedict XIV., Butler (Feasts and Fasts), al., approving the common opinion in the Latin church, hold that our Lord ate the Jewish Pasch with His disciples on the

ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ suddenly there came a sound from

evening of Thursday, and died on Friday. The second day of the Pasch was accordingly Saturday, the Jewish Sabbath. But as it was not lawful to *reap* the sheaf, nor consequently possible to offer it on the *Sabbath*, this rite was postponed till next day (Sunday), from which the fiftieth day was Pentecost Sunday. Against this solution is the absence of all proof that the Jews ever deferred the offering of the first fruits, when the second day of the Passover fell on a Sabbath. It has not been shown either that it was considered necessary to *cut the corn on the Sabbath*, or forbidden, or even thought to be so, to reap *one* sheaf on the Sabbath for a religious service. Cp. Matt. xii. 5.

(*c*) Men., à-Lap., Witasse *de Sac. Euch.*, &c., hold that the Apostles resolved to celebrate their Pentecost, not on the fiftieth day from the *second* of the Passover with the Jews, but on the fiftieth day from our Lord's *resurrection*. The Jewish Pentecost, they think, was held on *Saturday* in the year our Lord died, and the Christian Pentecost on *Sunday*. They explain the words before us thus: "When the day for the *Christian* (not for the Jewish) Pentecost was now fully come." Against this view is strongly ἡ πεντηκοστή, which must surely mean *that* Pentecost which was hitherto the only one known to St. Luke's readers. St. Bede, Suarez (*de Mysteriis vitæ* J.C., Quæst. liii. art. ii. page 788), Alber, &c., adopt the above opinion, but interpret the phrase 'when the day of Pentecost was fully come,' to mean '*when the day of the Jewish Pentecost* (the Sabbath) was now completed and *past; then, i.e.* on *Sunday*, the Holy Ghost descended on the Apostles.'

(*d*) Others maintain the Jews *always* kept Pentecost on *Sunday*, reckoning the fiftieth day from *the day after the Paschal Sabbath*. They rely chiefly on the words of Levit. xxiii. 15: "You shall count therefore *from the morrow of the Sabbath*, wherein you offered the sheaf of the first fruits, seven full weeks." But 'Sabbath' here most probably means 'festival,' *i.e.* the first day of the Passover, and the rule among the Jewish and Rabbinical writers, was always to count the fiftieth day from the second day of the Pasch (=the morrow of THE festival). The custom of keeping Pentecost on Sunday owed its origin to the Karaites, who never formed a large Jewish sect. Hence this last solution does not help us out of the difficulty. Our alternative thus lies, apparently, between (*b*) and (c), which are both well supported.

they were all together in one place.] ἅπαντες ('*all' without exception*, as distinguished from τάντες, '*all' morally*, the greater number) is the reading generally adopted, though clearly the preponderance of MSS. is not for it. But does it mean *all the Apostles* (Beza), or all *the persons named* before, 'about an hundred and twenty' (ch. i. ver. 15), or *all the believers* in Christ? Clearly not the Apostles *only*, for in verses 14 and 15, we read that

φερομένης πνοῆς βιαίας, καὶ ἐπλήρω- heaven, as of a mighty wind coming,

'Peter standing up with the eleven,' speaks of the other faithful endowed with gifts as (οὗτοι) distinct from themselves, '*these* are not drunk,' and he cites Joel (ver. 17) for the purpose of showing that *young* and *old*, '*your sons and your daughters*' (not merely the App.), were then filled with the Holy Spirit according to prophecy. Again, ἅπαντες ὁμοθυμαδὸν clearly brings us back to πάντες ὁμοθυμαδὸν (chap. i. 14). St. Chrys. τί δὲ; ἆρα ἐπὶ τοὺς δώδεκα μόνους ἦλθεν, οὐχὶ δὲ καὶ ἐπὶ τοὺς λοιποὺς; Οὐδαμῶς· ἀλλὰ καὶ ἐπὶ τοὺς ἑκατὸν εἴκοσιν. "What then? Came the Spirit on the twelve only, and not on the others? By no means; He came on the one hundred and twenty also." St. Aug. Tract xix. in Joannem: *Centum et novem cum Apostolis undecim, centum et viginti erant, quando simul congregati post ejus Ascensum expectaverunt, et receperunt Spiritum Sanctum.* And Tract xcii. in Joan. tom. iii. p. 723: Venit enim die Pentecostes Spiritus Sanctus in centum—viginti homines congregatos, in quibus et Apostoli omnes erant. So, too, St. Jerome, Œcum., Bede, and all Cath. comm.

Whether there were *more* present than the brethren referred to before ('about an hundred and twenty'), ch. i. 15, is not quite so evident as Mr. Alford thinks, who says, it follows necessarily from admitting that *more* than the Apostles were there assembled. We confess we cannot see the grounds of this inference.—'Together,' ὁμοθυμαδόν, according to the reading usually preferred *against* MS. authority, means '*with one mind*' ('with one accord,' Auth.); 'pariter,' Vulg., is ambiguous, and if rendered 'together' (Rh.) seems identical with following 'in one place.' 'In one place,' ἐπὶ τὸ αὐτο, '*to the same*,' that is, the 'upper room,' ὑπερῷον (chap. i. 13). ὑπερῷος, α, ον, properly means '*being above*' or '*over*,' corresponding with עֲלִיָּה, supernum. Hence *the upper story* or *upper room* (ὑπερῷον οἴκημα), where the Jews were wont to retire for the purpose of prayer. It is said of Daniel, that "opening the windows *in his upper chamber* (ἐν τοῖς ὑπερῴοις, LXX.) towards Jerusalem, he knelt down there three times a day, and adored, and gave thanks before his God, as he had been accustomed to do before;" and of Judith, that, after the death of her husband "she made herself a private chamber in the upper part of her house, in which she abode, shut up with her maids" (Judith, viii. 5; cf. Acts, viii. 37, 39). In hearts secluded from the world, the Holy Spirit loves to dwell.

Another question remains, *where* this 'upper room' was? Not probably in any part of the *temple*, which, not being hitherto spoken of, would be more distinctly referred to. Besides, it is not likely that the App. sought or obtained the use of a chamber in the temple for their meeting. The arguments on the other side are not weighty: 1° St. Luke's statement (Lu. xxiv. 53), "they [the App.] *were always in the temple* praising and blessing God," even if understood of the time *before* the descent of the Holy

σεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι. 3. Καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, καὶ ἐκά-

and it filled the whole house where they were sitting. 3. And there appeared to them parted tongues as it

Lect. Var. 2. καθημενοι A B ℵ *rec.*—καθεζομενοι C D Tisch.

Ghost (which Estius and Calmet deny), does not surely mean the App. *never left the temple* from the Ascension until Pentecost; they were there at the appointed hours of prayer; there habitually, *always* (with the necessary qualifications from the nature of the case), just as our Lord says of Himself: "I taught always in the temple"—(Matt. xxvi. 55). 2° Again, it is asked: "How 3,000 persons (*inf.* ver. 41) could assemble anywhere else but in the temple? (Olsh.) St. Luke does not state all these persons were together in one house or room; he says merely, "they were added [to the Church] in that day." 3° The promulgation of the New Law *in the temple* would be more solemn (Schoetg., Olsh.). Answ.—It is not for us to suggest a wiser course than God has been pleased to follow. Assuming, then, that the 'upper room' was in a private house and not in the temple, we are left entirely to conjecture *whose* that house was, whether Nicodemus's, as Baron., Jansen., Canis., Lor., Men., or more probably Mary's, the mother of John, surnamed Mark, as Benedict XIV argues from a comparison of Acts, i. 13, with xii. 12 ff., whence it certainly follows that the disciples usually met there.

2. *And suddenly there came a sound from heaven as of a mighty wind coming,*] The *first* sign of the descent of the Holy Spirit was a sudden rushing wind from heaven, which all *heard* (verse 2); the *second*, tongues of fire, which all *saw* (verse 3). 'Sound,' ἦχος, a *sound* of any kind, such as the roar of waters, the rustling of leaves, &c., not *thunder*, which would not be described as "the sound of a rushing mighty wind." 'Coming,' rather 'rushing,' φέρεσθαι, *ruere*, the usual term for the *rush* or *roar* of winds, as in Aelian, H. A. vii. 24, ἐπειδὰν τὸ πνεῦμα βίαιον ἐκφέρηται, "when a mighty wind rushes;" Diod. Sic. p. 619; Diog. Laert. lib. x. c. 25, § 104. See Kuin. *in l.* 'Wind,' more commonly πνεῦμα than πνοή, *a breathing, a blast;* the strange and poetical πνοή being chosen here, perhaps, on account of πνεύματος (*the Holy Spirit*) following. Whether this sound was that of a *real* rushing wind, or only *like* it, in either case a *miracle*, will be considered under the next verse.

and it filled the whole house where they were sitting.] The 'house' (οἶκον), thus filled with the *sound* of the rushing wind, was the 'upper room' (ὑπερῷον) in which the disciples were assembled. οἶκον, 'house,' does not help us in any way to determine the controversy whether that 'upper room' was a part of the *temple* (to which were many οἶκοι, '*chambers*,' attached, according to Joseph. Antiq. viii. 3, 2), or the upper story of *a private house*. 'Sitting,' or *assembled*, no

θισεν ἐφ' ἕνα ἕκαστον αὐτῶν. 4. Καὶ were of fire, and it sat upon every

Lect. Var. 3. ἐκαθισεν A B C³ D² E—ἐκαθισαν (pl. with γλωσσαι) ℵ D¹ D².

matter in what posture, according to a common idiom.

3. *And there appeared to them parted tongues, as it were of fire, and it sat upon every one of them.*] ὤφθησαν αὐτοῖς, *apparuerunt illis*, Vulg. rightly. The N. T. usage, which connects ὄπτομαι with dative in the sense of 'being seen *by*,' 'appearing *to*,' excludes Luther's 'there were seen *on* them,' or '*in* them.'

'parted tongues,' διαμεριζόμεναι γλῶσσαι, '*dispertitæ linguæ*, Vulg., has been variously interpreted. The Rh. '*parted* tongues' and the Auth. '*cloven* tongues' can only mean apparently that all the disciples saw tongues of fire, and each of these tongues *parted* at the end or *cloven*. But Gr. and Vulg. are not so determined. Some understand the appearance to have been that of fire, issuing from one central point in tongue-shaped flames, so as to appear parted or *divided*, one from the other (not *each one cloven*) at the extremity, Estius, Tirin., Sa, Alf., Olsh.; others render διαμεριζ. '*distributed*,' or rather (*Mid.*), *distributing themselves*, i.e., through the room, not appearing in one mighty flame, à-Lap., Men., Kuin., Bloomf., Beelen. In this sense ἐκάθισεν κ. τ. λ. seems to us almost redundant, and if, as supposed, explanatory of διαμεριζ., the arrangement would be different, as ὡσεὶ πυρὸς διαμεριζόμεναι, ἐκάθ. '*As it were of fire*,' ὡσεὶ πυρός. Were these tongue-shaped flames *real* fire or only *like* fire? Fromond., Wouters, Benedict XIV. *de Festis* D. N.J.C. p. 130, *de Pent.* n. 14 (who insists strongly on the point), understand the material element of fire: ὡσεὶ, they say, is no proof of the contrary, because we read ὡσεὶ περιστεράν (Matt. iii. 17), '*as* a dove,' where, 'according to the common(?) opinion, it was a real dove that descended on Christ.' This example is not, however, decisive, because the words of St. Matt. only require that what was then seen to descend on our Lord had the *outer form* of a dove. Lu. xxii. 45 is more to the purpose. The instances are few, we think, where ὡσεὶ is applied to the thing itself, and not to something *very like* it. Herein lies the chief difference between the use of ὡσεί and ὡς or ὥσπερ, a difference not sufficiently attended to by some writers. "ὡσεί non rem ipsam, sed aliquid simile notat, quod proxime ad rem accedit, quasi esset tale." Hoogeven de Particulis Græcis, p. 522, n. xi. There are rare exceptions, perhaps, to this rule, but is this *one?* Œcum., à-Lap., Tirin., Men., Calm., Beelen, Alb., Alford, Olsh., take ὡσεί to denote the *appearance* of fire, '*like* fire,' *not* the element itself. Hence the effect of real *burning* fire is not produced. This opinion may be admitted without approving in any way various *mythical* interpretations, such as: The bystanders saw the App.'s tongues *inflamed*, '*on fire*,' as if with zeal; or rays of light playing round their heads, a sign of divine favour according to notions common among Jews and Pagans. And if ὡσεί πυρὸς (ignis, *gen.* in Vulg.)

ἐπλήσθησαν πάντες πνεύματος ἁγίου, one of them: 4. And they were all

Lect. Var. 4. παντες A B ℵ D E (the true reading again if we are to rely on MSS.)—ἁπαντες C.

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means only '*like fire*,' we can hardly interpret ὥσπερ πυρὸς differently, though the latter phrase may more properly be applied to *reality*. The *sound* was *like* that produced by a rushing wind, and the tongue-shaped flames *like* fire. Indeed most writers on the subject, even Benedict XIV. and A. Butler, who are the strongest advocates of *real* fire, admit the sound was not the effect of *a real* wind. Yet most unquestionably ὡσεί πυρὸς is less *real* than ὥσπερ πνοῆς, if we regard merely the forms of expression and usage. καλῶς πανταχοῦ τὸ, ὡς, πρόσκειται, ἵνα μηδὲν αἰσθητὸν περὶ τοῦ πνεύματος νομίσῃς (St. Chrys.). "The Holy Ghost appeared in various figures to symbolize His various operations. Thus, He appeared in the form of a dove, the symbol of innocence, at Christ's Baptism; at the Transfiguration, as a bright cloud, to typify His protection to the just; at Pentecost, as tongues of fire, because, like *fire*, He purifies the soul, enlightens, inflames, and raises it aloft to heavenly things; and as a *wind*, to signify the mighty influence of the Apostles' preaching, for as a rushing wind strews crops, trees, and houses, so the App. confounded the eloquence, and wisdom, and power of the world." Cf. à-Lap. *in l.*

and it sat upon every one of them:] ἐκάθισεν is sometimes *intransitive*, as here and Acts, xiii. 14; sometimes *transitive*, as Ephes. i. 20 (Beelen). The subject is not τὸ φαινόμενον, the *appearance* described (Alf.), nor τὸ πνεῦμα, nor πῦρ, but ἡ γλῶσσα taken from γλῶσσαι before. The number is changed to convey that all the fiery tongues did not rest on the body assembled, but a separate one or many separate ones (*his own* tongue or tongues as it were) on each individual: 'Innumeris linguis apparuit,' COMMUNIC. of Pentecost. Perhaps also with special reference to the HOLY SPIRIT (*One*), of whom these tongues were symbols. Communiter Patres ceusent linguas has insedisse *capitibus* Apostolorum, licet aliqui eas in os eorum se insedisse censeant, à-Lap., who suggests, too, the *congruity* of this manifestation in the form of *fiery tongues*. The *tongues* were symbolic of the power conferred on the App. of speaking divers tongues and preaching the Gospel to all nations. With the gift of tongues was also communicated a knowledge of the principles and truths of faith, and the prudence and zeal necessary for their sacred ministry. As the *tongue* discerns different flavours, sweet from bitter, &c., so the Holy Spirit enables the soul to relish heavenly things, and distinguish what is fleeting and momentary from what is eternal. And these tongues were like *fire*, because the Holy Spirit Who descended in them, is a *consuming fire*, Deut. iv. 24; because it was meet that as the Old Law was given on Sinai amid flashes of lightning and flames, Exod. xix. 16; xx. 18; so should the New Law be proclaimed in the midst of fire, a sign of the burning

καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσ- | filled with the Holy Ghost, and they began to speak with divers tongues,

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love which inflamed the followers of Christ, and filled them with zeal for God's glory.

4. *And they were all filled with the Holy Ghost,*] All without *exception* (ἅπαντες as above, not merely the App.) were filled with the Holy Ghost, with His *grace*, and with His *gifts*. "Not that He began then to dwell for the first time in their souls, but that their hearts, already consecrated, were now inflamed with greater love, and filled with more abundant grace. The Holy Spirit did not commence now to bestow, He now crowned His gifts." St. Leo, hom. iii. de Pent. tom. i. p. 139. "The fire appeared in the shape of *tongues*, rather than in that of *hearts*, to show that these gifts were bestowed on the App., not only in order that they might love God themselves, but also should communicate by their *tongues* the fire of His love to others." A. Butler's Feasts, p. 301.

and they began to speak with divers tongues,] The plain and obvious meaning of these words from the whole context is: The disciples received the wonderful power of speaking various languages they had never learnt. Et quidem constat quod repleti Spiritu Sancto Apostoli, linguis omnibus loquebantur: *neque de hoc ulli dubitare fidelium licet* (St. Bede). This was the first fulfilment of our Lord's promise: "And these signs shall follow them that believe. . . *they shall speak with new tongues*" (Mar. xvi. 17). The extraordinary gift of tongues is frequently referred to elsewhere, as common in the Apostolic age. See Acts, x. 46; xix. 6; i Cor. xii. xiii. xiv. We shall say a few words here (1) on its use, (2) on its nature, and (3) on the views taken of it by neologists in the German and English schools.

1° The gift of tongues *proved* the divine origin of the Christian religion, and enabled the App., who had no means of employing interpreters, to *preach* the Gospel to the different nations of the earth. The rapid propagation of the Christian faith throughout the world, would be almost inexplicable without this power of speaking strange languages.

2° As to the *nature* of the gift of tongues, we believe the App. to have been really gifted with the extraordinary power *of speaking various languages* they never learned. Nothing short of this satisfies the requirements of the sacred narrative. The effect would be, no doubt, nearly the same, and the miracle quite as great, even greater, if *they* spoke but *one* language, which the persons addressed, among whom might be Romans, Persians, Arabians, &c., *heard in their own tongues*. In the one case, the miracle lay in the wonderful power of the speaker; in the other, in the wonderful impressions of the hearers. Majis videbatur audientium esse miraculum quam loquentium (S. Bede). In one case, as St. Greg. Naz. argues, the mighty influence was exerted on the Apostles immediately; in the

θαι αὐτοῖς. 5. Ἦσαν δὲ ἐν Ἰερουσα- according as the Holy Ghost gave

other, on the multitude who heard them. It is plain, we think, the first hypothesis agrees better with the scriptural and traditional account of the descent of the Holy Ghost at Pentecost.

Here, for example, the phrase itself, 'began to speak *with divers tongues*,' implies that the disciples spoke in new languages they had never learnt. This is still plainer from ver. 11, *inf.* 'we have heard them SPEAK *in our own tongues*' (not even 'we *heard them* in our tongues'). Again, St. Paul says of himself (i Cor. xiv. 18): "I thank my God, *I speak with all your tongues*," and supposing many others had a like power, he adds: "I would have you all to speak *with tongues* . . . . he that speaketh *with tongues*." Finally, among the gifts variously distributed in the Church, he reckons '*kinds* [different] of tongues' i Cor. xii. 10. The authority of Fathers is nearly all on the same side. Thus, St. Augus., speaking of the descent of the Holy Spirit, says (Tract. xxxii. in Joan. iii. p. 527): "Nusquam enim legimus antea congregatos homines accepto Spiritu Sancto, *linguis omnium gentium* locutos fuisse . . Ibi peractis decem diebus, die Pentecostes misit desuper Spiritum Sanctum. Quo, sicut dixi, qui fuerint in uno loco congregati, accepto impleti, omnium gentium linguis locuti sunt. . . . Quarenam loquitur linguis omnium gentium? Quia sane ipsa ecclesia linguis omnium gentium loquitur. St. John Chrys. hom. xxxv. in Ep. i ad Cor. tom. x. p. 375: καὶ ὥσπερ ἐν τῷ καιρῷ τῆς πυργοποιίας ἡ μία γλῶττα εἰς πολλὰς διετέμνετό οὕτω τότε αἱ πολλαὶ πολκάκις εἰς ἕνα ἄνθρωπον ἦεσαν, καὶ ὁ αὐτὸς καὶ τῇ Περσῶν καὶ τῇ Ῥωμαίων καὶ τῇ Ἰνδῶν, καὶ ἑτέραις πολλαῖς διαλέγετο γλώτταις, τοῦ Πνεύματος ἐνηχοῦντος αὐτῷ. "As when the tower was building, one tongue was divided into many, so after the descent of the Holy Ghost, many tongues were often bestowed on one man, and the same person could speak in the tongues of the Persians, Romans, and Indians, the holy Spirit assisting him to form the sound." So also SS. Gregory Nazianzen, Bede, Anselm. St. Thomas 2. 2, *quest.* 176, ar. i., treats the question at length, and refers to the second hypothesis thus: Ad secundum dicendum, quod quamvis utrumque fieri potuisset, scilicet, quod, per unam linguam loquentes ab omnibus intelligerentur, aut quod omnibus linguis loquerentur: tamen cum convenientius fuit, quod ipsi omnibus loquerentur, quia hoc pertinebat ad perfectionem scientiæ ipsorum, per quam non solum loqui, sed intelligere poterant, quæ ab aliis dicebantur. The same view is maintained by Suarez, tom. i. *de Gratia*, Proleg. 3, cap. 5, num. 47-53; by Sylvius in 2. 2. D. Thomæ, qu. 176, art. i.; by Bened. XIV. *de Canon.* lib. iii. cap. xlviii. num. 7-10; and, we believe, by Catholic comm. generally. The second opinion, namely, that the App. spoke in their native Aramaic, and each one present heard his own tongue, suggested, it is thought, first by St. Cyprian, *serm. de Pentecos.*, or the author of the treatise *de Card.*

λὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες them to speak. 5. Now there were

Operibus, amongst that father's writings, was also held by St. Gregory of Nyssa, Œcum., Eras., and others. It is by no means impossible that *this* sometimes occurred, but we have no evidence of the fact in the scriptural account. And on the other hand this conjecture does not facilitate in any way the better understanding of the miracle, the very purpose for which it seems to have been chiefly devised; nay, the extraordinary influence exerted, not in and through *the faithful*—an apostle or a disciple, but *immediately on unbelievers*, not even on the mass present, but on *each individual*, well or ill disposed, would be stranger, more wonderful in this case. In our hypothesis the App. would be the recipients of divine favour; in the other, Pagans or incredulous Jews.

It is asked whether the App. were endowed with this extraordinary gift *permanently* and *consciously*, so as to use it at will, quite as much as if they had acquired the knowledge of each language by study and experience. That they used the knowledge from *time to time*, and when circumstances seemed to demand some unusual manifestation is admitted: The question is, was it given as a faculty, always ready for use? A. Butler (note to Feasts, p. 301) thinks the knowledge was not constant, for the App. *often employed interpreters in writing their Epp.* (ii Cor. ii. 13, usually quoted in proof of this assertion is by no means decisive, see Est. *ibid.*), whilst Suarez, Sylv., Estius, à-Lap., Benedict XIV., indeed all the interpreters I have been able to consult, maintain the gift of tongues was given permanently, at least to the *App.* This, in our mind, follows clearly from the words of St. Paul, i Cor. xiv. 18: "I thank my God, *I speak with all your tongues*," which must mean: "I have *the power to speak* in all your tongues;" and from the object of the gift, designed chiefly to provide for the speedy propagation of the Gospel. This great object would be imperfectly attained if the preachers of the Gospel spoke in unknown tongues, only under a momentary impulse, without being able to understand or solve the doubts of their hearers. Yet Mr. Alford contends "there is *no trace whatever* [the italics are his] of such a power [speaking in unknown tongues] being possessed or exercised by the Apostles, or by those who followed them," that is, *in preaching the Gospel;* for Mr. Alf. does not venture to deny the existence of the gift of tongues altogether in Apostolic times, though it may sometimes, he assures us, have been nothing more than 'the utterance of rhapsodical or unintelligible sounds! We have however the fullest evidence in the early Ff. that the knowledge of tongues was used in propagating and *in preaching* the Gospel. See in Euseb. (H. E. B. V. ch. vii.) three extracts from St. Ireneus, the first referring to the sublime nature of the signs up to his time, common in the Church; the second, to their number and variety: "It is impossible to tell the number of the gifts *which the*

εὐλαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ dwelling at Jerusalem Jews, devout

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Church throughout the world received from God, . . *and this too every day for the benefit of the heathen;*" and in the third extract, St. Ireneus reckons among these gifts the knowledge of tongues: "As also we have heard many of the brethren in the Church having the gift of prophecy, *speaking in all tongues through the Spirit* (παντοδαποῖς λαλοῦντων διὰ τοῦ πνεύματος γλώσσαις), revealing the secrets of hearts," &c. Cf. S. Ireneus, contra Hæres. lib. ii. cap. xxxii. p. 166; lib. v. cap. vi. p. 299. S. Justin Martyr, Dial. cum Tryph. n. 88, vol. ii. p. 300 (*ed.* Otto), says both men and women were in his time endowed with the various *charismata*, καὶ παρ' ἡμῖν ἐστὶν ἰδεῖν καὶ θηλείας καὶ ἄρσενας, χαρίσματα ἀπὸ τοῦ πνεύματος τοῦ Θεοῦ ἔχοντας. Cf. ibid. n. 39, p. 128. St. Justin does not, indeed, *name* the gift of tongues among these charismata, but we are not justified in supposing the gift of tongues *alone* ceased, and if abiding still, we may assume its use in the work of evangelizing. The Ff. of the 4th century admittedly speak of the permanence of the gift of tongues in the early Church, and their authority, even though the gift had disappeared, at least generally, before their time, must have great weight with us. So extraordinary a sign could not disappear at once without leaving many witnesses to its truth, if it was really exercised. Examples of the gift of tongues in later ages are quoted by the Bollandists in the lives of St. Cradoc (24th Jan.), St. Theliau (9th Feb.), St. Pacomius (14th May), &c. Benedict XIV. cites from the report of the auditors of the Rota in the cause of St. Francis Xavier the following declaration: *Claruit linguarum dono Xaverius, nam et linguis diversarum gentium, quas non didicerat, cum eas evangelii causa adiret, eleganter atque ita expedite loquebatur, ac si ibi natus et educatus esset.*

3° We come now to consider the views taken of the gift of tongues by the *modern* (as they style themselves) interpreters. 1° St. Luke was perhaps not an eye-witness of the scene of which he gives a slightly *exaggerated* account. Suppose a violent *storm* with vivid *lightning*, amid the wild *shrieks* of the timid disciples, and the whole phenomenon of *wind*, *fire* (electric), and *tongues* (exclamations), is fully explained, Bleek, Bunsen, Ewald, &c. 2° The best illustration of the Pentecostal gift is found in the mesmeric trances of our own times, in which spirits commune with spirits, specially under the influence of great excitement, Eichhorn, Olsh., Meyer, &c., with shades of difference. 3° The body of the faithful, then congregated in Jerusalem, was made up partly of foreign Jews, who, when moved by the Spirit, suddenly began to speak their *native tongues*, which, of course, they had learnt in the usual course while resident out of Palestine. Thus the strange event consisted merely in the excitement which followed on each one's beginning to speak his own native tongue (Paulus, Kuin.). 4° Since the idea of a person speak-

τὸν οὐρανόν. 6. Γενομένης δὲ τῆς men out of every nation under hea-

ing *ordinarily and consciously* a language he has never learned is *self-contradictory* and impossible, here must be meant, if not rhapsodical and unintelligible exclamations, at most articulate sounds, dictated by the Spirit, which the speaker himself could never comprehend. Alf., who admits that all the other interpretations do manifest violence to the whole narrative, and then rejects a meaning which, to use his own words, "Chrysostom adopts, and the great majority of the Ff. and expositors," simply because, however plainly asserted in the text, however uniformly taught by the Ff., it does not come up to Mr. Alford's own standard of what is *reasonable*. St. Luke states positively: "every man in the crowd heard the Apostles speak in his own tongue" (verse 6); and Mr. Alf. states quite as positively, "that is impossible." Personal, purely subjective delusions of this kind, are not to be met with argument. On the same ground the Socinian rejects all mysteries, and the Rationalist all miracles. For our part, we regard the power of speech given to (or acquired by) Adam, and not denied, we hope, by Mr. Alford, as a greater wonder than if one should now speak with the tongues of men and angels. See Wouter's *Dilucid.* in Acta, tom. 23, Cursus S.S., page 1390; Kuin. and Alf. *in l.*

according as the Holy Ghost gave them to speak.] They spoke, some one language, some another, as they were moved by the Holy Ghost. We need not suppose all the believers present received the gift of speaking *all* known tongues, or if so, that they used it on this occasion. This expression does not then prove (as Alf.) that the extraordinary power of speaking *many* unknown languages was *a mere passing sign*, and not a permanent gift to be used afterwards by the disciples in diffusing a knowledge of Christianity over the world. 'To speak,' ἀποφθέγγεσθαι (præclare et sententiose loqui quasi gnomas divinas, à-Lap.; graviter et magnifice loqui, Beelen), to utter *terse sayings, apophthegms.* "Whether the gift of tongues was displayed in the room where the faithful were sitting, does not appear from St. Luke's narrative, which shows, at any rate, that immediately after receiving the Holy Spirit, the App. and others went forth to meet the multitude, and spoke to them in divers tongues (ἑτέραις γσώσσαῖς, *other than* those they had hitherto spoken or learnt)" Beelen.

5. *Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven.*] 'Dwelling,' κατοικοῦντες, *residents* (used as substantive). It includes all persons with a fixed abode, whether *permanent* or *temporary*. It *may* comprise even those Jews who came up to Jerusalem merely for the feast. But see verse 9, where it seems to imply *having a home* in some sense, *residents* at least for the time being, not passing strangers.

'devout men,' ἄνδρες εὐλαβεῖς, *pious men.* Εὐλαβὴς, peculiar to

φωνῆς ταύτης, συνῆλθε τὸ πλῆθος, καὶ συνεχύθη· ὅτι ἤκουσεν εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.

ven. 6. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them

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St. Luke, means '*taking firm hold*,' hence *cautious, fearful* (of offending God), *pious, religious*, in thought, word, and deed (thus a wider term than εὐσεβής, *devout in act*). Their piety is mentioned, perhaps to account for their stay at Jerusalem, where they were now dwelling for some religious purpose (Beelen), or to heighten the interest of what follows: "They were not merely vain and curious listeners, but men of piety and weight" (Alf.).

out of every nation under heaven.] An usual hyperbole=from very many distant nations; comp. Rom. i. 8: "Your faith is spoken of in the whole world," that is, throughout the vast extent of the Roman empire, including then the greater part of the civilized world. The Jews were at this time widely dispersed in consequence of various persecutions, and the presence of so many from distant countries on this occasion was designed by God as a means of propagating the faith.

6. *And when this was noised abroad,*] 'And when this voice was made' (first ed. of Rh.), is far more accurate than the present unhappy version borrowed from the Auth.; γενομένης δὲ τῆς φωνης ταύτης (*facta autem hac voce*, Vulg. faithfully) refers, we think, to the *sound* mentioned, verse 2: When this *sound* (mighty *voice*) was heard over the city; not to the excited *voices* of the disciples, whilst speaking with tongues (Kuin.); and not certainly to any '*mere rumour*,' (public report, which would be φήμη not φωνὴ) spread abroad (as the Auth., 'when this [strange event] was noised abroad'), Calv., Beza, Grot., Wolf. "Whatever τῆς φωνῆς ταύτης may mean, one thing is clear, that it *cannot* mean 'this *rumour*,' Alford, who adds: "the voices of a number of men, specially when diverse, as in this case, would not be indicated by φωνή, but by φωναί;" nor finally, 'to the *voice* of the assembled disciples, praying and conversing together' (as Bloomfield), for the same reason.

the multitude came together,] That is, to the part of the city whence the unearthly sound proceeded.

and were confounded in mind,] The mass of people was 'amazed' (verses 7, 12) at the wonder they witnessed, and not able to account for it, confounded in mind. Heysch. gives as equivalent to συγχυθεὶς, συνταραχθείς, *greatly agitated*, thinking now one thing, now another. Valcken. (quoted by Beelen *in l.*) says the proper meaning of συγχύνειν is *to mix together*, like herbs in potage, and hence, in a secondary sense, to have one's thoughts much disturbed.

because that every man heard them speak in his own tongue.] Reason why they were so much confused, because they (even *every* man present, εκαστος='*each one*')

7. Ἐξίσταντο δὲ καὶ ἐθαύμαζον, λέγοντες· οὐχὶ ἰδοὺ ἅπαντες *οὗτοι εἰσὶν οἱ λαλοῦντες Γαλιλαῖοι; 8. Καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν; 9. Πάρθοι, καὶ Μῆδοι, καὶ Αἰλαμεῖται†,

* prius ἅ superponitur. † 2. m. μιτ.

speak in his own tongue. 7. And they were all amazed and wondered saying: Behold, are not all these, that speak, Galileans? 8. And how have we heard, every man our own tongue wherein we were born? 9. Parthians, and Medes, and Elam-

Lect. Var. 7. After ἐξιστ *rec.* has παντες with ℵ A C E. παντες at the end of ver.—ἅπαντες ℵ.

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heard the disciples speak in their own tongues. 'Tongue,' no longer γλῶσσα, but διάλεκτος here.

διάλεκτος means: 1, *a conversation;* 2, *speech, language;* 3, *the language of a special district* or *province,* as the Ionic or Doric *dialect.* The word is used here in the 2nd and 3rd significations, comprising *both* distinct languages, and different dialects of the same language, as appears from the following catalogue: "Thus the natives of Phrygia and Pamphylia spoke *different dialects* of Greek; the Parthians and Medes used also different dialects, one from the other, and a different language from the Greek, &c." (Beelen).

7. *And they were all amazed and wondered, saying: Behold, are not all these, that speak, Galileans?*] '*All,*' no longer ἅπαντες, but πάντες, the great body of the multitude, for *some* 'mocked' at what they saw (ver. 13). The mass were 'amazed,' ἐξίσταντο (*intrans. in mid.*), '*they were beside themselves,* OUT *of themselves;*' the opposite of ἐξίστασθαι is ἐν ἑαυτῷ εἶναι, *to be in oneself,* to act coolly, deliberately, cautiously.

"*Behold, are not all these,*" &c. Following the unusual position of ἰδοὺ here in the middle of a sentence, we should render: "Are not, behold, all those who speak, Galileans?"

"*All these that speak.*" πάντες again, so that we need not suppose *all without exception* were Galileans by birth or residence. The App. at least, the *representatives* of the Christian body, were *natives* of Galilee, and spoke, we may fairly assume, the language (Aramaic) of their province according to the local idiom (see Matt. xxv. 73).

8. *And how have we heard, every man our own tongue wherein we were born?*] The ellipsis may be supplied thus: How have we heard them *speaking the languages of the countries* wherein we were born. Hence Dr. Nary translates: "And how hear we every man the language of the country in which we were born?"

9. *Parthians, and Medes, and Elamites,*] These three nations spoke the Persian language with some difference of dialect. Πάρθοι (only here in N.T.), meaning Jews, natives of, or settled in, Parthia. "Parthia proper was the region stretching along the southern flank of the mountains which separate the great Persian desert from the desert of Kharesm. It lay S. of Hyrcania, E. of Media, and N. of

καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε, καὶ Καππαδοκίαν, ites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pon-

Lect. Var. 9. For Ἰουδαιαν—*Syriam*, St. Jerome; *Armeniam* Tertul. St. Aug.; om. Thplt. See note.

Sagartia. . . . . Parthia, in the mind of the writer of the Acts, would designate the empire which extended from India to the Tigris, and from the Chorasmian desert to the shores of the southern ocean. Hence the prominent portion of the name Parthians in the list of those present at Pentecost" (Smith's B. D. *s.v.*).

Μῆδοι, '*Medes*,' designating here Jews resident in Media. Media was situated W. of Parthia proper, south-west of the Caspian sea, E. of Armenia and Assyria, and N. of Persia.

Ἐλαμῖται (Ἐλυμαῖοι more usually in Strab. and Ptol.), '*Elamites*,' here Jewish residents of Elamais, a province of Persia, which lay S. of Assyria and E. of Persia proper. In the early historical books of Old T., Elamais is used sometimes for the whole of Persia, but it designates strictly the extensive province lying to the N. of Susiana and north-east of Persia proper (Ackerm. Archæol. p. 8). From the order in this catalogue, St. Luke seems to have reckoned the names of places first from East (*Parthia, Media*) to West (*Lybia, Cyrene*); then from North (*Cappadocia, Pontus*) to South (*Egypt*), Kuin.

and inhabitants of Mesopotamia, Judea,] Their native tongue was Aramaic, with also dialectic varieties. Μεσοποταμία, '*Mesopotamia*, corresponds very nearly with the original Hebrew name of the same region, אֲרַם-נַהֲרַיִם, '*Aram of the two rivers*,' that is, the country between the Tigris and Euphrates. The scriptural use of Mesopotamia limits the name to the north-western district "between the great bend of the Euphrates and the upper Tigris" (Smith's B. D. *s. v.*).

Ἰουδαία, Judea, sometimes means the whole of Palestine, sometimes only one of its chief divisions, that is, the territory south of Samaria. How, it is asked, could St. Luke reckon the inhabitants of *Judea* in a list of foreign nations, particularly while recording a fact that occurred at Jerusalem? On account of this difficulty, Ἰουδαία has been cancelled by some edd. (very dogmatically by Bloomf.). It is omitted by Thplt., perhaps accidentally; and changed into *Armenia* by Tertul., St. Augustine; into *India, Idumea*, or *Bythynia*, &c., by others. Olshausen says, Judea is mentioned among foreign nations because St. Luke was *writing at Rome*. Alf. sees no difficulty in the case, because it is not Jews by birth and domicile, but strangers sojourning in Judea who are spoken of. But in this view all the other nations would be rightly called οἱ κατοικοῦντες τὴν Ἰουδαίαν. The best answer is, that the dialects of Galilee and Judea (proper) were quite different, and hence it was a strange event to hear Galileans speak with ease and propriety the peculiar dialect of Judea. The unusual meaning (and yet a very probable

Πόντον, καὶ τὴν Ἀσίαν, Φρυγίαν τε, καὶ Παμφυλίαν, Αἴγυπτον, 10. Καὶ τὰ μέρη τῆς Διβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι,

tus and Asia, 10. Phrygia and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers

one from the context there) of Judea for the rest of Palestine (Gal. i. 22), *outside Jerusalem*, the capital, has no place here.

and Cappadocia, Pontus, and Asia, 10. *Phrygia, and Pamphilia*,] Greek in one form or another was the language of all these provinces.

Cappadocia (καππαδοκία), a province of Asia Minor, bounded E. by Armenia, W. by Galatia and Paphlagonia, N. (in its widest extent, including Pontus) by the Euxine, and S. by Mt. Taurus. Jewish colonists had settled in Asia Minor at an early period, and to the dispersed Jewish converts of *Cappadocia*, among others, St. Peter addresses his first Ep. (i Pet. i. 1). We may observe once for all that Jews were numerous in all the districts named by St. Luke.

Pontus (Πόντος), a northern province of Asia Minor, so called from its lying along the shore of the Euxine *sea* (Πόντος). It was bounded S. by Cappadocia, E. by Paphlagonia and Galatia, and W. by lesser Armenia. The 'strangers' dispersed through Pontus are also addressed by St. Peter (*l.c.*).

Asia, clearly not here one of the great divisions of the earth, nor even 'Asia Minor,' but, from contrast, the *western* district of Asia Minor, including Mysia, Lydia, and Caria.

10. *Phrygia* (Φρυγία), a province of Asia Minor, divided into the Greater (ἡ μεγάλη, Strabo, xii. 8) and the *Less*. The former district seems to be alluded to in the other two places where Phrygia occurs in N.T. (Acts, xvi. 6; xviii. 23). And so we take the word here too. Phrygia Major had on the north-west Bithynia, Galatia on the east, Pamphylia and Lycia on the south and south-west. The whole province of Phrygia occupied the central part of Asia Minor.

Pamphylia (Παμφυλία), a small territory on the south coast of Asia Minor, south of Pisidia, with Lycia on the west, and Pisidia on the east. Under Claudius it formed a province, united with Lycia and Pisidia.

One moment's inspection of the *map* of Asia Minor gives a better idea of the relative positions of the countries named here, from Cappadocia to Pamphylia, than any description we could supply. Further details would be, also, quite inconsistent with our design.

Egypt, and the parts of Lybia about Cyrene,] From Asia Minor, and its chief divisions, we pass to Egypt, where the Jews also dwelt in great numbers. Egypt (Αἴγυπτος), "a country occupying the north-eastern angle of Africa, and lying between N. lat. 31° 37′ and 24° 1′, and E. long. 27° 13′ and 34° 12′. Its limits appear to have been always very nearly the same" (Smith's B. D. s. v.). Although Greek was probably well-known to the Egyptians, they had their native tongue with its various dialects.

Libya (Λιβύη) designates here

νην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι τε, καὶ προσήλυτοι, 11. of Rome, 11. Jews also, and proselytes, Cretes, and Arabians: we

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(τῆς κατὰ κυρήνην) Libya *Cyrenaica*, called also Pentapolis from its five cities, viz.: Berenice, Ptolemaïs, Arsinöe, Apollonia, and *Cyrene*, the capital of the whole territory.

and strangers of Rome.] That is, Jews, natives of Rome, now resident (perhaps only during the feast) at Jerusalem, who, of course, spoke Latin. Wherever the Jews settled, they were called from the name of the place, e.g., Romani, Alexandrini, Antiocheni, &c. "Those of us Jews that dwell at Antioch are named Antiochians; . . nay, the kindness and humanity of the Romans hath been, so great, that it hath granted leave to almost all others to take the same name of Romans upon them." Josep. cont. Ap. B. ii. § 4.

11. *Jews also, and proselytes, Cretes and Arabians*:] The first clause should be rendered 'Jews as well as proselytes.' The *natural* order would be: "Cretes and Arabians, all of us from these several countries, *whether Jews by birth or proselytes*, heard them speak in our own tongues," &c. Hence the clause 'Jews as well as proselytes,' is not limited to 'strangers of Rome' (Calm.), nor even to all that preceded: it qualifies 'Cretes and Arabians' also. The sentence, if not spoken under excitement, would run thus: "Parthians, . . . and inhabitants of Mesopotamia, . . . and strangers of Rome, Cretes, and Arabians, we, Jews as well as proselytes, have heard them speak in our own tongues the wonderful works of God."

Proselytes (προσήλυται commonly in LXX., ἀπὸ τοῦ προσεληλυθέναι καινῇ καὶ φιλοθέῳ πολιτείᾳ; γειώραι sometimes [Exod. xii. 19], from גֵּרִים, *strangers*), persons who *came over from* paganism to Judaism. These 'strangers' are mentioned at an early period in the sacred books, and enactments prescribed for their admission to the Jewish worship (Exodus, xx. 10; Deut. v. 14; Lev. xvi. 29). Their number, which seems to have increased considerably after the captivity, reached its height about the time of our Lord's coming. They are frequently spoken of in the Acts of the Apostles, as praying in the synagogues, and performing other good works prescribed in the law, Acts, ii. 10; vi. 5; xiii. 43. 'Proselytes' were divided into two classes by the Rabbinical writers, 1° *Proselytes of the Gate* (גֵּרֵי הַשַּׁעַר), Exod. xx. 10, who worshipped the one Supreme God, and observed the seven precepts, supposed to be given by Noah to his sons, against (1) idolatry, (2) blasphemy, (3) bloodshed, (4) incest, (5) theft, (6) the 6th regarded the duty of obedience, (7) and the 7th precept forbade the eating of blood. Proselytes of this class were not bound to *circumcision*, nor permitted even to study the Law. They might, however, be present in the synagogues, and though forbidden to enter the temple beyond the court of the Gentiles, passing thus the '*outer gate*' only (whence many derive their name), they were allowed to offer

Κρῆτες, καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ.

have heard them speak in our own tongues the wonderful works of God.

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sacrifice through the priests, and gifts to the temple.

2° *Proselytes of justice*, גֵּרֵי הַצֶּדֶק, who were *circumcised, baptized*, and admitted to all the privileges of born Jews. Whether St. Luke includes *both* these classes under the terms 'proselytes,' or even whether the division prevailed at all in his time, can not be determined exactly. Most commentators understand him to speak of 'proselytes of the Gate,' or (if that *name* be objected to) proselytes in the wider sense of the term, including strangers who were not circumcised (Calm., Ackerm.).

Cretans, natives of Crete, now the island of *Candia*, in the Mediterranean. They spoke a very peculiar dialect of Greek, judging from the few remains of their language still extant.

Arabians, inhabitants of *Arabia*, including the desert and peninsula between Syria, Palestine, the Arabian and Persian gulfs, and the Indian ocean. Their native tongue, *Arabic*, though allied to the Hebrew, was yet an entirely distinct language.

we have heard them speak in our own tongues the wonderful works of God.] μεγαλεῖα, exactly *magnalia* (Vulgate), and same as גְּדֻלּוֹת, Psalms, lxx. (lxxi.) 19, the 'GREAT THINGS' God had wrought and promised. We may conjecture what these great things were from St. Peter's address: they referred probably to the ancient prophecies of a future Redeemer, now fulfilled by the birth, life, death, and resurrection of Jesus Christ (à-Lapide, Lorin., Beelen).

TRINITY SUNDAY.

Rom xi. 33—36.

33. O altitudo divitiarum sapientiae, et scientiae Dei : quam incomprehensibilia sunt iudicia eius, et investigabiles viae eius !

34. * Quis enim cognovit sensum Domini ? Aut quis consiliarius eius fuit ?

35. Aut quis prior dedit illi, et retribuetur ei ?

36. Quoniam ex ipso, et per ipsum, et in ipso sunt omnia : ipsi gloria in saecula. Amen.

* Sap. ix. 13. Is. xl. 13. i Cor. ii. 16.

ROM. xi. 33—36.

33. Ὦ *βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ· ὡς ἀνεξεραύνητα** * 2. m. *ρευ.*

ROM. xi. 33—36.

33. O the depth of the riches of the wisdom and of the knowledge

Lect. Var. 33. First *και* om. E Vulg. ; second *και* om. some cursives.

Subject.—The Ap. had set forth, throughout chapp. ix. x. xi., some considerations which might serve to explain the wonderful economy of God in rejecting the favoured Jews and adopting the Gentiles. Seeing now how inadequate all these must be, and how many more, for ever hidden from man, must be present to the mind of God, St. Paul bursts forth into admiration of the depth of His knowledge and wisdom. "On this noble *epiphonema*, one of the sublimest to be found even in the holy Scripture itself, comp. Ps. xxxv. (xxxvi.) 6 ; Job, v. 9 ; xi. 7, 8 ; xxxvi. 22, 23; Jer. xxiii. 18; Is. xl. 13, 15" (Bloomf.).

33. *O the depth of the riches of the wisdom and of the knowledge of God* :] St. Paul breaks forth into admiration of the wondrous ways of God, after considering His dealings with Jews and Gentiles in their call to the faith. "How great must be His riches who could thus bestow so many treasures on the Gentiles ; and how great His wisdom, who could thus make the Gentiles teachers of the Jews, who were so much raised above the Gentiles under the old dispensation" (St. Chrysos.). The Vulgate (same true of Rh.) without art. before 'sapientiæ,' is generally taken in proof that the translator did not regard the three genitives, 'divitiarum,' 'sapientiæ,' 'scientiæ,' as co-ordinate and dependent alike on 'altitudo ;' whilst the common Gr. text, which inserts *καὶ* before *σοφίας* and *γνώσεως*, not before *πλούτου*, is urged on the other side. Now, the truth seems to be that the Gr. is more ambiguous than the Vulg.,

τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι of God! How incomprehensible are

for the rule is this: When three or more genitives, like πλούτου, σοφίας, and γνώσεως, depend equally on a preceding noun (as βαθος), then καὶ is usually found before *all*, or the *last* only of the *genn.* (as in Vulg.). There are exceptions to this rule, no doubt, and perhaps very many, such as Rom. ii. 7; xii. 2; Luke, v. 17; Matt. iv. 25. Hence the context must often determine the sense in cases of doubt. Now, here the context seems to demand *express* allusion to the *mercy* of God, *as well as* to His *wisdom* and *knowledge*. 1° For βάθος may be predicated with strict propriety of πλούτου, σοφίας, and γνώσεως (each separately), and, indeed, if not so predicated of πλούτου distinctly, too much stress is laid on the difference between σοφίας and γνώσεως. 2° Besides, the great *mercy* of God (His *riches*) was the point put prominently forward just before (vv. 30-1-2). πλούτος, 'riches,' is a vox solemnis with St. Paul for God's boundless *mercy*, Ephes. i. 7 (see πλουτ. σοφ. and φρονησ. distinct there); ii. 7; iii. 8; Rom. x. 12. 3° Again: "Who hath first *given* to him," in the following, appears to correspond with 'riches, as "Who hath known the mind of the Lord? or who hath been His counsellor?" answer respectively to 'wisdom' and 'knowledge.'— These arguments make the triple division at least very probable— which may be represented thus in Vulg. and Rh. by mere change of punctuation. O altitudo divitiarum, sapientiæ, et scientiæ Dei. O depth of the riches, of the wisdom, and of the knowledge of God. That is: How immense (*profound*) are the riches of God's mercy, how hidden (*profound* again) His wisdom and his knowledge! This division is maintained expressly by Origen: Apostolus exclamat quia tanta est altitudo divitiarum Dei, et sapientiæ ejus tanta est altitudo, et scientiæ nihilominus tanta est altitudo (*ad omnia enim hæc altitudinis sermo deservit*), Migne's Cursus, tom. xiv. page 1201; by all the Greek Ff., Chrysos., Thdrt., Thplt.; and many modern interpreters, Grot., Beng., Wetstein, Beel., Alf., &c. If we take with some of the Lat. Fathers, Est. al., the last two genitives to depend on the first ('riches'), the sense is: O how immense, boundless, are the riches of God's wisdom and knowledge. In the same way, 'the treasures of wisdom and knowledge' are spoken of Col. ii. 3.

Another difficulty here is to draw the exact distinction between '*wisdom*' and '*knowledge*.' (*a*) the first is more *specific*, referring to the time and manner of the vocation of Jews and Gentiles to the faith: the second is knowledge in *general* (Cajet.); (*b*) the first regards mysteries of *faith*, the second moral precepts (Daven.); (*c*) 'knowlege' is God's omniscience, 'wisdom,' His actual providence, σόφίαν τοῦ Θεοῦ οἰκονομίαν (Thdrt., Tolet., Œcum.,); (*d*) the *converse*: the wider term is wisdom, embracing all the eternal designs of God; 'knowledge,' the practical application of that 'wisdom' in the creation and government of the visible world. In this sense the proper ob-

αἱ ὁδοὶ αὐτοῦ. 34. Τίς γὰρ ἔγνω νοῦν his judgments, and how unsearch-

ject of 'wisdom' may be said to be 'God,' and of 'knowledge,' 'creatures,' according to St. Paul's usage elsewhere, Col. ii. 3; i Cor. xiii. 2 (p. 140). Est., Fritzche. The order in the passage before us favours (*c*), in which view 'infinite knowledge,' surveying all possible means to the end, is placed first, then practical wisdom, ordering all things sweetly to reach the end; and finally, boundless mercy. "God decreed first to permit the Gentiles to fall into idolatry, and He chose the Jews; again, He called the Gentiles, and the Jews fell away for a time, but they shall also obtain mercy. We see thus displayed these three divine attributes, that is, God's wonderful knowledge foreseeing all things, His wisdom arranging all things in proper time and place, His mercy, ever bestowing favours on the unworthy" (Tol.).

à-Lapide points out various respects in which God's knowledge is *deeper* than that of all created beings—in its object, extending to past, present, and future; in comprehensiveness, for He alone sees all possible relations of things; in its medium, for He penetrates the very essence of our being; in quickness of perception, for He knows by intuition; in certainty, for He is infallible; in duration, being eternal; in uniformity, being unchangeable; in simplicity, knowing all things by a single act, &c.

How incomprehensible are his judgments, and how unsearchable his ways !] 'How unsearchable are His judgments, and how untraceable His ways.' ἀνεξερεύνητα (from ἐρευνάω, *to search*) is better rendered 'inscrutabilia' (SS. Ambr., Augus.) than 'incomprehensibilia.' This clause, according to Est., is explanatory of the depth of God's *wisdom* (σοφίας Θεοῦ), and the next, 'how untraceable His ways,' of God's *knowledge* (γνωσεώς Θεοῦ). "The judgments of God, by which He decrees and arranges all created things, are acts of God's 'wisdom.' They are said to be unsearchable or incomprehensible, and as David says, Psalm. xxxv. 7 (to which St. Paul probably refers): '*Thy judgments are a great deep* (abyssus multa),' because no created intellect, not even angelic, can fully comprehend or search into the motives of them" (Est.). Others take ἀνεξερεύνητα to regard βάθος γνώσεως, and ἀνεξιχνίαστοι to answer to βάθος σοφίας (Fritzch., Thol.). Further on, these views will be better understood.

'*Unsearchable*,' ἀνεξιχνίαστοι, *not to be traced out* (ἴχνια, *vestigia* exactly); the Vulg. *investigabiles*, is either for '*ininvestigabiles*' as Tertullian reads it, or *in* is for *non*=*non vestigabiles*, or we must translate '*most* WORTHY *to be searched out*,' but (implied) *never found out*. How profound is the depth of God's *knowledge*, whose ways can never be traced out by man: "God, for example, resolved to prefer Joseph to his brethren, and to make him their protector. The means and plan He chose for this purpose were such as would never occur to man. Joseph was sold as a slave and led into captivity; thus did God effect His pur-

κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγέ-

able his ways! 34. For who hath known the mind of the Lord? Or

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pose. The *design* of God was inscrutable before His will was made known. His *ways* untraceable, for who could imagine when Joseph was taken away captive, that he would ever be raised to such power afterwards, so as to become the deliverer of his brethren. We see something analogous in St. Paul's argument, for it pertains to the judgment of God to frame decrees regarding those that are to be saved of Jews and Gentiles. Now, who could form any idea of these decrees before they were brought into effect? The way of carrying them out was untraceable also; for God hath concluded all in unbelief—that is, permitted Jews and Gentiles to fall into unbelief, that He may have mercy on all. God made unbelief the means of bringing Jews and Gentiles to belief" (Tol.).

34. *For who hath known the mind of the Lord?*] *Proof* from Scripture, Isaias, xl. 13, that God's '*knowledge*' is too profound to be fathomed by man. This clause refers probably to ἀνεξερ. κρίματα and γνώσ.; τίς σύμβουλός to ἀνεξεχ. ὁδοὶ and σοφίας; and τίς προέδωκεν to βάθος πλούτου, according to the following scheme.

(*a*) O depth of (God's) *riches;* for who hath first *given* to Him; (*b*) O depth of *wisdom,* how unsearchable are His *ways;* for who hath been His *counsellor;* (*c*) O depth of God's *knowledge,* how incomprehensible His *judgments;* for who hath *known* the mind of the Lord. This analysis is perhaps, after all, too minute, specially as in its details it is not clearly suggested by the context in Isaias. The LXX. read: τίς ἔγνω νοῦν κυρίου, καὶ τίς αὐτοῦ σύμβουλος ἐγένετο . . . ἢ τίς ἔδειξεν αὐτῷ κρίσιν; ἢ ὁδὸν συνέσεως τίς ἔδειξεν αὐτῷ? The parallel structure thus makes κρίσιν (St. Paul's κρίματα) answer to ἔγνω νοῦν, which latter again in St. Paul fits in with γνώσεως; and on the other hand ὁδὸν συνέσεως (St. Paul's ὁδοὶ) corresponds with σύμβουλος and σοφίας: cf. Thdrt. in l. τὰ τρία ταῦτα πρὸς τὰ τρία τέθεικε, τὸν πλοῦτον, καὶ τὴν σοφίαν, καὶ τὴν γνῶσιν· τὸ μὲν, Τίς δ' ἔγνω νοῦν Κυρίου, πρὸς τὴν γνῶσιν· τὸ μὲν, Τίς σύμβουλος αὐτοῦ ἐγένετο, πρὸς τὴν σοφίαν· τὸ δὲ, Τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ, προς τὸν πλοῦτον. "These three clauses he (St. Paul) opposed to three things—the riches, the wisdom, and the knowledge: the clause, *who hath known the mind of the Lord,* to the knowledge; and *who hath been his counsellor,* to the wisdom; and *who hath first given to Him, and it shall be returned to him,* to the riches." The citation may be said to be exactly from LXX. Heb. is admittedly the same, except that interpreters differ as to the precise meaning of the formula מִי־יְתַכֵּן, *quis adjuvit* (St. Jerome); *quis ponderavit* (Pagn.); quis *aptavit* (Rosenm.); quis *paravit* (al.) (see Est. *in l.*). These different translations do not alter the sense which is: Who hath ever *known* the designs of God? Of course, no one (without special revelation); therefore His *knowledge* is hidden from all creatures. Cf.

νετο; 35. Ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; 36. Ὅτι

who hath been his counsellor? 35. Or who hath first given to him, and recompense shall be made him?

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i Cor. ii. 16; Wisd. ix. 17: "And who shall know thy thought, except thou give wisdom, and send thy holy Spirit from above;" Ecclus. xviii. 2 ff.: "Who is able to declare his works? For who shall search out his glorious acts? And who shall show forth the power of his majesty? or who shall be able to declare his mercy."

or who hath been his counsellor?] Proves, as said above (*if* we must carry out the distinction), God's 'wisdom' to be a vast abyss, which man cannot search into. For who hath ever suggested to God wiser counsels in carrying out His hidden designs? "Who hath stood in the counsel of the Lord, and hath seen and heard his word?" (Jeremiah, xxiii. 18.)

35. *Or who hath first given to him,*] Shows the *bounteous goodness* of God, *the depth of His riches*, for He bestows His gifts on all gratuitously, rich unto all that call on Him, since no one can lay claim to His favours on the ground of having *first* done Him a service. The interpreters who, like Est., do not admit *βάθος πλούτου* to be a third and distinct member, refer this verse back to the subject of election treated of throughout the ch., but *ἢ τίς*, 'OR who' repeated, is decidedly against this remote connexion. The citation itself is from Job, xli. 3 (not from the *Alexandrian reading* of Isaias, xl. 14, which seems to have been added in that *text* from this passage): מִי הִקְדִּימַנִי וַאֲשַׁלֵּם, "*who hath anticipated me* (God), *and I will requite him,*" which, by merely changing pers. and voice, is well rendered by St. Paul: Who hath first given to Him (God) and it shall be requited unto him (by God).

36. *For of him, and by him, and in him, are all things:*] "Because from Him, and through Him, and unto Him are all things." 'For' (ὅτι = *because*), proof that no one hath first given to God, *because* all things (*τὰ πάντα*, the whole creation, *the universe*, not merely *man*) have their being from God (*ἐξ αὐτοῦ*, '*from him*'). *Ex ipso*, scilicet Deo, tanquam, *prima causa effectrice*, Est.; *ex Deo* tanquam *causa ideali*, Beelen. Under the next clause these views are brought out more fully.

and by him,] '*Through Him*' are all things *governed* (Tol.) and *conserved* (Orig., Thdrt., Estius). 'Through Him,' as the *efficient cause* were all things made (Beelen).

and in him,] Rather, 'and unto Him;' *εἰς αὐτὸν* is the best reading: Nempe *εἰς* et *ἐν* sexcenties a librariis confusa sunt (Fritzche *in l.*). It is plain, the same writer observes, that St. Paul draws a nice contrast here between *ἐξ αὐτοῦ* and *εἰς αὐτὸν*, '*from* Him' and '*unto* Him.' '*Unto* God' as their final cause all things tend, as '*from* Him' they *came* forth: "The Lord hath made all things for Himself" (Proverbs, xvi. 4). So Origen: "'In ipso' vero, quod perfectio omnium et finis in ipso erit tunc, cum erit Deus omnia in omnibus."

ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν 36. For of him, and by him, and

Lect. Var. 36. εἰς αὐτον A B ℵ—ἐν αὐτῳ Vulg., Syr., and Lat. Ff.

Not, surely, "all things are consecrated to God" (Meyer), nor "all things are turned unto God," and should look to him for support (Thdrt., Fritzche), expressed before under δι' οὗ, '*through Him*,' nor, for same reason, all things are *conserved* in Him.

Tol., Meyer, and Fritzche are quite incensed with Olsh. for seeing here some allusion to the B. Trinity. Yet the early Ff. recognize such allusion: "'*Quoniam in ipso*, et per ipsum, et in ipso sunt omnia,' vides quomodo in ultimis ostendit, quod in omnibus quæ supra dixit, signaverit mysterium Trinitatis. . . ita et cum dicit: 'Altitudo divitiarum' Patrem, ex quo omnia dicit esse, significat; et sapientiæ altitudinem, Christum, qui est sapientia ejus, ostendit: et scientiæ altitudinem, Spiritum Sanctum, qui etiam alta Dei novit, declarat" (Orig. *in l.*). Et ipso dicens, propter Patrem; et per ipsum, propter Filium; in ipso, propter Spiritum Sanctum; cur hanc Trinitatem unum Dominum Deum non vultis agnoscere? Quando quidem non ait, ex ipsis et per ipsos et in ipsis; sed ait, ex ipso et per ipsum et in ipso sunt omnia: nec ait, ipsis gloria; sed ipsi gloria in sæcula sæculorum, amen" (St. Aug. *Contra* Maxim. Arian. lib. ii. cap. xxiii. n. 3, tom. viii. page 730). Saints Ambr. and Basil are the *only* Ff., according to Tol. (but the assertion is too general and hardly true of the *Gr.* Ff.), who see no reference to the B. Trinity here, and they explain the text of the Son, by Whom all things were made, thro' Whom they are all governed, and in Whom they are all conserved. Even the diversity of expression, ἐξ οὗ, δι' οὗ, ἐν οὗ, which shadowed forth the B. Trinity to the orthodox party, was urged by the heretics against that doctrine. See Petav. *de* Trinit. lib. ii. cap. vi. n. 1, tom. ii. p. 133. With this text should be also compared many others in St. Paul's Epp., which contain express reference to the Three Divine Persons in like terms: i Cor. viii. 6: "Yet to us there is but one God, the Father, of whom (ἐξ οὗ) are all things. . . and one Lord Jesus Christ, by whom (δι' οὗ) are all things." Ephesians, ii. 18: "For *by* him (δι' αὐτοῦ) we have access both *in* one Spirit (ἐν ἑνὶ Πνεύματι) *to* the Father (πρὸς)." "The mention," says Ellic. *in l.*, "of the Three Persons in the Blessed Trinity, with the three prepp. διὰ, ἐν, πρὸς, is distinct and noticeable." Add with Tol.: "Although *each* of these prepp. is often applied to *each* of the Divine Persons, yet when they occur together, they are used to point out a distinction of Persons." For examples of εἰς indicating the union of the just *in* (ἐν is more usual, and the Lat. Ff. generally take ἐν and εἰς to be equivalent) and *with* the Holy Spirit, see i Cor. xii. 13; Ephes. i. 21, 22; ii Thess. iii. 5; i. Pet. v. 12. How beautiful and appropriate, then, is not the selection of this Ep. for the feast of the *Blessed*

τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

in him, are all things: to him be glory for ever. Amen.

Trinity—the *deepest* of all mysteries—according to which God the Father is the principle of all in heaven and earth (principium *a quo*); God the Son, the Eternal Word, by Whom was made everything that was made; and God the Holy Spirit is the fountain of spiritual being, in Whom and unto Whom the just are sanctified.

to him be glory for ever, amen.] αὐτῷ ἡ δόξα, without substantive verb, which, as so often elsewhere, may be supplied either in the indicative, 'to Whom is' due, or optative, 'to Whom *may there* be' that glory (δόξα) which becomes God's MAJESTY.

According to Baron. (ad A.D. 325), à-Lapide, Tirin., al., the "GLORIA PATRI, ET FILIO, ET SPIRITUI SANCTO" is of Apostolic origin, suggested chiefly by the present passage. "GLORY be to the Father, from Whom, and glory to the Son, through Whom, and glory to the Holy Spirit in Whom are all things. . . . Glory to the Father, from Whom is all might; glory to the Son, through Whom is all wisdom; and glory to the Holy Ghost, in Whom is all goodness. Glory be to the Father, Who created me, and to the Son, Who redeemed me, and to the Holy Ghost, who sanctified me. Amen" (à-Lap.).

To point out now, briefly as possible, the chain of thought in this sublime passage, we shall trace the connexion again: O how immense the mercy of God, how infinite His wisdom, how boundless His knowledge! How inscrutable are the judgments which God forms, enlightened by that knowledge! How untraceable the ways He follows, guided by that wisdom! For who, says the prophet, hath known the mind of the Lord, to aid Him in His judgments? Who hath been His counsellor, to direct Him in His wisdom? Or who hath first given to Him to have any claim on His mercy and goodness? Since from Him came all things, by Him they are upheld, and to Him they all tend as their last end: to Him is due glory and majesty for ever.—Amen.

SECOND SUNDAY AFTER PENTECOST.

I John, iii. 13—18.

13. Nolite mirari fratres, si odit vos mundus.
14. Nos scimus quoniam translati sumus de morte ad vitam, quoniam diligimus fratres. * Qui non diligit, manet in morte :
15. Omnis, qui odit fratrem suum, homicida est. Et scitis quoniam omnis homicida non habet vitam aeternam in semetipso manentem.
16. † In hoc cognovimus charitatem Dei, quoniam ille animam suam pro nobis posuit : et nos debemus pro fratribus animas ponere.
17. ‡ Qui habuerit substantiam huius mundi, et viderit fratrem suum necessitatem habere, et clauserit viscera sua ab eo : quomodo charitas Dei manet in eo ?
18. Filioli mei, non diligamus verbo, neque lingua, sed opere et veritate.

* Lev. xix. 17. Sup. ii. 10. † Io. xv. 13. ‡ Luc. iii. 11. Iac. ii. 15.

I JOHN, iii. 13—18.	I JOHN, iii. 13—18.
13. Μὴ θαυμάζετε, ἀδελφοὶ, εἰ μισεῖ * ὑμᾶς ὁ κόσμος. 14. Ἡμεῖς	13. Wonder not, brethren, if the world hate you. 14. We know that

* 2. m. μισ. Sic. et infra.

Lect. Var. 13. After ἀδελφοι, *rec.* K. L insert μου against A B ℵ C Vulg.

Subject.—The great advantages of brotherly love, and its obligation, are pointed out. The followers of Christ must not be surprised at the hatred of the world, for the wicked always hated the righteous (13). A great source of consolation to them under trials must be the persuasion that they are in the grace of God, as witnessed to by their love of their brethren, whilst he that loveth not, abideth in sin and death. Nay, more, he that hateth his brother, is a murderer like Cain. Jesus Christ is our great model of perfect love, who laid down His life for us; and yet we refuse an alms to our brethren.

13. *Wonder not if the world hate you.*] This is an inference from preced. ver.; and a strong motive to bear with trials: seeing that since time began, the wicked, like Cain, have ever persecuted and hated the just; marvel not *therefore* if the children of this world hate and persecute you, the children of God. Et quod a constitutione mundi passi sunt justi, pudeat vos solos præ omnibus sustinere non

οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ we have passed from death to life,

posse (S. Bede i Pet. cap. v.). It is nothing new, indeed, to learn that the sons of God are persecuted by the sons of Satan, as is clear from the example of Cain. Let us therefore strive more manfully to bear with evils, that are not strange or unheard of, but always the lot of the just (Est.). The 'world' means the wicked, who are many and powerful here: Numquid sæpe vobis dicendum est, quid est mundus? Non cœlum, non terra, nec ista opera quæ Deus fecit, sed dilectores mundi (St. Aug. in Ep. Joan. cap. iii. Tract. vi. tom. iii. P. ii. p. 861). Among various reasons, why the sons of darkness hate the sons of light, à-Lapide reckons the following: 1. Difference of manners. The wicked are ambitious, avaricious, intemperate, impure; the good are humble, humane, sober, chaste. "Let us," say the wicked, "therefore lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life. . . . He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different." Wisd. ii. 12, ff. 2. Envy. The wicked, borne along by their passions, will not strive to overcome them, and envy the good, whom they see advancing in perfection every day. 3. Seclusion of saints from the world, for they cannot associate with evil-doers: "If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you (John, xv. 19). 4. Opposition of saints to all the designs of the wicked—nay, often silent contrast of their lives. To this ground of dislike the wicked allude, Wisd. ii, 14, ff. "He is become a censurer of our thoughts; . . . we are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just." 5. Their disinterested love of God and man, whereas thorough selfishness marks the wicked, and makes them hateful even to their own companions in guilt: "If thou givest, he (the sinner) will make use of thee: and if thou hast nothing, he will forsake thee. . . . If he have need of thee, he will deceive thee, and smiling upon thee will put thee in hope." Ecclus. xiii. 5, ff.

14. *We know that we have passed from death to life, because we love the brethren.*] Perhaps ἡμεῖς, '*we*,' is emphatic—*we* know it, though the world does not. This verse contains further ground of resignation under trials, because *we* know, that by incorporation in the mystic body of Christ, we have passed from a state of spiritual death to life: we *know* this great change has been wrought in us, *because* we love the brethren. *Two* facts are asserted, according to Estius; first, *all Christians*, who correspond with their calling, pass from death to life; *this* we know with the certainty of faith; secondly, *each* individual Christian has passed, &c.; this we know only

θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν because we love the brethren. He

from conjectural signs, more or less probable, of which charity towards brethren is the chief. But against him it may be fairly urged, that we are said to 'know' but *one* thing, which is proved by *one* argument, '*because we love the brethren.*' Quid nos scimus? *quia transivimus de morte ad vitam*. Unde scimus? *quia diligimus fratres* (St. Augus. *in l.*). The point then to be established is the transition from death (spiritual) to life, and its proof is love of the brotherhood: *We* know that *we* have passed, &c., BECAUSE *we* love the brethren. But the 'transition' may still be predicated of the whole Christian body, or at least of their particular church, addressed 'WE,' or of each individual: 'WE,' that is, *every one* of us. 1° If the Ap. speaks of the *body*, which is by no means improbable, since *ἡμεῖς* is co-extensive with *ὑμᾶς* in preceding verse, and that again is opposed to *ὁ κόσμος*, the unbelieving world chiefly, as often in St. John: ii. 2; iii. 2 of this Ep., their love of one another is a proof to all men of their having passed from their former state of death, in which were witnessed daily bickerings, strife, ill-will, &c., to a new life of peace, love, and union in Jesus Christ: "By this shall all men know that you are my disciples, if you have love one for another." John, xiii. 35: "In this passage, to which St. John alludes, our Lord clearly speaks of a conjectural knowledge from a special sign, which furnishes no infallible, but only a conjectural certainty, such as not only each individual may have regarding himself, but even one may have of another—nay, an infidel of a believer." (Suar. lib. ix. cap. x. n. 15, *de augmento gratiæ ejusque certitudine.*) This proof may also apply to individuals, but still the criterion is such that not alone *we* may judge by it of *our own* state, but all may distinguish by it the true disciples of Christ. So far as the words go, no promise is held out that *we* can form a better judgment of *ourselves* than of others. 2. If of each member, which the context seems to require, then the Ap. encourages the faithful to seek not an absolutely certain knowledge of their union with God, but such reasonable assurance, as excludes anxiety, and gives strength and solace under trials. To bear these joyfully, to have confidence in God's protection, is the great object for which the Ep. was written: comp. i. 4; ii. 28. Now, nothing can support us, the Ap. says, under their pressure, but the friendship of God, and then are given various marks, positive and negative, by which we may judge whether we be the friends of God or not—keeping His commandments (ii. 3); love of our brethren (the great virtue of the beloved disciple, ii. 10; iii. 10; iii. 14, 16 and *passim*); obedience to the pastors of the Church (iv. 6); firm belief in Jesus Christ (v. 5); if we walk not in darkness, and love not the world (ii. 9, 15), &c. Behold the marks of righteousness laid down here, not a full assurance that we have apprehended the justice of Christ; not a silly presumption that our names are written in the Book of

τοὺς ἀδελφους· ὁ μὴ ἀγαπῶν † τὸν ἀδελφὸν, † μένει ἐν τῷ θανάτῳ. 15.

that loveth not, abideth in death. 15. Whosoever hateth his brother,

Lect. Var. 14. After ἀγαπων, insert τον ἀδελφον C K L *rec.* om. A B ℵ Vulg.

Life. The preachers of such delusions have much to answer for, turning away men's thoughts from sorrow for sin, and from love of God, their only hope of salvation.

The text before us is so often adduced in favour of the 'full assurance' theory in the Protestant system, that I think it well to sum up the answers of our writers. The sense may be, we *App.* know, &c.: this is improbable; or we know that *all Christians* corresponding with their vocation, are justified: this is of faith, but not the point proved from *charity* here; we know it of *many*, either through the entire Church, and this is, beyond doubt, as a necessary consequence of her *holiness;* or of our own congregation: this is more or less clear from the mutual love of the members; we know it of *each individual member*, and specially *of ourselves:* this we know only conjecturally, from horror of sin, mortification of the flesh, flight of occasions, *love* and zeal for souls, and other signs, more or less distinct in the life and conduct of each indidual. See Bellarm. lib. iii. *de Justificatione*, cap. ix. n. 35, and comp. Mr. Alford's very tedious and superficial note on this passage.

He that loveth not, abideth in death.] We need not supply (as Est., Bloomf.) with *rec.* τὸν ἀδελφόν, as object of the transitive verb. 'He that loveth not' is *nearly* equivalent to 'He that hath not love.' It is 'He that does not truly love, and he that does not show love when occasion requires.' No surer sign of a reprobate sense than an unfeeling heart.

'*Abideth in death,*' in *the* death, which is death indeed—death spiritual here, and death everlasting hereafter. "The death of the soul takes places when God is forced to leave her, just as the death of the body, when the soul leaves it. Therefore the death of the entire man takes place when the soul, abandoned by God, leaves the body, for thus the soul has lost its own life, and the body the life of the soul" (St. Aug. de Civit. Dei, lib. iii. cap i.).

15. *Whosoever hateth his brother is a murderer.*] Not explanatory precisely of "*He that loveth not,*" &c., though St. Augus. takes it as such: Ne putetis leve esse odisse *aut* non diligere; audite quod sequitur, &c. So, too, many interpreters, à-Lapide, al., who put the argument thus: Every murderer abideth in death, but whoever loveth not, *that is*, hateth his brother, is a murderer; therefore, whoever loveth not his brother, abideth in death; but we distinguish the *non*-lover from the 'hater.' Two classes are set before us. 1st. They that do not feel or show love when bound to do so. 2nd. They that *hate* their brethren. The former are said to abide in death; the latter, to be guilty of *murder*. How, it is asked, is he that hateth his brother a murderer? Not because he deprives *himself* of spiritual life thereby, for this (a mystic sense) may be said of every

Πᾶς ὁ μισῶν τὸν ἀδελφὸν ἑαυτοῦ, ἀνθρωποκτόνος ἐστίν· καὶ οἴδατε, ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. 16. Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι

is a murderer. And you know that no murderer hath eternal life abiding in himself. 16. In this we have known the charity of God, because he hath laid down his life for us:

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grievous sin; nor because, as far as in him lies, he deprives his brother of spiritual life by provoking him to anger, &c., for the saying is true, even when the ill-will is hidden from the eyes of every human being. But either because this hatred *always* tends to *murder*, and so is properly *classed* under it; or more probably, because the hatred, when *complete*, aims at the brother's destruction, and rests content with nothing short of that. The sense is, then, briefly: "Whosoever hateth his brother, desiring or wishing his death, is a murderer." "In this way the devil was a murderer before he brought our first parents unto sin, and Cain was a murderer when he was angry with his brother before he took his life" (Est.)

And you know that no murderer hath eternal life abiding in himself.] As Christians, this principle must be familiar to you all, namely, that no murderer hath either the life of grace here, or any title to the hope of glory hereafter. Notandum enim quod non ait absolute, Homicida non habet vitam in se manentem, sed omnis, inquit, homicida. Scilicet non solum ille qui ferro, verum et ille qui odio fratrem insequitur (St. Bede).

16. *In this we have known the charity of God,*] Great example of true love in the death of Christ. In this fact, that Christ died for us, we recognize the nature of perfect love. The true reading is most probably: *ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην*, without *τοῦ Θεοῦ*, which is supported by only one cursive and the Vulgate. *τὴν ἀγάπην* may be either 'love' *generally*, pointing out the great model of *true* love, wherever it may be found, or particularly Christ's love for us (*the* love by excellence). "Our Divine Lord pointed out the excellence of love and defined its obligation, not so much by word as by deed, when He Himself gave up His life for ours; for He died to rescue us from death here and hereafter, and to bring us to a life of grace and glory; by this means He gave us a pattern to imitate, that we should lay down our life for our brethren. In this is clearly displayed the boundless charity of God—exceeding all the love of parents, of kinsmen, of friends—that God, Who is infinitely perfect, should lay down His life for His creatures, even for sinful, unworthy, and ungrateful man—and that of His own free will, without profit or advantage, nay, at every sacrifice, and in the midst of reproaches" (à-Lap.).

because he hath laid down his life for us.] Clearest proof of Christ's love for us: He laid down His life for us, for "greater love than this no man hath, that a man lay down his life for his friends" (John, xv. 13). *Ψυχὴν τιθέναι* is

ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν

and we ought to lay down our lives for the brethren. 17. He that hath

Lect. Var. 16. θειναι Α Β ℵ C—τιθεναι K L *rec.* After ἀγαπην—του θεου Vulg. against A B ℵ C.

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to lay down the *soul*, or separate it from the body, that is, to die.

And we ought to lay down our lives for the brethren.] So we, following the example of Christ, should also lay down our lives for our brethren. 1st. To save their *souls*, because well-ordered charity demands the sacrifice of our own temporal for their eternal life. Cp. our Redeemer's words (John, xv. 12): "This is my commandment, that you love one another, *as I have loved you.*" St. Augus. *de Mendacio*, c. 6: Temporalem vitam suam pro æterna vita proximi, non dubitabit Christianus amittere. Such is the teaching of the Sacred Scriptures and Ff. *passim*. This strict precept is to be understood, however, with its proper limitations, on which see Sporer, Tract. iii. in iv. Præcep. Decal. cap. vi. n. 126. 2nd. To save their *lives*. Thus the soldier's profession often requires him to lay down his own life in defence of his country, still the obligation in that and like cases is generally rather a debt of justice than a duty of charity. 3rd. While we deny an *obligation of charity*, generally speaking, to sacrifice *our own* in order to save the life *of any private individual*, we do not consider it *unlawful* to do so. Thus, if attacked by an assassin, the taking away his life is justifiable, not obligatory on us; we are not bound to preserve our own life, even though there is no chance of escape except by killing the assassin; nor again, to put a more difficult case, usually discussed by moralists—where two persons seize upon a plank, as in a shipwreck, and one or other *must* perish, is either *bound* to save *himself*, and so deprive the other of his only hope of life? "It belongs to the *perfection* of charity to risk one's own life on such occasions." Carriere, Pars ii. *de juris violat*, sect. ii. *de occisione sui*, n. 852; Lorin., and à-Lapide *in l.* See, on the other side, Paley, Book iv. ch. i., *The rights of self-defence.*

17. *He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?*] A sign of greatest love was given just before, "To lay down our lives for our brethren;" now, a sign of even the least love. Can he that has the goods of this world, who may easily relieve his poor brethren, and sees them suffering from want, can he have the love of God abiding in him?

ὃς δ' ἂν ἔχῃ, '*But* whosoever hath:' the contrast is between that which we *ought* do, i.e. *lay down our life*, and that *very little* we often fail to do, to share our goods with the poor.

'the substance of this world' (τὸν βίον τοῦ κόσμου), not necessarily riches (as Œcum.), but the things of this world on which *life* (βίος) depends. See i Cor. vi. 4, where βιωτικά (from βίος) is used

ἀδελφῶν τὰς ψυχὰς θεῖναι. 17. Ὃς the substance of this world, and

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of all secular matters, all things pertaining to the support of *life* (Mar. xii. 44; Luke, xv. 12; and Thuc. i. 5; τὸν πλεῖστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο).

'*shall see*,' θεωρῇ, *contemplateth*, "it is the standing and looking on as a spectator. . . there is, then, in this unmerciful man, not merely the being aware of, but the deliberate contemplation of the distress of his brethren" (Alf.).

'bowels,' τὰ σπλάγχνα, *viscera*, regarded as the seat of all kind feelings, according to the usual Heb. and Greek usage (p. 42).

'the charity of God,' that is, the love which he should feel for God, for Jesus Christ, Who has been so infinitely good, as to lay down His life for him. The immediate inference would seem to be, 'How can the love of the brotherhood remain in him, who thus shutteth up his bowels of mercy?' But this form of expression meets those who claim to love God, although they heed not the brother's distress. "If any man say, I love God, and hateth his brother: he is a liar. For he that loveth not his brother, whom he seeth, how can he love God whom he seeth not?" (i John, iv. 20).

"Here again," says Mr. Alford, "many questions of casuistry have been raised as to the nature and extent of the duty of alms-giving. . . . The *safest* answers to them all will be found in the Christian conscience enlightened by the Holy Spirit, guiding the Christian heart warmed by the living presence of Christ." This is surely a *vicious circle*, for the proof is, that if we do not give alms, we have not Christian hearts; and then we are referred to our Christian hearts for proof that we comply with the duty of alms-giving. The standard is otherwise a very bad one. Moral Theology is the most practical of all sciences, and must be learned like Arithmetic, Logic—not from abstract principles only, much less from purely subjective feelings, but from careful study of the rules, decisions, and examples, which the wisest and holiest men, after devoting their lives to this subject, have approved for our instruction. The result of their useful labours is embodied in our books on 'casuistry,' of which Protestants talk so much and know so little. Without attempting to solve all the questions raised by moralists on alms-giving, we can easily find some more definite rules than Mr. Alford's. On *the duty* itself generally, our theologians are agreed, though they do not concur in all the details. In determining the *extent* of our obligation, two things, they tell us, must be specially kept in mind: (1) the means at our disposal; (2) the want of others.

1. When a fellow-creature is in *extreme* want, the obligation of giving relief is *strictest*. Hence, if he needs the very necessaries of life, is in danger of perishing from hunger, all are bound to help him from any means (unless *too costly*) they may have. 2. When he suffers from *grievous* want, the obligation is also strict, but it regards those who have means left *above all*

δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ

shall see his brother in need, and shall put up his bowels from him: how doth the charity of God abide

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reasonable family expenses (superflua *status*). To such a case, St. Ambrose (de officiis, lib. i. c. 30) seems to allude: Grandis culpa est, si sciente te, fidelis egeat: si scias eum fame laborare, ærumnas perpeti, *qui præsertim egere erubescat.* 3. It is, we think, the *common* opinion of Theologians, that even in times of *ordinary* distress, the rich are bound, under pain of grievous sin, to relieve the poor (so Bellarm., Sporer, Tanner, Tournel., St. Liguori, Bouvier, Gury, &c.). This obligation may be fairly deduced from the passage before us, for St. John lays down a *mark* of charity, that is applicable in *ordinary* circumstances; now cases of *extreme* or even *grievous* distress are rare and exceptional. The same may be inferred from our Lord's description of the last day, on which a sentence of *everlasting* punishment is pronounced against those who do not minister to the 'hungry,' 'thirsty, &c.;' but surely the poor, who must beg for their daily bread, are 'hungry, 'thirsty,' 'naked.' See Bouvier (in Decal. *de charitate* erga proximum, Punct. iv.), who also gives some excellent directions on the *manner* of bestowing bounty.

What *portion* of the income remaining above the reasonable demands of our station should be given in alms, is a difficult question, on which Theologians differ also; some (as St. Liguori, Gury) requiring only *two* per cent., some five, and some ten per cent., or more.

Hearken to the godly admonition of Tobias to his son: "Give alms out of thy substance, and turn not away thy face from any poor person: for so it shall come to pass that the face of the Lord shall not be turned from thee. According to thy ability be merciful. If thou hast much, give abundantly: if thou hast little, take care even so to bestow willingly a little. For alms deliver from all sin, and from death, and will not suffer the soul to go unto darkness" (Tobias, iv. 7-12). Remember God's promise: "He that hath mercy on the poor, lendeth to the Lord, and he will repay him" (Proverbs, xix. 17). And the award of the Supreme Judge on the last day: "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me: I was in prison, and you came to me" (Matt. xxv. 34-36).

Some of the *pretences* by which men excuse themselves from this sacred duty, are well refuted by Paley in his Moral Philosophy, essay on PECUNIARY BOUNTY, Part iii., which I abridge. 1. "That they have nothing to spare." Never thinking whether it be in their *power*, or that it is their *duty*, to retrench their expenses. 2. "That they pay the poor rates." 'They might as well allege that they pay

ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μενεῖ * ἐν αὐτῷ ; 18. Τεκνία, μὴ ἀγα-

* ita cod.

in him ? 18. My little children, let

their debts ; for the poor have the same right to that portion of a man's property, which the laws assign to them, that the man himself has to the remainder.' 3. " That they employ many poor persons." For their own sake, not the poor's. 4. " That the poor do not suffer as much as we imagine." Habit can never reconcile human nature to the extremities of cold, hunger, and thirst, any more than it can reconcile the hand to the touch of a red-hot iron. No one can tell how sensitive the poor are to the misery of those that are dearest to them on earth. We believe, as a general rule, the finest feelings of sympathy are stronger in the poor than in the rich. 5. " That we are liable to be imposed upon." If a due inquiry be made, our merit is the same ; beside, that the distress is generally real, although the case be untruly stated. 6. " That they have families of their own." We admit an adequate provision should be made for this purpose, but care should be taken that the desire of gain does not increase with our wealth. " The truth is, our children gain not so much as we imagine in the chance of this world's happiness, or even of its external prosperity, by setting out in it with large capital. Of those who have died rich, a large part began with small capital" (Paley on *Duty of Parents*). It has been often observed that they who are most generous to the poor are also most successful in their worldly pursuits.

18. *My little children, let us not love in word, nor in tongue, but in deed, and in truth.*] Since too many refuse to help their brethren in need, and yet profess to love them in their hearts, the Ap. exhorts us to love not in word merely, but in deed. Some interpreters divide the verse into *four* members : 'to love in word,' a mere hypocritical profession ; 'to love with the tongue,' to assist the poor, but for a bad motive ; 'to love in deed,' to bestow alms for any good purpose ; and 'to love in truth,' when we do so out of perfect charity. Thus, St. Bede, on the last clause : " Opere videlicet, ut cum frater aut soror nudi sunt, et indigent victu quotidiano, demus eis quæ necessaria sunt corpori. . . veritate autem, ut eadem beneficia eis simplici intentione largiamur, et non propter laudem humanam, non per jactantiam, non in injuriam aliorum qui majoribus prædiți substantiis nihil tale fecerunt." This is too refined, and even improbable in some respects, for how can 'loving with the tongue,' mean loving for *a bad motive?* Better, then, take 'in tongue,' and 'in truth,' to intensify the other two clauses (Est.), or regard them as added with an ascensive force : 'τῇ γλώσσῃ giving, by making the mere bodily member the instrument, more precisely the idea of absence of truth than even λόγῳ, and [ἐν] αληθείᾳ more definitely the idea of its presence than even ἐν ἔργῳ' (Alf.).

As a conclusion, I will translate

πῶμεν λόγῳ μὴ δὲ τῇ γλώσσῃ ἀλλ' ἔργῳ καὶ ἀληθείᾳ.	us not love in word, nor in tongue, but in deed, and in truth.

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the comment of St. Aug. (in Ep. Johan. cap. iii. Tract. vi. tom. iii. page 862) on the last two verses: "Whence, brethren, does charity begin? Listen for a while: you have heard by what it is shown to be perfect, for our Lord Himself in the Gospel approved this rule—'Greater love than this no man hath, that a man lay down his life for his friends' (John, xv. 13). This is the mark of perfect charity, as laid down both in the Gospel and here. But you ask yourselves and say, when can we have this charity? Don't despair too soon: perhaps it is already born within you, though not perfect; cherish it, let it not die out. But you will say, how am I to know even this? Well, I have pointed out already when it is perfect; hear now whence it begins. The Ap. continues and says: *He that hath the substance of this world, and shall see his brethren in need, and shall shut up his bowels from him, how doth the charity of God abide in him?* Behold whence charity begins. If thou art not ready to die for thy brother, be at any rate ready to give him of thy substance. Let charity move thy bowels, that thou mayest act kindly, not from ostentation, but from the riches of mercy. For if thou art not willing to give to thy brother of thy superfluous wealth, how wilt thou give thy life for him? Thou hast money in thy purse, which thieves may steal from thee, and if not thieves, death is sure to rob thee of it; what use art thou about to make of it? Thy brother is hungry, he is in want; perhaps he is to be hanged; he is strangled by his creditor; he has not wherewith to pay; thou hast: he is thy brother; ye were both purchased; the price of both is the same; ye were both redeemed by the blood of Christ; see if thou hast compassion, while blessed with the goods of this world. But what is that to me? you may say. Am I to give my money to save him from trouble? If this should be the answer of thy heart, the love of the Father abideth not in thee. If the love of the Father abideth not in thee, thou art not born of God. How dost thou boast of being a Christian? Thou hast the name without the virtue. But if the virtue follow the name, though men may call thee a Pagan, thou showest thyself to be a Christian in deed. But if thou showest not thyself to be a Christian in deed, of what avail is it though all should honour thee with the name of Christian, since thou art not a Christian in deed?"

THIRD SUNDAY AFTER PENTECOST.

I Peter, v. 6—11.

6. * Humiliamini igitur sub potenti manu Dei, ut vos exaltet in tempore visitationis :

7. † Omnem solicitudinem vestram proiicientes in eum, quoniam ipsi cura est de vobis.

8. Sobrii estote, et vigilate : quia adversarius vester diabolus tamquam leo rugiens circuit, quaerens quem devoret :

9. Cui resistite fortes in fide : scientes eandem passionem ei, quae in mundo est, vestrae fraternitati fieri.

10. Deus autem omnis gratiae, qui vocavit nos in aeternam suam gloriam in Christo Iesu, modicum passos ipse perficiet, confirmabit, solidabitque.

11. Ipsi gloria, et imperium in saecula saeculorum : Amen.

* Iac. iv. 10. † Psal. liv. 23. Matt. vi. 25. Luc. xii. 22.

I PETER, v. 6—11.

6. Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ

I PETER, v. 6—11.

6. Be you humbled therefore under the mighty hand of God, that

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Subject.—1st. General exhortation to *humility*, submission to God, and trust in His providence (verses 6-7). 2nd. They must be sober, watchful, and firm in the faith, to withstand their insidious and powerful enemy; bearing in mind that they only share the same afflictions with their brethren, and that God protects them under every trial.

6. *Be you humbled therefore under the mighty hand of God,*] Cf. James, iv. 10: "Be humbled in the sight of the Lord, and he will exalt you." Seeing that "God resisteth the proud, and giveth His grace to the humble" (verse 5), be you humbled *therefore* under the mighty hand of God. Such is the connexion commonly given. Yet this ταπειν. may well be an exhortation, grounded on the duty of *submission*, inculcated throughout by the leading verb ὑποτάγητε (and its participles) so often repeated (ii. 13, 18; iii. 1, 5, 22), and expressly just before (v. 5): Since ye are bound to this *subjection* on so many different titles, be ye therefore *humbled*, &c. ταπεινώθητε, 'humble yourselves,' aor. passive, with a middle signification, as commonly in such verbs as φοβεῖσθαι, κοιμᾶσθαι, ἀποκριθῆναι. 'the mighty hand,' ἡ κραταιὰ χείρ, only here in N.T., but common in LXX., Exodus, iii. 19; Job, xxx.

ἐν καιρῷ. 7. Πᾶσαν τὴν μέριμναν ὑμῶν ἐπιῤῥίψαντες * ἐπ' αὐτὸν, ὅτι

* I. m. ἐπιρειψ.

he may exalt you in the time of visitation: 7. Casting all your care upon him, for he hath care of you.

Lect. Var. 6. ἐπισκοπης after ἐν καιρῳ in A Vulg. See note.
7. ἐπιρριψαντες—ἐπιριψαντες B² ℵ K L.

27, meaning the supreme power of God, to Whom, and to those appointed under Him, we must humbly submit. "Who is there that is not humbled to the very depths, when he thinks that he is entirely like an insect or fly in the hand of God, Who poiseth with three fingers the bulk of the earth; when he thinks that he is encompassed and upheld in the hand of God, so that he cannot escape from Him, Who looketh on the lowly, and knoweth the high afar off; Who casteth down the proud unto hell, as He did Satan and thousands, rather millions, of angels with him" (à-Lap.).

that he may exalt you in the time of visitation.] As to the phrase, ἐν καιρῷ ἐπισκοπῆς, "in time of *visitation*," read in A, Vulg., Syr., St. Jer., &c., ἐπισ. is probably an addition from i Pet. ii. 12. 'In season,' ἐν καιρῷ, is best understood of *that* opportune time, when, on the *last day*, God shall exalt His elect, not of any *seasonable opportunity* of vindicating Christian teaching and practice, which may present itself in this life. The last judgment is the 'season,' 'time,' 'day,' 'hour'—κατ' ἐξοχήν; Matt. viii. 20; Mar. xiii. 32; i Cor. iv. 5; ii Tim. iv. 8; Heb. x. 25. So St. Chrys., Œcum., Estius, Beng. (Petrus sæpe spectat diem judicii), against Erasm., Alf., who make ἐν καιρῷ more general, explaining it of *every fit time* for the manifestation of God's special care of His saints. οὐχ ἁπλῶς τὸ "ὑψώσει," ἀλλ' "ἐν καίρῳ," διδάσκων αὐτοὺς ἐκείνην ἀναμένειν τὴν ὄντως ἐν τῷ μέλλοντι αἰῶνι ὕψωσιν (St. Chrysos. in Catena). Quo majis humiliati fuerint ab ipso tempore humiliationis, eo majis exaltentur ab ipso tempore retributionis (St. Bede).

7. *Casting all your care upon him, for he hath care of you.*] ἐπιῤῥίψαντες, having cast (aorist), "once for all, by an act which includes the life" (Alford). This participial clause (not a hebraism—participle for finite verb) is subordinate to ταπεινώθητε, and explains how that '*lowering*' of themselves is accomplished, that is, by patient resignation to the Divine will. Addita est (hæc clausula) ad significandum, quid inter alia postulet illa nostri humiliatio sub potenti manu Dei (Est.). We are, then, truly humble when we learn that God is our only protector; that we have nothing of our own to depend on. St. Peter cites Ps. liv. (lv.), 23: ἐπίῤῥιψον ἐπὶ κύριον τὴν μέριμνάν σου. Jacta super Dominum curam tuam (Vulg.). This verse contains the counsel given by the royal Psalmist to the just man (probably David himself) who prayed to be delivered from his persecutors, 'bloody and deceitful men' (*Ibid.* ver. 1). That counsel is resigna-

αὐτῷ μέλει περὶ ὑμῶν. 8. Νήψατε, 8. Be sober and watch: because

tion and trust in God under every trial.

By *τὴν μέριμναν* I understand, then, not the ordinary care of life, but '*anxiety*' under the pressure of persecution, as I infer from the parallel structure of the Psalm, and from Scriptural usage: "Cast thy care upon the Lord, and he shall sustain thee: *he shall not suffer the just to waver for ever.*" The lawful cares of this life are in Scriptural language *σπουδή* not *μέριμνα* (*ἀπὸ τοῦ μερίζειν τὸν νοῦν*). *μέριμνα*, '*anxiety*' with regard to the *ordinary concerns* of this world, is not to be cast on God, but cast aside altogether. Compare our Lord's exhortation: "Be not therefore *solicitous* (*μὴ οὖν μεριμνήσητε*) for to-morrow" (Matt. vi. 34); and St. Jerome's comment *ibid.*, a cura non penitus liberamur (quæ solet *σπουδή*, id est, honestum studium appellari) sed præcipitur *ne solliciti simus*. Though it is not to our purpose therefore her, the following note from Est. (who extends *τὴν μέριμναν* to *all the usual cares* of this world) may be read with profit. "The Ap. therefore forbids not care and solicitude in all things, but orders that, even in those things that are necessary and call for care, we should cast it all on God, and depend entirely on Him. This we do, while we hope to get from God, through the ordinary means, whatever we pray for. Clearly the ordinary means, according to God's providence, are labour and industry on our part here, nay, even care and *solicitude* (?), such as is suited to man's state in this world. And thus are reconciled those passages of Sacred Scripture, which seem on the one hand to *forbid*, and on the other to *command* solicitude with regard to temporal matters. Inordinate anxiety is forbidden, well-ordered care is commanded and commended." The principle laid down here is most correct, yet, we think, '*solicitude*,' *μέριμνα*, is no where *commanded* in Holy Writ.

for he hath care of you.] Whatever the world may devise against you, God will guard you: "Blessed are all that trust in Him." "The Lord *is careful* for me. Thou art my helper and protector: O my God, be not slack" (Ps. xxxix. 18). On which words, St. Augus. *in l.* says: "Will not He who took care of thee before thou hadst any being, take care of thee now when thou art all that He wishes thee to be? Thou art now a Christian, thou walkest now in the ways of justice, &c. He is never wanting to thee: be not thou wanting to Him, be not wanting to thyself." As infants are not anxious about anything, but rest securely on their mother's breast, so should we act towards God, who is to us a father and mother. What was said to Josue, i. 5: 'I will not leave thee nor forsake thee,' is said to every one of the faithful, who, therefore, should address God in every trial, and want, and affliction, in these or like words: 'I was cast upon thee from the womb: from my mother's womb thou art my God, depart not from me' (Psalm, xxi. 11.) O tu Bone, Omnipotens, qui sic curas

γρηγορήσατε· ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ, ζητῶν καταπιεῖν. 9. Ὧι ἀντιστῆτε

your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. 9. Whom resist ye,

Lect. Var. 8. ὁτι before ἀντιδικος *rec.* L, against A B ℵ L.—τινα before καταπιῃ (καταπιειν) A ℵ Vulg.

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unumquemque nostrum, tanquam solum cures, et sic omnes tanquam singulos" (St. Aug. iii. Conf. ii.). Cogita de me, et ego cogitabo de te. (Revelation to St. Catherine of of Sienna). See à-Lap. *in l.*

8. *Be sober and watch*:] We have traced the meaning of νήψατε (on chap. iv. 7), p. 265. Here, as joined to γρηγορήσατε, it can only mean, "Be sober." Luk. xxi. 34: "And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, *and the cares of this life.*" Bengel's fanciful distinction, "νήψατε, vigilate, *anima*; γρεγορήσατε, vigilate, *corpore*," is not supported by a single example.

and watch:] Attentively, like *sentinels*, for your enemy is insidious and powerful. "Watch ye and pray that ye enter not into temptation" (Matt. xxvi. 41), was the warning which Peter heeded not, when he denied his Lord. It is impossible to think that command (γρηγορεῖτε) of Christ then, did not occur to the Ap. now, whilst repeating the same exhortation with the same word (γρηγορ).

because your adversary the devil,] Why it behoves them to be sober and watchful, notwithstanding God's special protection, "because they have to wage perpetual war against the wiliest enemy of God and man, most intent on their ruin, that is, the devil" (Est.).

'Adversary,' ἀντίδικος, strictly *an opponent in a suit of law*, then *an adversary* of any kind; used here for 'Satan,' the *personal* name of the prince of darkness, as διάβολος (which acquired the force of a proper name, and hence without art.) was his official title, *the calumniator, false accuser*, of God and His saints, of Christ and His members. διάβολος, '*devil*' (by slight change), is not used in pl. in New Testament of 'devils' or fallen angels,' and it has been justly observed, 'demons' would be a more correct translation for δαίμονες in Matt. viii. 28, and *passim.* According to N. T. usuage, there is but ONE (διάβολος) '*devil*,' *many* (δαίμονες) '*demons.*' "Our adversary is a powerful one, and our cause involves great interests—for he brings his action for our souls, for our salvation, for our eternal happiness—and this out of hatred of God, lest we should honour Him; out of envy of us, that we may not fill up the places of the fallen angels in heaven; out of pride, for Satan wishes to see all lost like himself, in order to make them subject to his own rule" (à-Lap.).

as a roaring lion, goeth about seeking whom he may devour.] As 'a lion,' "quia fortissimus et sævissimus est diabolus." "There is no power upon earth that can be compared with him, who was made to fear no one" (Job, xli. 24). And

στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ strong in faith: knowing that the

'roaring,' quia perniciem nostram inexplebiliter appetit nec ulla ei præda sufficit (Est.). "The comparison teaches us the fierceness and voracity of our adversary" (Sever. in Catenâ). Various points of resemblance between the lion and Satan are ingeniously traced out by à-Lap. The *open* and violent assaults of many of the princes of the earth, who then sought to persecute the Christian body, to devour them, may be specially referred to. Cf. Sophon. iii. 3: "Her *princes* are in the midst of her *as roaring lions* (ὡς λέοντες ὠρυόμενοι, LXX.); her judges, evening wolves, they left nothing for the morning."

'*goeth about,*' περιπατεῖ, *walketh about.* Satan saith of himself: "I have gone round about the earth, and walked through it" (Job, i. 7; ii. 2). "Facit autem hæc tum per se, tum per ministros suos dæmones, imo et per homines malos" (Est.).

seeking whom he may devour.] Openly assailing, or setting his snares on all sides to draw men into sin.

The beautiful words of St. Cyprian, quoted by St. Bede, could we render them, furnish a good comment on this text. "In explaining this passage," says St. Bede, "I must use the language of St. Cyprian, not my own. 'The devil,' writes St. Cyprian, 'goeth about each one of us, and as an enemy, watching the beleagur'd walls, searches and pries, whether any member be less firm or less faithful, by whose means he may have access to the interior. He presents to the eyes alluring and showy visions, that through the sight he may destroy chastity. He tempts the ears by soft music, that through the hearing he may relax Christian vigour. He provokes the tongue to reproaches, and impels the hand to shed the blood of those that injure us. He sets before us unjust gain, that he may stimulate to fraud, and to destroy the soul by love of money he points out many short roads to wealth. He promises earthly, that he may deprive us of heavenly honours. He puts falsehood in our way, that he may pilfer the truth from us. And when he cannot secretly deceive, he openly threatens the horrors of persecution, ever ready to assail the servants of God, and to harm them; wily and treacherous in peace, fierce and violent in war. Hence the soul must be ready and armed against the secret snares, as well as the open threats of the devil; quite as prepared to ward off, as the enemy is to strike the blow." "The devil knows," says St. Leo (Serm. vii. de Nativitate), "to whom he ought suggest thoughts of impurity, whom he is to subdue by the allurements of the appetite, whom he is to tempt by desire of luxury, into whom he is to instil the passion of envy; he knows whom to excite by false rumour, whom to deceive by joy, whom to alarm by fear, whom to seduce by applause."

9. *Whom resist ye, strong in faith*:] Resist ye the devil and his assaults, by standing firm in

τῶν παθημάτων τῇ ἐν τῷ κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. * 10. Ὁ

* I. m. θε.

same affliction befals your brethren who are in the world. 10. But the

faith. That a barren inoperative faith is not meant, plainly follows from the exhortation just before to watchfulness, *sobriety*, and now to *firmness* in the faith. σοφρωνήσατε, '*sobriety*,' is a necessary condition for ἀντιστῆναι στερεοί, 'to stand *firm*.' Besides, *faith* teaches it should be *practical*. Faith teaches that heaven is the reward of those only who accept God's *law* and *practise* it, loving Him with their whole hearts and souls (page 218). Again, the temptation in the Apostolic times was always to *apostacy;* and to stand *firm in the faith* was therefore to resist *all the wiles* of Satan. In the days of primitive fervour, to be a Christian was to be a saint. The believer in Jesus Christ saw, then, no hope of a happy death except in the dungeon or on the scaffold. And at all times, when we have to deal much with *unbelievers*, the necessity of faith must be pressed in the first place.

knowing that the same affliction befalls your brethren, who are in the world.] The sense is: Being fully aware that the same afflictions are accomplished in all your brethren, who are left to suffer thus like yourselves in this world. It must be a great source of encouragement that you know (εἰδότες) all your brethren bear patiently the very same trials.

'The same afflictions,' rather, 'the very same sufferings.' τὰ αὐτὰ παθημάτων is an unusual construction, "a gen. after ὁ αὐτός is not elsewhere found in N. T. . . it is much as when an adjective is made into a substantive governing a genitive: e. g. τὸ ἀμετάθετον τῆς βουλῆς, Heb. vi. 17, &c." (Alf.). More simply, τὰ αὐτὰ is taken as a substantive, followed by gen.

'Befalls,' ἐπιτελεῖσθαι, '*are being accomplished in*,' that is, says Estius, according to God's decree, Who willeth "that through many tribulations we must enter into the kingdom of God" (Acts, xiv. 21). As, then, the will of God is thus accomplished by your sufferings, and as you yourselves are *made perfect* by them, after the model of Jesus Christ, the author of your salvation, who was perfected by His passion (Heb. ii. 10), surely you don't regard these sufferings any longer as a burthen and reproach.

'Your brethren' (ὑμῶν ἀδελφότητι), the whole Christian Church, forming one *brotherhood* in Christ.

'In the world' (ἐν κόσμῳ) can hardly be: Your brethren dispersed throughout *the entire world*, 'per totum mundum' (St. Bede, Estius, à-Lap.); nor, 'your brethren who are in *this* world, not so afflicted in the other,' however true; nor, 'as the *rest* of the world,' ye have only to bear the ills that befall all men; but, more probably, 'your brethren who are like yourselves still in this *world*, and subject therefore to all its evils.'

10. *But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you*

δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν τῷ Χριστῷ, ὀλίγον παθόντας, αὐτὸς

God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and

Lect. Var. 10. υμας A B L—ἡμας K *rec.* Vulg.

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have suffered a little, will himself perfect you, and confirm you, and establish you.] Solemn conclusion of the Ep., containing either *a prayer for*, or *an assurance of*, God's favour (according as we read indic. or optative mood). There can be hardly any reasonable doubt, but the Vulg., with fut. indic., is correct, supported by A B against *rec.* K L, καταρτίσαι, στηρίξαι, σθενώσαι, θεμελειώσαι, the *first* or all aor. optative. The strong contrast, 'But' (δὲ), requires the future: 'But' if you do *your* part, and strive to stand firm in the faith, then most assuredly God *shall do His.*

'*The God of all grace,*' from Whom alone you can expect aid to triumph over your enemies.

'*who hath called us.*' Who, of his own free gift, called us, not precisely *through* the merits of Jesus Christ, but strictly *in* J. C., by incorporating us with Jesus Christ, unto the end that we may be made partakers of eternal glory in heaven.

'*after you have suffered a little.*' This clause is joined by some writers (Alford) to καλέσας preceding, but the collocation of the words, not to speak of other difficulties, is decisive against such a connexion. Surely *previous* suffering is not made a *condition* of a call to the faith. Alf.'s great argument, that ὀλίγον παθόντας (aor.) must refer to a *past state*, whereas "all four verbs following refer to acts of God on them (the saints) *in this life*, while these sufferings would be still going on," is a mere sophism. The sufferings are, or may be, at least, always going on in this life; so are also the acts of God expressed by the four verbs; but the sufferings are still *conceived as preceding* the acts of God. The moments of birth and of the last sickness are not simultaneous, because both take place within the span of man's life. Neither are the sufferings we endure, and the final victory whereby God will crown these sufferings. Each day we have trials, and at its *close* God confirms us on account of these trials. Thus the process of suffering is ever going on our side, followed by the process of perfecting, confirming, and establishing on God's side.

The sufferings are *little* (for encouragement), compared with the eternal weight of glory: "For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory" (ii Cor. iv. 17).

'*perfect you,*' καταρτίσει. The verb is properly applied to setting fractured bones; in the ethical sense, adjusting dissensions, effecting a solid and lasting peace.

'*confirm,*' στηρίξει, 'make you *firm,*' so as to withstand the ene-

καταρτίσει, στηρίξει, σθενώσει, † θεμελιώσει. † 11. Αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας. Ἀμήν.

confirm you, and establish you. 11. To him be glory and empire for ever and ever. Amen.

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my. The commission given to St. Peter himself: σὺ ποτὲ ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου, is here faithfully discharged.

'*establish*,' σθενώσει, '*strengthen*.'

We have no word in Vulgate answering to θεμελιώσει, '*ground you*,' added in *rec.* (αι), K L; om. in A B, so that the reading seems very doubtful. The metaphor, 'to lay the foundation,' does not harmonise with the leading thought, taken, I think, not from building, but from setting broken limbs. These are first fitted into their place (καταρτ.), then become united and firm (στηρ.), and finally regain their natural strength (σθενώσει).

11. *To him be glory and empire for ever and ever. Amen.*] We translate rather: "To Whom is the glory and the might for ever and ever;" Who alone can strengthen you, because His is *the* glory, and *the* might—worthy of God. See page 270 for a fuller exposition of this clause.

FOURTH SUNDAY AFTER PENTECOST.

Rom. viii. 18—23.

18. Existimo enim quod non sunt condignae passiones huius temporis ad futuram gloriam, quae revelabitur in nobis.

19. Nam expectatio creaturae, revelationem filiorum Dei expectat.

20. Vanitati enim creatura subiecta est non volens, sed propter eum, qui subiecit eam in spe :

21. Quia et ipsa creatura liberabitur a servitute corruptionis in libertatem gloriae filiorum Dei.

22. Scimus enim quod omnis creatura ingemiscit, et parturit usque adhuc.

23. Non solum autem illa, sed et nos ipsi primitias spiritus habentes : * et ipsi intra nos gemimus adoptionem filiorum Dei expectantes, redemptionem corporis nostri.

* Luc. xxi. 28.

ROM. viii. 18—23.

18. Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν

ROM. viii. 18—23.

18. For I reckon, that the sufferings of this time are not worthy to

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Subject.—Exhortation to patience, grounded on the fact that the sufferings here are not equal to the glory hereafter, which is so great, that all nature yearns for the final change; nay, even the just, who are blessed with the grace of the Holy Spirit, anxiously await that renovation at the end of time, when also their bodies shall be released from bondage.

18. *For I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us.*] *For,* reason why the faithful followers of Christ should be willing to suffer with Him, '*for*' (γὰρ) the sufferings of this present time are not *equal* to that glory which shall be certainly revealed unto us.

'I reckon :' λογίζομαι, means *to estimate a thing at its proper value, to balance an account.* Here it is strictly applied, for the Ap. *puts into the scale,* as it were, the trials of this life against the future glory, and then *reckons* the weight of the latter much greater. The word itself, therefore, as well as St. Paul's teaching elsewhere (ii Cor. iv. 17): "For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal

μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς — be compared with the glory to come,

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weight of glory," excludes mere *conjecture*. "The verb λογίζ. is a somewhat favourite word with St. Paul, being used (excluding quotations) twenty-nine times in his Epp., and twice only (Mar. xi. 31, is very doubtful) in the rest of the N. T." (Ellic. on Phil. iii. 13).

'of this time,' emphatic, whether we understand of 'this time' of *persecution*, so frequent and cruel in the early Church; or of the time of *this life*, so short compared with eternity.

'*are not worthy to be compared*,' lit. '*not of equal weight;*' non sunt pares (Erasm.). This is precisely the meaning of ἄξιος (from ἄγω), *weighing as much, of the same value*. ἄξιος: ἀπὸ τοῦ ἄγω: ἀπὸ μεταφορᾶς τῶν σταθμῶν τὴν ἴσην ῥοπὴν ἐχόντων (Etym. Magn.). Hence Alford's translation, '*insignificant*,' is quite wrong, and Fritzche's, *ne in censum quidem veniunt*; so is the *present* Rh. (the first ed. retains '*condignæ*' from the Vulgate) borrowed from the Authorized version, and even more incorrect than it, on account of the exclusion of the italics, which, in the Auth., mark the gloss: "not worthy *to be compared* with the glory." This idea of comparison is indeed implied in ἄξια, and in the prep. πρὸς, which is used, like *ad* sometimes in Latin, to convey this meaning. See Cor. Nep. (Epam. cap. 2, quoted by Beelen *in l.*) *hæc* AD *nostram consuetudinem sunt levia;* but a *comparison* of two things does not always show that they are '*not worthy to be compared*,' or that one is '*insignificant*' compared to the other; they may be found to be *unequal* (*impares, inæquales*), without being very much, or *altogether* unequal. *Obj.*—The Council of Trent defines (Sess. vi. can. xxxii.) that the just, by their good works, truly merit eternal life; but this cannot be true, if, as the Ap. states here, there be no proportion between the sufferings of the just and future glory. 1° We *may* deny with Suarez (*De Merito*, lib. xii. c. i. n. 17) that the Ap. speaks in this ver. of works *wrought in and through grace*, which alone, on Catholic principles, merit heaven. St. Paul encourages the faithful at Rome to bear patiently their trials *in union with Christ*, for, *unless so united*, the sufferings of this life, *purely natural works*, are not to be compared at all with future glory (non sunt condignæ passiones hujus temporis, *nisi compatiamur* cum Christo, *Conced.*; si compatiamur, *Neg.*). 2° It is plain that *sufferings* as such, that is, if we regard the *mere physical pain* (quatenus passiones), are in no way equal to nor to be compared with the enjoyment of heaven.

3° Granting that St. Paul speaks of the sufferings of the just, *endured patiently for Christ's sake, and through His grace* (which seems more probable, as of the *sons of God* there is question throughout the context), and of their *moral value*, we deny that he says of these: *they bear no proportion;* he merely affirms: *they are not equal*. (Non sunt condignæ passiones justorum ad gloriam, *i. e. non sunt prorsus æquales, pares, ejusdem ponderis*

ἡμᾶς. 19. Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται. 20. Τῇ γὰρ μα-

that shall be revealed in us. 19. For the expectation of the creature waiteth for the revelation of the sons

(ἄξια), *Conc.* i. e. *nullo modo comparari possunt, Neg.*). In quo enim mortale immortalibus conferas? aut invisibilibus visibilia? aut æternis temporalia? aut caduca perpetuis? (Orig. Comment. in Rom. lib. vii. p. 1108). The sufferings of this life, even if greater than Job's, are *light* and *momentary* compared with the *eternal weight* of glory (ii Cor. iv. 17). We, therefore, admit that all the sufferings which the saints can endure here, *aided, too, by Divine grace,* are not *equal* to their glory hereafter. We deny these sufferings *are not proportionate* to that glory; just as, to use the most apposite illustration, furnished by the sacred writers themselves (ii Cor. ix. 6; Gal. vi. 8, 9), there is some *proportion* between the seed and the plant, fruit, or tree, that grows from it, although they are *not equal in size or value.*

Other answers, not unfrequently given, e. g. St. Paul speaks of the *substance* of works, abstracting from *grace,* and from God's *promise,* do not, we think, solve the objection, unless it be shown (as Suarez undertakes to do) that this clause, even if so interpreted, suits the *context,* which certainly regards *the sons of God.*

with the glory to come, that shall be revealed in us.] Render: '*with the glory that shall be revealed unto us.*' μελλοῦσαν is merely a *sign* of the future = 'shall,' and as such, to be joined with ἀποκαλυφθῆναι (see i Peter, iii. 10). The *future* glory is strongly contrasted with the *present* sorrow. "The crown surpasses the contest; the reward far exceeds the labour; the labour is small, but the gain is great. Wherefore he does not call what awaits us the *reward,* but the *glory*" (Thdrt.). ἀποκαλύπτεσθαι is applied to revealing God's hidden designs; sometimes merely making them known (Rom. i. 17); sometimes *accomplishing* them, as here, next verse, and ii. 5 *supra.*

εἰς ἡμᾶς, not precisely '*in us*;' the prep., as usually, points out the object and design of God in revealing that glory for our reward and happiness, and to the rest of creation on our account, the *final* end being always His own glory.

19. *For the expectation of the creature waiteth for the revelation of the sons of God:*] Proof of the certainty and greatness of the glory awaiting us, *for* all creation is yearning for the change. The form of expression is highly figurative, not *all nature,* but the *earnest* expectation of all nature anxiously waits renovation: creaturæ ita vivide hanc gloriam expectant, ut videantur esse ipsa expectatio, à-Lap. ἀποκαραδοκία, only here and Phil. i. 20 (ἀπὸ, κάρα and δοκέω), means *earnest, patient expectation, looking forward with outstretched head.*' Veluti exporrecto capite spectare. ἀπὸ is intensive, the looking out *from* man's fall to the *end* of time (Tolet.). '*The creature*' (κτίσις) includes, according to some interpreters, all creatures, *animate* and *inanimate,*

ταιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα, of God. 20. For the creature was

Lect. Var. 20. ουχ εκουσα—ου θελουσα F G.

save men and angels: not '*men*,' because they are called to be the 'sons of God,' whose glory 'the creature' earnestly expects (see this distinction brought out in vv. 19, 21); not '*angels*,' because they are not subject to 'vanity' or 'corruption' (vv. 20, 21). Again, not *merely* '*inanimate*' creation, as the heavens and earth, 'mundi machina,' but beasts, birds, fishes, *every irrational being;* because we ought not admit unnecessary limitations, when the context is so express (πᾶσα ἡ κτίσις, ver. 22): and because οὐχ ἑκοῦσα, συστενάζει, and συνωδίνει, are at least more fitly predicated of nature, if we do not exclude *living* things. So F. Beelen and others, without noticing what I must regard a strong objection against their view. It is this: the 'creature' which waits the revelation is clearly identical with the 'creature' that *shall be delivered from the bondage of corruption.* Now, it does not appear from the passages of Scripture quoted *inf.*, all which expressly name *the heavens* or *heavenly orbs* and the *earth*, nor from any other authority, that any *animal* but *man* shall be preserved from corruption on the last day. To man alone, says Est. lib. iv. SENTEN. Dist. 48, is promised incorruption, and *all other animals must perish.* Sylvius (citing St. Thomas), Quest. xcii., art. v., uses nearly the same words: plantas et *omnia animalia*, excepto *homine*, interitura in renovatione mundi. Hence the opinion of St. Chrys., Thplt., Tolet., Sylvius, who understand by 'creature' *inanimate* creation only, the sun, moon, earth—*tota machina mundi*, appears quite as probable as the above. Est. restricts the creature to the earth, and what *lives* on the earth. SS. Aug., Anselm., Cajetan, &c., apply it to *man* only; others to *Christians;* others to *infidels;* whilst Orig., Thdrt,, extend it even to the *angels.* See in Fritzche, an elaborate dissertation against the 'creature' being *man* in any sense. And 'angels' seem to be clearly excluded by the next clause 'subject to vanity,' so that we are left to choose between the first and second opinion. The 'revelation of the sons of God' is the full manifestation of the glory hereafter.

20. *For the creature was made subject to vanity,*] *Reason* why all creation longs for that change so ardently, *because* (γὰρ) all nature was made subject to corruption on account of Adam's fall. ματαιότης, 'vanity,' is the same as φθορὰ, 'corruption,' in the next verse. ματαιότητα καλεῖ τὴν φθοράν (Thdrt.). It signifies not merely the *liability* to change and decay, which all nature is subject to from its *creation* (Alf.), but the *corruption* that actually followed the Fall of man, when not only himself, but *all things* created for his use, fell from their original perfection: 'Cursed is the earth in thy work' (Gen. iii. 17). "To which vanity must be also added the great power that Satan obtained over the creatures destined for man's use. Hence it is, that many things are blessed by the faithful, and, according to the Ap.,

ἀλλὰ διὰ τὸν ὑποτάξαντα. 21. Ἐπ' * ἐλπίδι, ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης

* I. m. εφ'.

made subject to vanity, not willingly, but by reason of him that made it subject, in hope: 21. Because the creature also itself shall be delivered from the servitude of cor-

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'*sanctified by the word of God and by prayer*,' 1 Tim. iv. 5" (Est.).

'*was made subject*,' ὑπετάγη, aor. pass., to which Beelen gives a middle force, on account of διὰ τὸν ὑποτάξαντα following: all irrational creatures *subjected themselves* to this corruption to comply with God's decree. If ὑπετάγη were passive οὐχ ἑκοῦσα would be redundant, for if the creature *was* MADE *subject*, of course it was *unwillingly* (Fritz.).

not willingly, but by reason of him that made it subject,] All earthly things decay *naturally*, that is, according to the *present* law of nature, but still *unwillingly, against* their nature, having regard to their original perfection. St. Thomas (cit. by Beelen *in l.*) says of these corruptions, *sunt contra naturam particularem hujus vel illius rei, cujus appetitus est ad conservationem, licet sint secundum naturam universalem* [*prout nunc est*].

'*but by reason of him that made it subject*. It became subject *because of Him*, who ordained this temporary corruption in punishment of man's Fall. He who subjected it is GOD, not *Adam*, the *occasion* of its subjection, nor '*the devil*,' as Locke strangely suggests. Almighty God alone could effect the awful change referred to: He alone made all nature thus subject to corruption in punishment of the sin of Adam.

'*in hope*' is connected with ὑπετάγη, not with ὑποταξαντα: it is the *hope of the creature* that *was made subject*, not the hope of Him that made it subject. In other words, 'not willingly, but by reason of Him that made it subject,' is parenthetic, thus: For the creature was made subject to vanity (not willingly, but by reason of Him that made it subject), in hope, however, that the creature also itself shall be hereafter *renewed*. The creature was made subject to this corruption, not willingly, but in compliance with God's decree; not for ever, but with *a hope* and *consciousness*, as it were, that a glorious change shall be wrought hereafter.

21. *Because the creature also itself shall be delivered from the servitude of corruption*:] Does ὅτι here signify '*because*,' as in Rh., or '*that?*' If 'because,' the sense is: all creation has this hope, *because* all creation shall be delivered from corruption; if 'that,' there is no break or pause: nature was made subject to decay, but with the hope still *that* she shall be delivered from that bondage. In favour of the first view it is urged (Alf.), (*a*) that it is not likely αὐτὴ ἡ κτίσις would be emphatically repeated, unless the clause contained a *new fact* or proof; (*b*) that *intelligence* and *rationality* would be otherwise attributed to creation. 1°. The emphatic repetition is accounted for by the contrast which follows between the

τῶν τέκνων τοῦ θεοῦ. 22. Οἴδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συνστενάζει * καὶ συνωδείνει † ἄχρι τοῦ νῦν. 23.

* 2. m. συστ. † 2. m. διν.

ruption, into the liberty of the glory of the children of God. 22. For we know that every creature groaneth, and travaileth in pain even till now.

creature and sons of God. The second argument appears to have very little weight, because creation is boldly *personified* throughout, and represented as *expecting*, *hoping*, *unwilling*, &c. All these epithets imply a *consciousness* of the present fallen state. Where, then, is the difficulty of admitting an intelligent longing for the great change to come? And in ver. 21, *no new fact* is brought out, the future renovation being clearly stated in ver. 19, so that we are right in regarding this clause as an explanation of the nature of the hope: "in the hope *that* the creature," &c. (Est., Tolet., à-Lap., Beelen).

'*into the liberty of the glory of the children of God.*'] The clause is elliptical: the creature shall be delivered *from* bondage and *admitted into* the liberty of the sons of God. Not seeing this, interpreters have rendered the prep. in various strange ways: *at the time of* the liberty, *on account of*, *for the sake of*, *like unto*, &c.

'*the liberty of the glory*' is not simply 'glorious liberty,' but the liberty which belongs to the glory, that liberty which alone is real and true, because it is an essential part of the glory of the sons of God.

22. *For we know that every creature groaneth and travaileth in pain, even till now,*] "For we know that the whole creation groans and travails together till now." Proof (*for*) that all nature has this hope of a mighty change: *because* we are aware (we all *know*) that the whole creation groans and travails together from the Fall up to the present hour.

Observe, 1° πᾶσα ἡ κτίσις, *the whole creation* emphatically, not πᾶσα κτίσις, *each* creature (as Rh.). 2° the *compounds*, συστενάζει and συνωδίνει, showing that the groans and travails are common to *all the parts* of the κτίσις, *not* common *with men*, for then οὐ μόνον δὲ, in next clause, would be redundant; 3° the forcible metaphor in συνωδίνει "has the pangs or throes of childbirth,' suffers the most intense pain; 4° ἄχρι τοῦ νῦν, *i.e.* from man's Fall down to the present. There is nothing to correspond with '*even*' in Rh. We all know that this corruption began with man's Fall, continues up to the present, and (implied) will continue to the end of time. *We know* it, not from *experience* (Alf.), which tells us nothing of man's Fall, or of the *supernatural* destiny of the creature; but 1° from the express declaration of Scripture (Is. lxv. 17; lxvi. 22) (ii Peter, iii. 13; Apoc. xxi. 1, were not yet written); 2° probably from the teaching of the App. before this time; 3° perhaps, also, from a tradition prevalent among Jews and Gentiles, according to which a great change was to be effected in the visible world. Rab. Berachia (Bereschith rabba f. 11. c. [cited by Fritz.]): Quanquam omnia ita, ut expleta essent et perfecta, condita sunt, tamen postquam primus Adam peccavit,

Οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπ- 23. And not only it, but ourselves

depravata sunt neque integrum suum statum recuperabunt, nisi quum venerit Messias. R. Bechai in Schulcan orba, f. 9, c. 4: Tempore illo Messiæ rerum universitas in melius mutabitur et conditionem perfectam et puram recipiet, qualis fuit tempore primi hominis, antequam peccasset. Comp. Raym. Martini in Pugione fidei, Part. iii. Dist. 2. c. viii. Among the pagan nations a great change was also expected; so Ovid, *Metam.*

Esse quoque in fatis reminiscitur affore tempus
Quo mare, quo tellus, quo rectaque regia cœli
Ardeat, et mundi moles operosa laboret.

And the sibylline verses quoted by St. Aug. Lib. xviii. de Civ. cap. 23.

Tempora torpebunt, vidua omnia semina mundi,
Omnia namque cadent lucentia sidera cælo.

From these and like extracts, it does not appear that pagans saw in the future change, as the Jews did, a *mighty restoration*, and not a *destruction*. And even *some* of the early Ff. held that the visible world would be entirely destroyed by the fire of conflagration, and succeeded by an entirely new heaven and earth, *substantially* different from ours. It is, however, very difficult to reconcile this opinion with the passages of S. Scripture quoted above, or with the teaching of the great body of patristic commentators, nearly all of whom maintain that the *visible* world, while it remains *in substance* such as it is now, shall be renewed in a glorious state after the last judgment. See extracts in Suarez de Mysteriis Vitæ Christi, Quæst. lix. Art. vi. Disp. lviii. sect. ii. and in Beelen's notes *in l.* I shall merely quote two passages, one from St. Chrys.: "What means, 'the creature was made subject to vanity'? It was made prone to corruption; on whose account and why? On account of thee, man, ... for thy sake also it shall be made incorruptible, for that is the meaning of the clause '*in hope.*' Say with what hope. *That it, too, shall be rescued from corruption* . . . for as the creature became prone to corruption on account of thy Fall, so shall it share in incorruption with thee also." St. Chrys. Hom. xii. in Rom. tom. ix. p. 642. The other from St. Jer. (Comment. in Isaiam, cap. v. 6, lib. xiv.), who, after citing Ps. ci. 27: "*And as a vesture thou shalt change them and they shall be changed,*" adds: "Hence it is shown that the corruption of the heavens will not be a destruction, but a change for the better . . . . Whence even all creation groans and travails together (Rom. viii.), waiting the revelation of the sons of God, that it also may be changed for the better." This belief of a glorious restoration hereafter, and the consciousness of it on the part of the creature, is the only key to the right understanding of the passage before us.

23. *And not only it, but ourselves also,*] Origen says well: Consuetudinem apostolicæ elocutionis esse sæpe docuimus, cum dicit '*non solum autem,*' et nihil subjungit cui aptari debeat, superioribus dictis esse referendum, sicut et in præsenti capitulo intelligi datur. Tale

ἀρχὴν τοῦ πνεύματος ἔχοντες, καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν υἱοθεσίαν

also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the

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namque est quod dicere videtur: non solum omnis creatura congemiscit et condolet; sed et nos ipsi primitias spiritus habentes, intra nos gemimus. Comp. Rom. v. 3, 11; ix. 10; and especially ii Cor. vii. 6, 7. Supply therefore: "And not only *the whole creation groans and travails together*, but we ourselves also anxiously wait the change, *although* we are specially blessed by God, having the first fruits of His holy Spirit. The great favours conferred on us would seem to make *us* happy without further change, but even *we* wait a glorious renewal. The opposition here is fatal to St. Augustine's view (that the creature is *man*).

'*Who have the first fruits of the spirit*,'] Rather 'though having,' than 'who have,' which would be οἱ ἔχοντες. Those that have the 'first fruits,' &c., are all the faithful, who received the grace of the Holy Ghost—the *first fruits* (ἀπαρχή) of the spirit. The grace of justification was to them the *first fruit* of the Spirit, a pledge and promise (ii Cor. i. 22) of the glorious *harvest* to come, when they shall be consecrated to God entirely, soul and *body*. Not the App. *only*, as St. Thomas, Salmeron, &c., contend, because, as Beelen argues, ἀπαρχή, though often used in New Testament, never means the *choicest portion* of an offering: this, however, is doubtful, and perhaps it would be more correct to say with Est., ἀπαρχή does not *necessarily* signify the *choicest* of its kind: nam ut sint præstantiores, ad rationem primitiarum non pertinet; qualescunque enim essent eo nomine erant optabiles, et afferendæ Deo secundum legem, quod primi fructus essent, quemadmodum et primogenita hominum et pecorum, *non quia meliora* sed *quia prima*, jubebantur offerri. And though ἀπαρχή did mean here the choicest parts of the offering, it is by no means likely St. Paul would insist on special favours bestowed on the Apostles as distinct from the *primitive Christians*, who might *all* be truly called the first, *choicest fruits* of the harvest gathered in on the last day. Besides the whole context here, as well as the parallel passage (ii Cor. v. 2, 5), regards *all the regenerate*. Comp. also Ephes. i. 14, where the gifts of the Spirit are set forth as the *earnest*, the *pledge* of the full enjoyment of the inheritance hereafter.

'*of the spirit*' (τοῦ πνεύματος), is probably the partitive genitive: the 'first fruit,' *i.e.* sanctifying grace, is considered as *part* of the *full harvest* of redemption (the fulness of the Spirit).

even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.] Even we ourselves (emphatic), after receiving so many favours from God, still long for the enjoyment of the perfect happiness to come, when our *bodies* shall be redeemed from corruption.

ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

adoption of the Sons of God, the redemption of our body.

'*waiting for*' assigns the reason WHY we still groan=*because* we wait, like the rest of creation (v. 19). 'The adoption of the sons of God,' is here explained by the appositional clause, 'the redemption of our body.' Thlt., St. Thomas (cited by Beelen), reconcile vv. 15, 16: '*you have received* the spirit of adoption,' with this '*waiting* for the adoption.' It is of *inchoate* adoption by the infusion of sanctifying grace, St. Paul speaks, in v. 15, and here of *perfect adoption* in the glorification of the body. By the first, the soul is redeemed from sin; by the second, the body is redeemed from corruption. So, too, St. Aug. *in l.* "The adoption, already accomplished in believers, regards the soul, not the body. For the body has not been yet renewed unto that heavenly change, as the soul has, being reconciled through faith, and converted from sin to God. Therefore believers wait still for that full manifestation, which shall take place in the resurrection of the body." In the same way, two *regenerations* are spoken of S. S., one at Baptism; the other, at the last judgment (John, iii. 5); Matt. xix. 28; two *vocations*, &c. This redemption of the body cannot mean here 'rescue *from* the body,' which is not allowable in grammar (Heb. ix. 15, is not, we think, an example to the contrary, though cited as such by Est., Fritz., and Alf.), nor consistent with the argument here, which fixes 'the redemption of the body,' not at death, but on the last day.

Observe ἀπολύτρωσις (page 201), *redemption* in its strict sense, payment of the ransom for the captive, for man was the slave of Satan, body and soul, until Christ, by the price of His blood, redeemed him from sufferings, sin, and Satan, from spiritual and corporal death.

FIFTH SUNDAY AFTER PENTECOST.

I Peter, iii. 8—15.

8. In fine autem omnes unanimes, compatientes, fraternitatis, amatores, misericordes, modesti, humiles :

9. * Non reddentes malum pro malo, nec maledictum pro maledicto, sed econtrario benedicentes : quia in hoc vocati estis, ut benedictionem hereditate possideatis.

10. † Qui enim vult vitam diligere, et dies videre bonos, coerceat linguam suam a malo, et labia eius ne loquantur dolum :

11. ‡ Declinet a malo, et faciat bonum : inquirat pacem, et sequatur eam :

12. Quia oculi Domini super iustos, et aures eius in preces eorum : Vultus autem Domini super facientes mala.

13. Et quis est qui vobis noceat, si boni aemulatores fueritis ?

14. § Sed et si quid patimini propter iustitiam, beati. Timorem autem eorum ne timueritis, et non conturbemini.

15. Dominum autem Christum sanctificate in cordibus vestris.

* Prov. xvii. 13 ; Rom. xii. 17 ; i Thess. v. 15. † Psal. xxxiii. 13. ‡ Is. i. 16. § Matt. v. 10.

I PETER, iii. 8—15.

8. Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φυλάδελφοι, εὔσπλαγ-

I PETER, iii. 8—15.

8. And in fine be ye all of one mind, having compassion one of

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Subject.—St. Peter now returns to the *general* appeal to all the faithful, which began ch. ii. 11. It was interrupted by the special exhortation to *servants*, vv. 18-25 ; to *wives*, iii. 1-7 ; to *husbands*, iii. 9 ff. Here, says à-Lap., St. Peter draws a picture of a perfect Christian, endowed with all the essential moral virtues, which are nine in number: unanimity, compassion, brotherly love, mercy, modesty, humility, goodness, patience, purity.

And in fine be ye all of one mind,] 'And in fine'=τὸ τέλος, that is, κατὰ τὸ τέλος, *at the end, at last, in fine*, a common adverbial usuage, not here '*to sum up*,' for there is no summary, at least of preceding instructions, but a *final* exhortation *to all* "to have one heart and one soul in the cause

χνοι, ταπεινόφρονες. 9. Μὴ ἀποδι- another, being lovers of the brotherhood, merciful, modest, humble: 9.

Lect. Var. 8. ταπεινοφρονες A B ℵ C—φιλοφρονες K *rec.*—φιλοφρονες and ταπεινοφρονες L Vulg.

of God" (St. Bede). I say '*at least* of *preceding* instructions,' because the sense may well be, "to sum up, now in one general counsel, applicable to all, not to dwell any longer on details" (Œcum.).

'*Be ye all of one mind.*' 'All' now, because *special* counsels were given hitherto to *classes*. We have no substantive verb in Greek or Latin (ἔσεσθε is peculiar to K L), and the participial construction is to be retained. The leading finite verb throughout the passage is ὑποτάγητε, *be ye subject* (v. 13), resumed in ὑποτασσόμ. (v. 18), *one* example of that subjection; continued in ὑποτασσόμ., another instance of it (iii. 15); and *implied* (of course not expressed, since husbands are not to *obey*, but *to love and respect* their wives) in οἱ ἄνδρες (as ὁμοίως in vv. 6, 7, clearly suggests). Hence we render, '*Being* all of one mind.' Cf. Rom. xii. 16: "Being of one mind one towards another." Rom. xv. 5: "Now the God of patience and of comfort grant you to be of one mind one towards another." ii Cor. xiii. 11: "For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind." Phil. ii. 2: "Fulfil ye my joy, that you be of one mind." Ibid. iv. 2. Though the thought is thus quite scriptural, the word ὁμόφρονες is found only here. Comp. the counsel of the Wise Man, Eccles. iv. 9, 10: "It is better, therefore, that two should be together than one; for they have the advantage of their society. If one fall he shall be supported by the other: wo to him that is alone, for when he falleth he hath none to lift him up."

having compassion one of another,] Rather 'sympathizing,' συμπαθεῖς, *similiter affecti* (Erasmus). 'Having *compassion*' limits this sympathy to a brother's *sufferings*, whereas the word συμπ. is general, exhorting to *rejoice* with them that rejoice, as well as to *weep* with them that weep (Rom. xii. 15). Germanus est amicus, qui ingruente infortunio tribulationes, et difficultates et calamitates in tempore tentationis una cum proximo perinde ac suas, sine animi consternatione ac perturbatione, tolerat (S. Maximus de *Caritate*, lib. iii. n. 78).

being lovers of the brotherhood,] One expressive term in Gr. φιλάδελφοι, '*loving brethren*,' the *vox solemnis* in N. T. for the mutual love of Christians.

merciful,] εὔσπλαγχοι, which, as Est. observes, is well rendered by *misericordes*. The *bowels*, σπλάγχνα, were regarded by Jewish and Greek writers as the seat of the tender affections, pity, love, &c. (p. 42). So '*cor*' in Latin, *the heart*, as the centre of life and feeling. St. Aug. de Civ. lib. ix. cap. v. quotes Cicero's appeal to Cæsar (Orat. pro Ligario): "Nulla de virtutibus tuis nec admirabilior, nec gratior misericordia, est."

modest, humble;] Corresponding to *modesti, humiles* (Vulg.), for which there is but one adjective,

δόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοὐναντίον δὲ, εὐλογοῦντες· ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε. 10. "Ὁ

Not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing.

Lect. Var. 9. ειδοτες before ὅτι L *rec.*

ταπεινόφρονες, *humble-minded*, in the most approved Greek reading. The *rec.* with K, φιλόφρονες, *affable, modest*, is probably a clerical error, from the similar φιλαδ. just going before. Then both words were received into a few *uncials*, as L, some cursives, and Vulg. à-Lap. strongly denounces the 'sciolists' (scioli) who question the authenticity of either 'modesti' or 'humiles,' but he did not write with our MSS. before him. With this advantage Bloomfield is quite as positive on the same side.

9. *Not rendering evil for evil, nor railing for railing,*] Whatever the injury done you *in act or word*, not seeking to avenge it by a like crime. If your neighbour *acts* unjustly towards you, return not evil for evil (Cp. Rom. xii. 17 [p. 62], 'To no man rendering evil for evil'), and if he *speaks* unjustly of you, return not reproach for reproach.

but contrariwise, blessing:] Render: 'but on the contrary, blessing *them*,' that is, those that injure you in deed or word. We must supply the pronoun in English, on account of the noun and partic. '*blessing*' having the same form. There is no such ambiguity in Gr. and Latin, εὐλογοῦντες, '*benedicentes*.' "The word *blessing* in E. V. [*i.e.* the English authorized version: the same is true of our Rh.] is liable to be, and generally is mistaken for the substantive εὐλογίαν." (Alf.).

for unto this are you called, that you may inherit a blessing.] Reason why they should bless: '*because* unto this ye were called, that ye might inherit a blessing.' The end, εἰς τοῦτο, can hardly mean 'for the purpose of blessing,' as if the sense were, 'ye ought *to bless*, because ye were called *to bless*' (idem per idem); but 'ye ought *to bless* here, because ye were called to inherit an everlasting *blessing* hereafter.' Their inheritance is to be a *blessing*, and therefore they must *bless*. Cf. the words of our Lord, Matt. xxv. 34: "Come, ye blessed of my Father, possess [*inherit*] you the kingdom," and of that *blessing* in the sentence on the last day some understand St. Peter to speak. It means that, and the blessing which is to follow for ever in heaven. "If we wish to obtain that blessing, which consists in the enjoyment of heavenly goods, we ought bless our neighbours, and beg of God that they may be converted from their sins, and gain that inheritance of heavenly blessing, together with ourselves. The heavenly kingdom is called *a blessing*, because it is the effect of God's blessing and bounty to us: with God to bless is to be liberal of His greatest treasures. And it is called *an inheritance*, because by right of adoption we are to receive it as an inheritance" (Est.). The heavenly kingdom is also called a 'crown,' 'prize,'

" γὰρ θέλων ζωὴν ἀγαπᾷν, καὶ ἰδεῖν
" ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσ-

10. *For he that will love life, and see good days, let him refrain his*

'reward,' 'wages,' &c., because we cannot enter on our inheritance without the title of service and merit.

Observe the unusual Latin form, *hæreditate possideamus*, for the more expressive κληρονομήσητε, 'that ye might inherit.'

10. *For he that will love life, and see good days,*] 'For,' second motive to bless and serve others in word and deed, *because* the inspired Psalmist calls on the man, who wishes to be happy here and hereafter, to refrain his tongue, decline from evil, and *do good*. This quotation from Ps. xxxiii. 13-17 (Heb. Ps. xxxiv.) agrees throughout with Heb., LXX., and Vulg. of O.T., except first verse, in which the construction is peculiarly difficult *here*. The Heb. is rendered exactly thus: "Who is the man *that* desireth life, loveth days, that he may see good? 13. Keep thy tongue from evil; and do good." And the sense plainly is: 'Who is the man that is anxious to lead a happy life? Who is the man that loveth many days, in order that he may see and enjoy much good during all those days? If thou wouldst be thus happy, behold the rule: keep thy tongue from evil, and do good.' The LXX. differs slightly, but expresses the same meaning more clearly than the original: τίς ἐστιν ἄνθρωπος ὁ θέλων ζωὴν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς; παῦσον κ.τ.λ. Who is the man that desireth life, that loveth to see good days? Keep thy tongue, &c. So too the Vulg. Quis est homo qui vult vitam, diligit dies videre bonos? Contine linguam, &c., i.e. Quis est homo qui vult vitam transigere beatam? *quis est qui* diligit dies videre bonos? Vis esse beatus? contine igitur linguam, &c.

Let us now consider the different turn of phrase in the citation, which seems so unintelligible to some writers (as Alf.). Est. renders in Lat. 'qui vult et diligit vitam,' i.e. qui vehementer diligit, corresponding *nearly* to the common Heb. and Gr. idiom, by which parts of the *same verb* or cognate words are repeated for emphasis, 'videntes videbitis,' 'expectans expectavi,' 'gaudens gaudebo,' 'timorem eorum ne timueritis (*inf.*), &c. Perhaps a simpler explanation is to take θέλων as a sign of the future tense, *will* or *shall*. The use of ἐθέλω, like μέλλω, βούλομαι, with the infinitive mood as a periphrastic future, applied to *things* at least, is quite common (Donaldson's Greek Grammar, n. 577). Hence the Rh. Vers. expresses the sense correctly. "For he that *will* love life, and (he that will) see good days." That is: He that desires to lead a *happy* life, and wishes to enjoy many days. Comp. Rom. viii. 18 (*supra*), πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι; Gal. iii. 23. 'And see good days,' added to explain more fully the preceding clause; it is not 'life' simply, but a happy life, many happy days, that man desires. Semper dies mali in sæculo, semper dies boni in Deo (S. Aug. in Ps. xxxiii.).

let him refrain his tongue from evil, and his lips that they speak no guile.] St. Peter uses the third person (throughout) παυσάτω

" σαν ἀπὸ κακοῦ, καὶ χείλη του μὴ
" λαλῆσαι δόλον· ἐκκλεινάτω* δὲ ἀπὸ
" κακου, 11. Καὶ ποιησάτω ἀγαθόν·
" ζητησάτω εἰρήνην, καὶ διωξάτω αὐ-
" τήν. 12. Ὅτι ὀφθαλμοὶ κυρίου ἐπὶ

* 2 m. κλιν.

tongue from evil, and his lips that they speak no guile. 11. *Let him decline from evil, and do good: let him seek after peace, and pursue it:* 12. *Because the eyes of*

Lect. Var. 10. After γλωσσαν ins. αυτου ℵ K L Vulg. *rec.* After χειλη *rec.* has also αυτου, omitted in A B ℵ C.

where LXX. read the second, παῦσον; but the sense is not changed whether we say: Who is the man that wishes to be happy? *If such thou art*, then refrain thy tongue, &c., or: Let him that will be happy, refrain his tongue, &c.

The verse contains a warning against two vices of the tongue—*open* and *secret* hurtful words, Est. Others take δόλον, *deceit*, strictly, hurtful and deceitful words which say one thing, and mean another. So too מִרְמָה, *fraud, deceit.*

Refrain, נְצֹר, 'cautiously guard' as the apple of one's eye, Deuter. xxxii. 10; as the master guards his vineyard, day and night, lest anyone hurt it, Is. xxvii. 3; "for he that hath no guard on his speech shall meet with evils," Prov. xiii. 3; "Blessed is he that is defended from an evil tongue," Ecclus. xxviii. 23.

'*and* (let him refrain) *his lips that they speak no evil.*' Vulg. is ambiguous here; Gr. plain: καὶ χείλη τοῦ μὴ λαλῆσαι δόλον, '*and lips from speaking deceit.*' "This instruction contains a beautiful and salutary lesson, for it is written, that "Death and life are in the power of the tongue; they that shall subdue it shall eat the fruits thereof. And the disciple of Christ has somewhere said: 'If any man offend not in word, the same is a perfect man.' He is able also with a bridle to lead about the whole body. To restrain the tongue is therefore a great good, and on the other hand, not to restrain it a poisonous evil" (St. Cyr. in Cat.).

11. *Let him decline from evil, and do good*:] He that will be happy, must avoid bad *acts* as well as bad *words*; nay (the point insisted on most), he must do good and return good for evil. "Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire" (Matt. vii. 19).

let him seek after peace, and pursue it.] Here more directly peace with the *neighbour*. Even when peace is disturbed or lost by the injustice or uncharitableness of others, the just man must seek to restore it, and pursue it eagerly. διωξάτω, 'let him pursue diligently,' 'because it is not always to be found, and when not immediately to be found, may require diligent pursuit' (Alf.). Our best efforts to bring about peace often seem at first to be hopeless; by striving earnestly we may succeed; at any rate we must do what in us lies: "If it be possible, as much as in you [*at least*], having peace with all men" (Rom. xii. 18). Non enim sufficit pacem quærere, nisi inventam fugientemque omni studio prosequamur (St. Jer. Ep. ad Rusticum).

"δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν "αὐτῶν πρόσωπον' δὲ κυρίου ἐπὶ ποι- "οῦντας κακά." 13. Καὶ τίς ὁ κακώ-

the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord upon them that do evil things. 13. And

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12. *Because the eyes of the Lord are upon the just, and his ears unto their prayers;*] They who do no wrong in word or deed, but good to all, shall live a long and happy life, *because* God looketh favourably on the just, and heareth willingly their prayer. Such is the connexion. 'Because' proves the truth of the rule laid down for the attainment of happiness. The righteous must prosper, *because* the eyes of God are ever turned on them, and His ears inclined to their petition (δέησιν). Cf. Ps. xxxii. 18: "Behold the eyes of the Lord are on them that fear him: and on them that hope in his mercy. To deliver their souls from death: and feed them in famine." Ps. xvii. 7: "In my affliction I called upon the Lord, and I cried to my God: and he heard my voice from his holy temple; and my cry before him came into his ears."

St. Peter speaks of the Lord's 'eyes,' 'ears,' 'countenance,' &c., according to, of course, the usual Scriptural imagery, *αἱ ἐπιβλέπουσαι τὸ πᾶν τοῦ θεοῦ δυνάμεις τροπικῶς ὀφθαλμοὶ λεγόμεναι.*—St. Chrys. in Cat., who adds: "God is never away from the just: when his hand giveth alms, the eye of God is looking on him: when his tongue prayeth, the ear of the Lord is inclined to hear, and he gains what Cornelius did: 'Thy prayers and thy alms are ascended for a memorial in the sight of God'" (*Ibid.*).

but the countenance of the Lord upon them that do evil things.] From contrast it is the '*angry*' face of the Lord that is spoken of. This is plainer still in the Ps. where we read: "But the countenance of the Lord is against them that do evil things: *to cut off the remembrance of them from the earth.*" The eyes of God are fixed on the wicked, not to shed the light of his countenance on them, but to cut off ('to hack down,' as the Heb. verb is strictly applied to trees or plants, Ps. xi. 4) themselves and their posterity, so that no one speaks respectfully of them: "A punishment that generally befalls the wicked in this life, and always in the next" (Est.). "There is nothing hid that shall not be revealed. However great the darkness you may build up over your deeds, God is Light, and His eyes are brighter than the sun's rays, looking round on all the ways of men, and seeing into the depths of the abyss, and the hidden secrets of man's heart" (Tertull. de Pœnit. cap. vi.). "Think of this countenance when the devil tempts thee, when concupiscence incites thee to sin in secret. Truly did Boethius say: Magna nobis incumbit necessitas bene agendi, quando in conspectu judicis cuncta cernentis omnia agimus. And Clem. of Alex. B. V. *Strom.*: Non est aliquis adeo magnus, ut superet justitiam, neque adeo parvus ut lateat. And St. Bern. in Medit. cap. vi.: Illum semper ante oculos habere debemus, per quem sumus, vivi-

σων ὑμᾶς, εἰ τοῦ ἀγαθοῦ ζηλωταὶ γένοισθε; 14. Ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι· τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε † μηδὲ ταρα-

who is he that can hurt you, if you be zealous of good? 14. But if also you suffer any thing for justice sake, blessed are ye. And be

Lect. Var. 13. ζηλωται A B ℵ C—μιμηται K L *rec.*
14. After φοβηθ. ins. μηδὲ ταραχθῆτε A ℵ C. om. B L.

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mus, et sapimus." See à-Lap. *in l.*, who quotes many other beautiful sentences from the Ff. And here I may observe *apropos* of a controversial work, just now engaging much public interest, that I know no book which can be more properly styled "A REPERTORIUM OF SERMONS" than à-Lapide's comment on the Catholic Epp. And I believe further, there are few statements in any part of his voluminous writings that can be censured as extreme or untenable.

13. *And who is he that can hurt you, if you be zealous of good?*] Triumphant conclusion from the words just quoted: since God always protects the righteous, who then can hurt you, if you (on your part) be zealous of good? τὸν γὰρ ἑαυτὸν μὴ ἀδικοῦντα οὐδεὶς παραβλάψαι δύναται, 'the man that injureth not himself, no man can hurt' (S. Chrys.). If God be for you, who is against you? but God is ever for the righteous; therefore who can hurt you whilst zealous for good? According to another interpretation St. Peter meets an objection here. The Psalmist's words, it might be said, regard only the life to come; and St. Peter asks: What then? who ever hurts you even in this life, if you be zealous of good? I appeal to your own experience. The great *exception* to this rule, persecution for justice' sake, these interpreters say, is considered in the next clause. The *exception* was however so frequent in the primitive church, and indeed is always so, that it is not likely St. Peter would promise the faithful an exemption from *unmerited* suffering. The assurance given to the true followers of Christ is not: "Few will be found to injure you, if you are virtuous," but "you shall be hated by all men for my name's sake," and "all that will live godly in Christ Jesus shall suffer persecution."

14. *But if you also suffer anything for justice' sake, blessed are ye.*] The connexion according to the first view of the preceding is: But even if ye do suffer, God permitting it, far from being harmed, then blessed are ye, for "blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven" (Matt. v. 10). And according to the second: If on *rare* occasions, even when ye act fairly, ye suffer anything for the sake of justice, even then are ye blessed. 'Anything,' emphatic according to à-Lap., "But if ye suffer *any little thing*" (always *light*, however severe the trial, compared with the reward). 'Justice' here means not one moral virtue, but the whole aggregate of virtues which makes man just and holy before God: Sæpe in N. T. ubi aliquis δίκαιος dicitur plures [omnes] virtutes com-

ράχθητε.† 15. Κύριον δὲ τὸν Χριστὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν.

not afraid of their fear, and be not troubled. 15. But sanctify the Lord Christ in your hearts.

Lect. Var. 15. Χριστον A B ℵ C—Θεον K L *rec.*

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prehendi solent (*Vorst.* de Hebr. p. 56). See Matt. i. 19; and Orig. Comment. in Ep. ad Rom. lib. vi. p. 1054: Quod autem dicit servum justitiae fieri, simul intellige et pietati, et sapientiae, et pudicitiæ, *et omnibus una virtutibus.*

And be not afraid of their fear, and be not troubled.] The sense is: "And fear not the threats (their fear=the fear by which they would alarm you) of those from whom ye may suffer in the cause of justice." The αὐτῶν has for antecedent the *persecutors*, whose evil agency was implied in πάσχοιτε (Comp. Is. viii. 12, 13: τὸν δὲ φόβον αὐτοῦ οὐ μὴ φοβηθῆτε οὐδὲ μὴ ταραχθῆτε. Κύριον αὐτὸν ἁγιάσατη, which, beyond doubt, is cited).

15. *But sanctify the Lord Christ in your hearts,*] Taken also from Is. as above. "*But* (far from fearing men) from your inmost soul you must *sanctify* the Lord Christ, that is, acknowledge Him to be holy, and worthy of all reverence, and proclaim Him, as such, by word and deed, so that He may be adored by all" (Est.). The true reading is unquestionably Κύριον δὲ τὸν Χριστὸν, with A B C Vulg., Syr., Arm. (not κύρ. δὲ τὸν θεὸν with K L *rec.*), and therefore the Ap. requires of Christians to pay the *same worship* to *Christ our Lord*, which was due, according to the prophet, to the JEHOVAH of Hosts."

אֶת־יְהוָה צְבָאוֹת אֹתוֹ תַקְדִּישׁוּ,

"The Lord of Hosts, Him shall ye sanctify."

In this sentence, observes Rosenmul. *in l.*, 'of hosts' is emphatic, for the prophet shows by the *addition*, why the *Lord* should be worshipped as a protector, because He has absolute dominion even over the planets and the innumerable *hosts* of stars. Let us fear and revere Him, and no other power can hurt us.

SIXTH SUNDAY AFTER PENTECOST.

Rom. vi. 3—11.

3. An ignoratis quia quicumque baptizati sumus in Christo Iesu, in morte ipsius baptizati sumus?

4. *Consepulti enim sumus cum illo per baptismum in mortem: ut quomodo Christus surrexit a mortuis per gloriam Patris, † ita et nos in novitate vitae ambulemus.

5. Si enim complantati facti sumus similitudini mortis eius: simul et resurrectionis erimus.

6. Hoc scientes, quia vetus homo noster simul crucifixus est, ut destruatur corpus peccati, ut ultra non serviamus peccato.

7. Qui enim mortuus est, iustificatus est a peccato.

8. Si autem mortui sumus cum Christo: credimus quia simul etiam vivemus cum Christo:

9. Scientes quod Christus resurgens ex mortuis iam non moritur, mors illi ultra non dominabitur.

10. Quod enim mortuus est peccato, mortuus est semel: quod autem vivit, vivit Deo.

11. Ita et vos existimate, vos mortuos quidem esse peccato, viventes autem Deo, in Christo Iesu Domino nostro.

* Gal. iii. 27. Col. ii. 12. † Eph. iv. 23. Hebr. xii. 1. 1 Petr. ii. 1. et iv. 2.

ROM. vi. 3—11.

3. Ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν, εἰς τὸν θάνατον

ROM. vi. 3—11.

3. Know you not that all we, who are baptized in Christ Jesus, are

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Subject.—They that are justified, died to sin, and pledged themselves to a new life. This is proved from the Baptismal rite.

3. The Ap. asserted, ch. v. 20: "Where sin abounded, grace did more abound," which would seem to commend sinful acts that grace may more abound. This false inference, so often since urged against the followers of Christ (see Fritz., himself an unbeliever, who charges the Jesuits with teaching the maxim), is refuted in this ch. "*For* we are *dead* to sin" (rather: for we *died* to sin), verse 2: no more connexion should be between us and sin, than between the living and the dead. And that we did *die to sin* is now proved in this verse.

Know you not—] Are ye not aware that all, who are incorporated with Christ by Baptism, are baptized unto his death? They

αὐτοῦ ἐβαπτίσθημεν; 4. Συνετάφη- baptized in his death? 4. For we

die, as He did, to overcome sin. This death, on their part, is represented by immersion in the waters of Baptism, and effected by virtue of the sacrament. (Baptism by immersion is *immediately* a type of *burial*, but of course burial implies *death*). βαπτίζεσθαι εἰς Χριστὸν means not merely (1) to profess the faith of Jesus Christ, or (2) to receive the sacrament of Baptism, which has its efficacy through the merits of Christ, but (3) moreover to be united *unto* (εἰς) Christ by Baptism as one of His living members. All who receive the Baptismal rite with its full effect are, as it were, 'buried (like Christ) under the water' (or hidden, as others express it, as in the tomb like Him), and *die therefore like Christ.* As He, by His obedience and death on the cross, freed Himself from the weight of our sins, which He was made to bear by His Father's will, so we, by Baptism (the burial in that rite presupposing death), died to our own sins, original and actual, and were freed from them. εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν, Beelen understands: *we have been baptized that we may die* with Him—for that end and purpose. But the common interpretation is better: *we have been baptized unto* (*the likeness of*) *His death.* His death was real, physical—ours symbolical and spiritual. As He died on the cross and overcame sin, so we die like Him (being buried like Him), and are freed from sin also—through the sacrament. The sin throughout I take to be full *consent* to the evil propensity, natural after the fall of Adam; not *temptation*, but actual indulgence of concupiscence. Every Christian pledges himself in Baptism by the very rite itself, which represents the *burial*, and consequently the death of Christ (Who died to atone for sin and to conquer it), no longer *to live* in sin, but to *die* to it, and thus separate himself for ever from every evil thought, desire, and act. "What means to be dead to sin? Never to obey it again. This death to sin, Baptism effected in us once for all: we must now for ever strive to conquer it, and never suffer ourselves to be moved by it, any more than a dead body" (St. Chrys.).

Baptized in Christ Jesus] '*Baptized in the name of the Lord Jesus*' (Acts, viii. 16), and like forms of expression elsewhere, gave rise of old to two strange opinions: 1° that Baptism is valid, conferred in the name of the Son only (*I baptize thee in the name of the Son*, or *in the name of Jesus Christ*). 2° That the App., at least, had permission, or a *dispensation* (as some prefer this term) from God to baptize in the name of Jesus Christ without express invocation of the Holy Trinity, in order to give greater honour and glory to His holy name. The former view was maintained by only a few of the old scholastics, *Cajetan*, &c., and derives no support from the sacred text, for all the passages quoted on this side can be well explained of the Baptism *in the name of Christ* (as opposed to the Baptism instituted by *John*), or of the Baptism which de-

μεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι

are buried together with him by baptism into death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in

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rived its efficacy from the merits of Christ, or wherein Christ, the Son of God, was *also* invoked with the Father and Holy Ghost. Vasq., Est., Suar., à-Lap., Perrone, Bouvier, &c. Hence all theologians teach, that in case the Three Divine Persons had not been expressly named, the sacrament should be administered again. The second opinion, the *dispensation* theory, tho' held by St. Thomas, St. Bonav., Scotus and his school, was still always rejected by the great body of Catholic interpreters and divines; the only argument in its favour being derived from the passages already quoted, which, as we observed, may be well explained of the Baptism *instituted* by our Lord, and conferred in his name, but *not* in His name *only*.

4. *For*] Not γὰρ, a proof of the foregoing, but οὖν; '*therefore*,' an inference, though the Vulg. '*enim*' (followed strictly by à-Lapide and Toletus) would rather indicate the former. The meaning is: we *were* buried therefore with Christ (having *died* with Him, *of course* we were buried with Him), in order that, &c. Observe the aor. συνετάφημεν, strictly of an act placed once for all: *we were once buried together with.* The change of time in Rh. and Auth. ver. is most unhappy and embarrassing.

unto death:] εἰς τὸν θάνατον connected with βαπτίσματος, and qualifying it, not with συνετάφημεν. Render: 'We were then buried together with Him, by Baptism unto death,' that is, by Baptism which causes the death of the old man of sin: consepulti ergo fuimus cum illo per Baptismum *mortificantem* (Beelen). Bloomf. supplies ἀυτοῦ from the preceding clause: 'so then we were buried by Baptism unto His death,' i.e. the likeness of *His* death, but this interpretation makes the burial precede death, and confuses the whole argument.

that as Christ is risen from the dead] The *object* of the burial is now pointed out: *in order that* we may rise again from death, as Christ did, and lead a life pleasing to God.

by the glory of the Father] "By the glorious manifestation of the Father's almighty power:" "the glory of God" (John, xi. 40), as declared to men and angels by the resurrection of Christ from the dead. Toletus and à-Lap. explain: *on account* of (διὰ) the glory of the Father; that the Son of God may lead a new life, worthy of His heavenly Father's Majesty; but διὰ with genitive, as here, does not bear that meaning. Others again (Thdrt.) interpret: *by his own divine power, identical with* that of the Father, the Son being "the brightness of the Father's glory and the figure of His substance" (Heb. i. 3). But why not then by *his own* glory? The resurrection of Christ is often ascribed specially to the Father by *appropriation*, being a work of *power* (Acts, ii.

ζωῆς περιπατήσωμεν. 5. Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ

newness of life. 5. For if we have been planted together in the like-

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24-32; Rom. viii. 11). While as true God our Lord is also said to have raised Himself from the dead (John, x. 17). "Therefore doth the Father love me, because I lay down my life, *that I may take it again.* 18. No man taketh it away from me, but I lay it down of myself, and I have power to lay it down; *and I have power to take it up again.*" Cf. John, ii. 19, 21; Mark, xvi. 9; Luke, xxiv. 46. St. Aug. in Johan. Evang. cap. 2, Tract, xi. tom. iii. p. 373: Resuscitavit eum. Quis? Pater, cui dixit in Ps., Excita me, et reddam illis. Ergo Pater eum resuscitavit. Non se ipse? Quid autem Pater facit sine Verbo? Quid Pater facit sine Unico suo? Nam audi quia et ipse Deus erat: Solvite templum hoc, et in tribus diebus excitabo illud. Numquid dixit Solvite templum, quod triduo Pater resuscitet? Sed quomodo cum Pater suscitat et Filius suscitat: sic cum Filius suscitat, et Pater suscitat: quia Filius dixit, *Ego et Pater unum sumus.* This last text alone proves the power of Father and Son to be one and undivided. We are not, however, thence to infer that the expressions, ascribing the power at one time to the Father, at another to the Son, are interchanged in the S. S., and used indiscriminately. For the connexion between δόξα, 'glory,' and what it displays, δύναμις, 'power,' compare Rom. iv. 20, 21; Ephes. iii. 16; Colos. i. ii; ii Cor. xiii. 4.

so we may also walk in newness of life,] 'To walk,' according to the Scripture idiom, comprises the whole course of life—whether of good or evil. 'Newness of life' is not merely a 'new life,' but points out emphatically *newness* as the great characteristic, the essence of our future life, excluding every vestige of the old and sinful state of death. Comp. viii. 11, 'the liberty of the glory.'

5. *For*] (γὰρ) *reason* why we should live in the newness of life: *because* since we have been made conformable to the death of Christ, we ought to be so to His resurrection as well. σύμφυτοι is derived by Alf. from φύω, to grow=*grown together*, united; and he translates: "For if we have become *united* with the likeness of his death," &c.; and condemns the Vulg. *complantati, being planted together:* unjustly; for whether derived from συμφύω, or συμφυτεύω, the primary meaning of σύμφυτοι is still *being planted together*, and 'grown together' only a secondary one, and quite out of place where death is spoken of. The Greek Ff., no bad guides, understand the figure to be taken from plants put down in the same soil. "As His body being buried in the earth brought forth unto the salvation of the world, so shall ours, buried in Baptism, bring forth justice, purity, sonship, a thousand blessings, and finally the last gift—the resurrection" (St. Chrysostom). Beelen connects σύμφυτοι with τῷ Χριστῷ, or what is the same, αὐτῷ understood, making ὁμοιώματι dat. of the instrument, thus: For if we have been made conformable *to*

θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα. 6. Καὶ τοῦτο γεινώσκοντες,* ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δου-

* 2 m. γιν.

ness of his death, we shall be also in the likeness of his resurrection. 6. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer.

Christ through (by) the likeness of His death, we shall be also (we should desire to be and it is meet) conformable to Him through the likeness of his resurrection. If, he says, τῷ ὁμοιώματι depended on σύμφυτοι, we would have τῇ ἀναστάσει not τῆς ἀναστάσεως at the close of the sentence. I see, however, no difficulty in explaining the passage thus: For if we have been planted unto the likeness of His death, so we shall be also unto the likeness of His resurrection; σύμφυτοι not being repeated (constructio pregnans), because perhaps of the impropriety of using such a word with regard to *resurrection*. It expresses well the idea of being planted= buried, but not so properly that *of growing up* again, which is still implied by the symmetry of the sentence. 'In the likeness,' repeated in our English version, though by no means a literal translation, conveys the meaning fully. The 'resurrection' is not to be understood chiefly of the body, but of the soul (man's higher being) from the state of sin and *death*, though the former will also follow after the likeness of Christ.

6. *Knowing*] This verse contains a strong exhortation to imitate the life of Christ. We should desire to be conformable to Christ risen from the dead, 'knowing this,' bearing this truth in mind, that our old man was crucified with Him. I may observe again, that the change of past to present in our Rh. and Auth. vers., throughout the whole passage, obscures very much the reasoning. 'Our old man' (comp. Eph. iv. 22; Col. iii. 9)=our former being before our spiritual resurrection, which corrupt being is *old* as the world itself, the sad consequence of Adam's fall. This 'old man' is opposed to the 'new creature' (ii Cor. v. 17); to the 'new man' (Ephes. iv. 24), the former being corrupted according to the desire of error, the latter created in justice and holiness of truth. St. Paul gives to the just two distinct personalities—the *old* and the *new* man.

was crucified with him,] When our B. Redeemer atoned for our sins on the cross, He took upon Himself the sins of the whole human race, so that fallen man was represented in Him, and *crucified* with Him: with Christ the 'old man of sin' was nailed to the cross (Gal. ii. 19). The word 'crucified' implies also the painful separation of the new living man from his sinful habits, when dead to justice.

that the body of sin may be destroyed, &c.] The body of sin is the body which indulges sin, and yields to concupiscence—the body of the 'old man,' not yet renewed in justice and holiness of truth.

λεύειν ἡμᾶς τῇ ἁμαρτίᾳ. 7. Ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. 8. Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συνζήσομεν * αὐτῷ. 9. Εἰδότες ὅτι Χρισ-

7. For he that is dead, is justified from sin. 8. Now if we be dead with Christ, we believe that we shall live also together with Christ: 9. Knowing that Christ rising again

* 2 m. συζ.

Lect. Var. 8. αυτῳ A B ℵ—τῳ Χριστῳ D^1 E F G Vulg., many Ff.

There is no necessity for any of the various other meanings suggested, either the *mass* of sin, or the *substance* of sin, &c.; the body which yields to sin and all its corrupt inclinations, is properly 'the body of sin.' This body of sin was crucified and put to death, in order that we may no longer serve (as slaves a cruel master) the corrupt inclination to evil.

7. *For*, &c.] "*For he that has died, is justified from sin.*" This verse supplies an additional proof ('*for*') that we should no longer serve sin. It is admittedly this. When a man dies, he is no longer charged with sin—he is declared free from it; but everyone dies in Baptism; therefore the baptized are free from sin. The only difficulty is to determine precisely what part of this argument is distinctly expressed in the text before us. Toletus and Beelen hold that the application of the comparison is left to the reader. The Apostle's statement is: after physical death no one sins, the dead are altogether declared free from the service of sin. The *inference* is left to the reader: the same may be said of spiritual death in Baptism. On the other hand, Alf. maintains the sentence contains the literal and figurative meaning *mixed up* together, thus: For, as a man that is dead is relieved from all sin (first part); so a man that is dead to sin in Baptism is also free from the bondage of sin (second part). This is too refined. Hence we would either adopt the former exposition, or else, supplying τῇ ἁμαρτίᾳ in the first clause, and excluding the *similitude* with physical death entirely, render the passage: For he that has died *to sin*, is (=should be) released from sin. St. Paul assumes as an evident fact, that all die to sin in Baptism; the incongruity of living to sin ever afterwards is the point on which the stress is laid.

8. *Now*] δὲ, '*now*,' does not mark a transition (Beelen), but continues the same argument. Now *if* (as is most assuredly the case) we *died* with Christ, we believe (πιστεύομεν, not we believe as of faith, but we have a strong *confidence*, Est., Tol., à-Lap., Beelen) that we shall live also with Him. This life, according to à-Lap., is life eternal, including the glorious resurrection of the body, proposed here as a reward; but Est., Tol., Beelen, &c., understand primarily a life of grace in union with Christ in this world. Throughout the chap. the exhortation is rather to serve justice here, of course with a view to life everlasting (v. 22).

9. *Knowing that*, &c.,] We

τὸς ἐγερθεὶς ἐκ νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. 10. Ὃ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ θεῷ. 11. Οὕτως καὶ ὑμεῖς λογίζεσθε,* ἑαυ-

* Cod. θαι.

from the dead, dieth now no more, death shall no more have dominion over him. 10. For in that he died to sin, he died once: but in that he liveth, he liveth unto God: 11.

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hope to live with Christ because *we know* from faith that Christ having once risen from the dead (ἐγερθεὶς, *not* rising), dieth no more: death hath no longer dominion over him. Our life will be (should be) like His—everlasting, never again dead in sin or under its dominion. Often unhappily the life of grace is lost, but against the will of Christ, who shed His blood for us, and gives always abundant aid to overcome sin: it is lost only through the prevarication of the sinner, who pledged himself in Baptism to renounce for ever Satan and his pomps.

death shall no more, &c.] This clause is explanatory, as even the omission of the connecting particle suggests. The meaning is: Christ dieth now no more—yes, death hath no longer dominion over him. But when, it is asked, was our Lord under the *dominion* of death? Was He not ever supreme arbiter of life and death? *Answer.*—When He submitted to death for us of *His own free will*, then had death dominion over Him. When He, though supreme Lord, emptied Himself, taking the form of a servant, and became obedient unto death, even to the death of the cross, then *He permitted death to have dominion over Him.* We are born children of wrath and *necessarily subject to death:* Christ, of his own free will, took upon Himself the penalty of our sins, and thus gave Himself up to the power of death.

10. *For*] γὰρ, '*for*,' proof that Christ shall die no more: *because* He atoned fully for sin by *one* death, and now leads a glorious life. ὃ γὰρ ἀπέθανεν is not properly rendered 'For in that he died': it is rather 'For the death *which* he died,' &c., and again ὃ δὲ ζῇ, is not 'but in that he liveth,' &c.; it is 'the life *which* he liveth.' Gal. ii. 20, ὃ δὲ νῦν ζῶ is a similar construction, of which many examples are quoted by Beelen and Fritzche from the classics. τῇ ἁμαρτίᾳ is probably connected with the second ἀπέθανεν, that clause being opposed to ζῇ τῷ θεῷ, and the first ed. of Rhem. V. punctuates accordingly: "For that he died, to sinne he died once." The opposition in both *numbers* is thus complete. The sense is: For the death which He died, He died unto sin once for all: by dying once He satisfied abundantly for the sins of all men, so that He need not die again to atone for them; and the life that He now lives, He lives unto God, in a manner worthy of the honour and glory of God. ζῇ τῷ θεῷ is explained by Toletus, he lives by God=by his own divine nature and therefore for ever, but the contrast with the foregoing clause is better marked in the interpretation given above: Christ died to the destruction of sin; He liveth to the

τοὺς εἶναι νεκροὺς μὲν τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ† τῷ κυρίῳ ἡμῶν.†

So do you also reckon that you are dead to sin, but alive unto God in Christ JESUS our Lord.

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glory of God. Therefore death can have no more dominion over Him.

11. *So do you also reckon that you are dead to sin, but alive unto God in Christ Jesus our Lord.*] In this verse the Apostle exhorts his readers to shape their conduct in accordance with the truths hitherto explained. We died like Christ to sin, that we may walk in newness of life. He died unto sin, once for all, atoning thereby for all the sins of the world: regard yourselves also (λογίζεσθε [imperative], bear this truth always in mind) as dead unto sin, but alive unto God in Christ Jesus; living unto the greater glory of God, as becomes members of Christ, united and incorporated with Him. Of the life of glory, as already stated, there is no question precisely here, but of the spiritual life of grace in the just and regenerate. 'In Christ Jesus,' not through the merits of Christ (Toletus), for then St. Paul would have written διὰ Χριστοῦ, or *like* Christ (à-Lap.), but *in* Christ, as a member of His mystic body. Of course thus understood the phrase 'in Christ Jesus' can only be connected with the latter member of the sentence—*living* in Christ Jesus, *not* dead in = with Christ Jesus. Est. notices a peculiar propriety in applying νεκροὺς to 'Christians'—whereas ἀπέθανε is used of Christ's death, because *they* remain as it were in that state of death (*dead* by Baptism), but *He* died, and *arose immediately* from death. τῷ κυριῷ ἡμῶν, added in the *rec.* Vulgate, &c., is cancelled by many critics on the authority of A B C D E, &c. Toletus sees in this addition a strong motive of confidence, because *our Lord* will not fail to aid His servants to lead a holy life.

The advantages of keeping before our eyes constantly our being 'dead to sin' are eloquently described by Origen (in Ep. ad Rom. lib. v. sub *fine*): "Whoever regards himself as dead, does not sin. For example: If an impure thought suggest itself to me; if the desire of silver, or of gold, or of plunder, tempt me, and I consider myself in my heart, that I am dead with Christ, the evil passion is at once quenched, and the sin banished. Or if I am moved by hatred or anger to avenge myself on my enemy, when I remember that I am dead with Christ, and reflect on the thought of death, the rage is at once appeased, the hatred ceases, the anger rests; there is no place given to sin; and thus He is found to die to sin, and live to God."

SEVENTH SUNDAY AFTER PENTECOST.

Rom. vi. 19—23.

19. Humanum dico, propter infirmitatem carnis vestrae: sicut enim exhibuistis membra vestra servire immunditiae, et iniquitati ad iniquitatem, ita nunc exhibete membra vestra servire iustitiae in sanctificationem.

20. Cum enim servi essetis peccati, liberi fuistis iustitiae.

21. Quem ergo fructum habuistis tunc in illis, in quibus nunc erubescitis? Nam finis illorum mors est.

22. Nunc vero liberati a peccato, servi autem facti Deo, habetis fructum vestrum in sanctificationem, finem vero vitam aeternam.

23. Stipendia enim peccati, mors. Gratia autem Dei, vita aeterna, in Christo Iesu Domino nostro.

ROM. vi. 19—23.

19. Ἀνθρώπινον λέγω, διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ

ROM. vi. 19—23.

19. I speak an human thing, because of the infirmity of your

Subject.—Exhortation to show at least as much zeal in the service of God as they did in the service of Satan. Formerly they devoted themselves to sin without reserve, with no fruit but death; they should now devote themselves to holiness, and their reward shall be eternal life.

19. *I speak an human thing,*] St. Paul having just stated (v. 18) they were freed from the dominion of sin, and made *slaves* of justice, corrects now the harshness of that expression. "*I speak an human thing:*" I speak thus to accommodate myself to your imperfect spiritual understanding. To *serve* God can never be in truth a slavery; yet I use the similitude, taken from daily use among men, because it is suited to your apprehension. So Beelen, who argues from the Syriac version: *I say this as one speaking among men;* and from Gal. iii. 15: "I speak after the manner of men," that is, from context: I take an argument from the language and usages of men. See also i Cor. ix. 8, where this expression is opposed to the provisions of the *law;* and Rom. iii. 5. St. Chrysost., Theodoret, Toletus, Est., à-Lap., interpret the words of an *easy request*—something *human,* within the reach of *man's* strength, of course assisted by the ordinary grace of God. As if the Apostle were to say: "Surely it is not much to ask of you, brethren,

γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα flesh. For as you have yielded

to serve God now with the same zeal that you served your passions before, rushing from one excess to another." Beelen's objections to this view are by no means decisive: 1° that then St. Paul would have said ἀπαιτῶ, not λέγω; λέγω is, however, frequently used for asking; 2° that the request was *not* easy, the obligation binding them for life, and affecting their whole conduct of serving God with the *same* zeal with which they served Satan before conversion. F. Beelen answers this objection a little further on, in his own comment, where he says, that ὥσπερ and οὕτω do not imply *equality*, only likeness, more or less strict according to circumstances. God might surely demand, even as an easy thing, much more zeal and fidelity of Christians than of the Jews of old, to whom the prophet (Baruch, iv. 28) spoke these words: "For as it was in your mind to go astray from God, so when you return again, you shall seek him ten times as much." The usage of St. Paul supplies, we think, the best argument for the first interpretation. Rom. iii. 5; i Cor. ix. 8; Gal. iii. 5, which seem to be perfectly parallel, may all be explained: "I speak or reason as *men commonly do*." That sense of ἀνθρώπ. is also sanctioned by classical use. Cf. Aristoph. Ranæ, 1090; Vespæ, 1174; and Stuart *in l.*, who cites Cicero, de Divinat. ii. 64, *hominum more* dicere.

because of the infirmity of your flesh.] διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν: On account of the weakness and imperfection of your state, being yet *carnal*, not spiritual: needing milk, not meat (i Cor. iii. 1-3), you must be instructed by aid of these illustrations, drawn from the usages of men; if you were *perfect*, then would you appreciate the wisdom of the heavenly truth, that to *serve* God is to *reign*. Such is the meaning, according to the first interpretation. According to the second, it would be: I ask only what is easy and within the reach of every man, because I know the strong propensity to evil, on account of the weakness of the flesh. Making, therefore, allowance for the infirmity of human nature, I do not ask for heroic virtue. In this second view, 'weakness,' is the proclivity to evil that springs from the corrupt flesh; in the first, it is the imperfect spiritual understanding.

For as you have yielded, &c.] In order to trace the connexion here, we must quote the verse before Ep. of this day: "Being then freed from sin, ye have been made servants of justice. (I speak an human thing, because of the infirmity of your flesh.) For as you have yielded," &c. The clause, 'I speak . . . of your flesh,' is thus parenthetic; and, 'For as you have yielded,' &c., added in explanation of the preceding: '*Ye were made servants of justice.*' '*For* as ye set forth your members as slaves (δοῦλα) to sins of every kind, so now make them serve righteousness. ἀκαθαρ., '*impurity*' (by which man sins against himself) distinct from ἀνομία=*unlaw-*

τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.

your members to serve uncleanness and iniquity, unto iniquity; so now yield your members to serve jus-

Lect. Var. 19. εις την ανομιαν inserted after ανομια in all uncials but B.

fulness, iniquity (=any sin against God or the neighbour). '*Unto iniquity*,' by repeating the word 'iniquity,' some critics tell us the Ap. intimates that good works produce *fruit*, but bad works, whether of impurity or injustice, end *in iniquity*, without any other result. Far more probably St. Paul points out the *bad fruit* of impurity and of all kinds of sin, which, being indulged in, lead into others. Fructum et bonorum et *malorum* esse docet Scriptura divina, ut ipse Salvator in Evangeliis dicit: "Aut facite arborem bonum, et fructum ejus bonum; aut facite arborem malum, *et fructum ejus malum*" (Orig. *in l.*). Hence ἀνομία may be taken universally in the second clause including impurity: you gave up your members to be the slaves of impurity, and of other sins against God and the neighbour, by which you were led on to the commission of *all manner of crime* (lawlessness). Or universally in *both* places: you devoted your members to the service of impurity—nay, of all sinful deeds without exception (everything against law), and thus were led on to the frequent commission of them, impurity being expressly named, because so frequent among unbelievers (may we not say even among Christians).

so now yield your members to serve justice unto] Observe παρεστήσατε repeated, a sacrificial term (page 42), *to devote*, offer up, as it were, without reserve, in sacrifice. So now offer your members as slaves (δοῦλα) to righteousness unto holiness; εἰς ἁγιασμόν, the sanctity of life and morals which they as saints (ἡγιάσμενοι=ἅγιοι) were bound to exhibit as the fruit of righteousness. Their state of righteousness was to lead them unto holiness of life, as their former state of sin led them unto unlawful acts and desires. Origen restricts ἁγιασμόν to 'chastity.' Addidit sane 'justitiæ in sanctificationem' quo videlicet castitatis partem et generaliter cum cæteris et per semetipsam specialiter commendaret. He also eloquently describes the contrast that should be witnessed between their former and their present lives. "The Apostle by these words puts his readers to shame, if they would not show at least as much zeal in the service of justice as they did in the service of sin; as if he were to say: Your feet formerly ran to the temples of idols, let them now run to the church of God; they ran to shed blood, let them now run to save it. Your hands were formerly extended to seize on the neighbour's property, let them be now extended to bestow your own. Your eyes formerly looked round to indulge impure desires, let them now look for the poor to compassionate them. Your ears were delighted with vain sounds, or with detractions, hurtful to the good and virtuous, let them now be turned to hear the word of God, the explanation of

20. Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. 21. Τίνα οὖν καρπὸν εἴχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ μὲν γὰρ τέλος ἐκείνων, θάνατος. 22.

tice, unto sanctification. 20. For when you were the servants of sin, you were free men to justice. 21. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is

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His law, and the discipline of wisdom. The tongue that was given to reproaches, revilings, and lewdness, let it be now engaged in blessing God at all times, in uttering truthful words, so as to edify and instruct the neighbour. In short, let each one now render to virtue the service of that member which he yielded to iniquity before, and the act by which he consented to uncleanness before, let him now apply to chastity and holiness."

That, at first sight, strange exhortation in the parable (Luke, xvi. 8, 9) where our Lord commends the *unjust* steward, "as he had done *wisely*" (even supposing the original word must be so rendered, *not* rather 'cunningly'), and proposes him for an example, may be illustrated by the text before us; for our Lord merely praises the *worldly* prudence of that steward, and exhorts his hearers to show the same foresight and zeal in the divine service that he did in his worldly pursuit, just as St. Paul does not commend the former zeal for sin, whilst he exhorts the faithful to show a like zeal for virtue.

20. *For when you were the servants of sin, you were free to justice.*] This ver. gives the reason (γὰρ) why they should now be entirely devoted to justice: *For* when ye were the slaves of sin, ye were *free* to justice, ye discharged no duty towards justice ('justice,' 'iniquity,' 'righteousness,' 'sin,' are personified throughout); we are to supply: therefore now that ye are slaves to justice, ye must no longer have any connexion with sin. "Ye did not divide your service between justice and sin formerly, but gave yourselves wholly to iniquity.—Therefore now, since ye have devoted yourselves to justice, give yourselves wholly to its service" (St. Chrys.). This conclusion is expressly laid down in verse 22. Cf. i Pet. ii. 24: "That we being dead to sin, *should live to justice.*"

21. *What fruit therefore had you then in those things of which you are now ashamed? For the end of them is death.*] Admitting that you were *free* (in the use of which word there is perhaps latent irony), what fruit *therefore* (οὖν) had ye then in those things of which ye are now ashamed? Such is the common mode of punctuation adopted by St. Chrys., Est., Tolet., Beelen, but many expositors limit the question to the first part of the ver., thus: What fruit therefore had you then? Answ.: *none but things* of which you are now ashamed. Clement of Alex., Theodoret, Theophyl., our text, Koppe, Thol., Tisch. The only argument of any weight in favour of this second division is that καρπός is the fruit of the '*man*'

Νυνὶ* δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· το δὲ τέλος, ζωὴν αἰώνιον. 23. Τὰ

* I. m. *νυνει.* Sic et infra.

death. 22. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. 23. For the wages of sin,

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according to Scriptural usage, not the fruit—either reward or punishment—of his labour; but Phil. i. 22 is certainly an exception to this rule. The reason added by the Ap. seems to demand the former punctuation, i.e. placing the interrogation after *ἐπαισχύνεσθε*, not at *τότε;* it would be no motive of *shame* precisely more than of bitterness, regret, or other painful reflection, that the end of those things is '*death*,' but that '*death* is the end of them' proved beyond question that the vices of which they are now justly ashamed, produced no good *fruit*. Besides it is not the *fruit* of the acts, but of themselves that they felt ashamed.

For the end of them is death.] The clearest proof that these shameful acts brought forth no *permanent* good fruit—the end of them is death—not physical death, the penalty of original sin, but death everlasting, opposed to 'life everlasting,' ver. 22. It is a death which they already experienced: Certum est quia non est ista communis [mors]. Non enim quis post mortem convertitur ad justitiam vel pro male gestis præteritis erubescit. Orig. *in l.*

22. *But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting.*] But now being made free from (your former master) sin, and being the servants of God, you have your fruit unto (*εἰς*=leading you on to greater progress in holiness day by day) the sanctification of your souls here, and (you have) your end, life everlasting hereafter. Your former service of sin by indulging shameful acts, brought you no fruit, but on the contrary, eternal death: your present service of God by the practice of virtue leads you on to greater holiness. Contrast of verse 20 to verse 22. Formerly you were the servants of sin, now you are free from sin; you were then free to justice (as regarded it), now you are servants of God; the end of your shameful deeds then was death; the end of your pious acts now is life everlasting.

23. *For the wages of sin is death. But the grace of God, life everlasting in Christ Jesus, our Lord.*] Render thus: "For the wages of sin is death. But the gift of God (is) life everlasting in Christ Jesus, our Lord." 'For' introduces a proof of both members of the preceding contrast; the end of shameful deeds is death, *for* the wages which sin (as a master) repays is everlasting death; the end of works of holiness is life everlasting, *for* the reward given by God to good works, performed through His grace, is life everlasting to those incorporated (*ἐν*) in the mystic body of Christ Jesus, our Lord (not *through* His

γὰρ ὀψώνια τῆς ἁμαρτίας, θάνατος· is death. But the grace of God,

merits which would be διά). Note here the opposition between 'death' and 'life everlasting;' and if the latter is without end strictly, as all admit, why make the former 'death' or the *punishment of sin* only *temporary*? 'The wages'=ὀψώνια (with artic. the subject: so also τὸ χάρισμα) *provision* for a soldier or army, hence military pay, Luke, iii. 14; i Cor. ix. 7. "Eternal life is no ὀψώνιον, nothing earned, but the free gift of God to his soldiers and servants." Alf., and a whole host of Protestant commentators. Before stating the difficulty more fully, and answering it, I will quote this writer's own words in his commentary on i Cor. i. 7: "Χάρισμα has here its widest sense, *of that which is the effect of* χάρις, not meaning 'spiritual gifts' in the narrower sense." Now may he not have said the same of χάρισμα in this passage, and the sense would be: *the effect of the grace of God is life eternal.* Does any Catholic interpreter question this truth? But to return to the objection, which I shall put even in a stronger form: the contrast required that life eternal should be called the *wages of good works* if earned or *merited*, just as death everlasting is said to be the *wages of sin;* therefore good works do not merit eternal life. Now the Council of Trent defines, and all Catholics believe, that one who is "*justified by the good works which he performs through the grace of God and the merit of Jesus Christ, whose living member he is, does truly merit increase of grace,* ETERNAL LIFE, *and the attainment of that eternal life, if so be, however, that he depart in grace, and also an increase of glory*" (Sess. vi. can. xxxii.). How then reconcile the teaching of the Ap. with that of the Council? *Ans.* 1° St. Paul does not say here that '*life* everlasting' is not the reward of merit: he is merely *at most silent* on that point, which elsewhere he frequently inculcates, Phil. ii. 15; ii Tim. iv. 8. The reason of that silence *might* have been that in an argument designed to exclude the merit of (natural) works, he deemed it prudent not to speak expressly of the merits of even supernatural works. By the omission he also instructs us to think humbly of our best works, which proceed rather from God's grace than from our strength. 2° Again it would not be strictly true to say that heaven is the wages of righteous works *in the same way precisely* that hell is the wages of evil works, because the pains of hell are strictly due to sin, but the joys of heaven are due to good works only, because God promised that reward, and thus bound Himself to give it. 3° As St. Augustine explains this passage (lib. *de Corrept. et Grat.* cap. xiii.): life eternal may be said to be a *grace* of God, because the *very merits* which earn life eternal, are themselves acquired by grace, founded in grace, *the effect of grace.* 4° According to Estius and Suicer (*sub voc.*) χάρισμα was the *donativum* of the Latins, the *donative* given to a soldier for distinguished services. The very contrast, they say, requires this meaning here: sin (per-

τὸ δὲ χάρισμα τοῦ θεοῦ, ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

life everlasting in Christ JESUS our Lord.

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sonified) gives only the pay (ὀψ. *soldiers' pay*) exactly due; God gives a liberal *donative* beyond the pay to His soldiers. Hence Tertullian (de Resurrect. Carnis, c. xlvii.) expresses the Ap.'s meaning thus: "For the wages of sin is death, but the donative (*donativum*) of God, life eternal in Christ Jesus, our Lord;" and Suicer (*sub voc.*) adds: *Stipendium*, quod suis rependit peccatum, *mors* est; *donativum* vero, quod suis Deus largitur, *vita* est et ea quidem *æterna*. See Thdrt. *in l.* Ἐνταῦθα οὐκ ἔφη μισθὸν, ἀλλὰ χάρισμα, θεοῦ γὰρ δῶρον ἡ ζωὴ ἡ αἰώνιος. Κἂν γὰρ τὴν ἄκραν τις κατορθώσῃ δικαιοσύνην, οὐκ ἀντιταλαντεύεται τοῖς προσκαιροίς πόνοις τὰ αἰώνια ἀγαθά. "Here he did not say *wages* but *charisma*, for eternal life is a gift of God. Because although one may reach the summit of righteousness, still his labours in time are not of *equal weight* [note] to the blessing in eternity." So too Grot., Wetstein, Beng., χάρισμα, *donativum*. Cf. St. Fulgentius (quoted by Suarez de Merito lib. xii. cap. xxxi. n. 2. "Gratia autem ipsa [vita æterna] non injuste dicitur, quia non solum donis suis Deus dona sua reddit, sed quia tantum etiam ibi gratia divinæ retributioni exuberat, ut incomparabiliter atque ineffabiliter omne meritum, quamvis bonæ ex Deo voluntatis, atque etiam operationis excedat."

EIGHTH SUNDAY AFTER PENTECOST.

Rom. viii. 12—17.

12. Ergo fratres debitores sumus non carni, ut secundum carnem vivamus.

13. Si enim secundum carnem vixeritis, moriemini: si autem spiritu facta carnis mortificaveritis, vivetis.

14. Quicumque enim spiritu Dei aguntur, ii sunt filii Dei.

15. * Non enim accepistis spiritum servitutis iterum in timore, sed accepistis spiritum † adoptionis filiorum, in quo clamamus: Abba (Pater).

16. Ipse enim Spiritus testimonium reddit spiritui nostro quod sumus filii Dei.

17. Si autem filii, et heredes: heredes quidem Dei, coheredes autem Christi: si tamen compatimur, ut et conglorificemur.

* 2 Tim. i. 7. † Gal. iv. 5.

ROM. viii. 12—17.

12. Ἄρα οὖν, ἀδελφοὶ, ὀφειλέται ἐσμὲν οὐ τῇ σαρκὶ, τοῦ κατὰ σάρκα

ROM. viii. 12—17.

12. Therefore, brethren, we are debtors, not to the flesh, to live ac-

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Subject.—The Ap. exhorts his Christian readers, after reminding them of their dignity, to live in a manner worthy of their vocation, and of their glorious destiny.

12. *Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh.*] This verse is the conclusion (ἄρα οὖν=ex his sic comparatis inferre licet) of the Apostle's reasoning from the beginning of the chapter. "Having stated the reward of spiritual life, that it makes Christ to dwell in us, raises up our dead bodies, gives us wings, as it were, to fly to heaven, and makes the practice of virtue easy, he adds finally this necessary exhortation: Therefore we ought not live according to the flesh" (St. Chrysost. *hom.* xiv. in cap. viii. 12). '*Therefore*' we should fix all our thoughts and affections on God, and prepare for this happy eternity (*direct* conclusion *implied*), and '*therefore*' too, being free from concupiscence, and made the servants of God, we are no longer debtors to the flesh (*indirect* conclusion *expressed*). Being freed from sin, and servants of God, we are debtors to Him—*not* to sin or the flesh (personified). "*To live according to the flesh,*" is to indulge evil concupiscence. This is added, according to St. Chrysost., "because we owe many obligations to the flesh, to feed and

ζῆν. 13. Εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. 14. Ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοί υἱοί εἰσιν θεοῦ.

cording to the flesh. 13. For if you live according to the flesh, you shall die. But if by the spirit you mortify the deeds of the flesh, you shall live. 14. For whosoever are led by the spirit of God, they are

Lect. Var. 13. *του σωματος—της σαρκος* D E F G.

support it, to give it rest, to attend to it in sickness, to clothe it, and render it several offices. Lest his readers may therefore think that St. Paul forbade moderate care of this kind, after saying '*we are not debtors to the flesh*,' he explains: '*that we may live according to the flesh*.' Hence he only condemns that care which leads to sin; the care necessary for the well-being of the body he approves, as he afterwards stated more distinctly" (St. Chrysost. *ibid.*). So, too, Orig. *in l.* Non utique negans curam carnis habendam in *necessariis* sed in *concupiscentiis*. "To live according to the flesh" is not to be restricted to *carnal*, impure sins; it includes every sinful indulgence to which fallen man (*flesh*) is prone.

13. *For if you live according to the flesh you shall die,*] The strongest motives for not yielding to the desires of the flesh, and for corresponding with the spirit of God, are now pointed out: the former course leads to eternal death; the latter, to eternal life (in both cases) of *body* and *soul* (Toletus); *here* and *hereafter*, adds Mr. Alf., but Toletus rightly maintains there is no question of the life of grace *here*, because the Apostle speaks of a life *that is to come even for the just:* if you mortify the deeds of the flesh (*none* but the *just*, who have spiritual life already, do) you *shall* live.

but if by the Spirit] If by the *Spirit of God*, dwelling within you, you subdue all your passions, you shall enjoy the life of glory hereafter.

14. *For whosoever are led by the Spirit of God, they are the sons of God.*] Vv. 14-17 prove that those who, by the Spirit of God, mortify the deeds of the flesh shall live: *for* (=γὰρ) whosoever are led by the Spirit of God thus to mortify the deeds of the flesh, they are the sons of God. Now ye are the sons of God, as appears from the Spirit of love with which ye call God 'Father,' and the witness of the Holy Spirit; and if sons, ye are also heirs of God and co-heirs of Christ, destined to be glorified with Him=to live with Him. The mortification of their own passions shows they are led by God; if led by God, they are sons; if sons, they are heirs; if heirs, they are to be glorified and *to live* with Christ. Such is the Ap.'s reasoning, which will be seen at once by enclosing vv. 15, 16 in a parenthesis, thus: "For whosoever are led . . . are the sons of God (you are surely sons of God, *for* you have not received, &c.); and if sons, heirs also and co-heirs of Christ to

15. Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ ἐλάβετε

the sons of God. 15. For you have not received the spirit of bondage again in fear: but you have received

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be glorified with Him, to live with Him (Orig., Toletus, Beelen).

whosoever are led, &c.] Whosoever are under the guidance of the Spirit of God, &c., the actions of the just being rightly ascribed to the Holy Spirit, the first and nobler cause. Man's co-operation is implied before: "if ye mortify the deeds of the flesh;" and after: "yet so if we suffer with him." Indeed, πνεύμ. ἀγονται is the same as πνεῦμα οἰκεῖ (9), and τὸ ἐνοικ. πν. (11). The Ap. does not say simply: "whosoever *live* by the Spirit of God, but whosoever *are led* by the Spirit of God, showing thus that He wishes to be master of our life, as the pilot of his ship, or the charioteer of his horses. And it is not the body merely that He thus rules, but also the soul, which He would not have independent, but subject to the power of the Spirit. For lest confiding too much in the gift of regeneration, they should neglect the future course of life, the Ap. says, even though you have received Baptism, if you still neglect to be led by the Spirit, you have lost the privileges conferred on you, and the dignity of sonship. Wherefore he did not say, *For whosoever have received the Spirit*, but whosoever are *led* by the Spirit of God, that is, whosoever are so directed during their whole lives, they are the sons of God" (St. Chrysost. Hom. xiv. in Epis. ad Rom.).

15. *For you have not received the spirit of bondage again in fear:*] 'For' introduces two incidental proofs that 'they are the sons of God,' first, their love of God; second, the testimony of the Spirit. '*The spirit of bondage*' has been taken to mean, 1° a servile spirit or feeling (Est., à-Lap.); 2° the evil spirit, opposed to the "Spirit of adoption of sons" given to Christians; 3° the Holy Spirit of God, who kept the Jews in bondage, and thus restrained them from sin. This last interpretation is the only one that agrees well with the context, as we ought not give the word '*spirit*' a different meaning here from what it has immediately before and after, without some urgent reason. In v. 14 it means the Holy Spirit, in the second part of v. 15, and in v. 16. Why not then in this place? Because, it is said, the Holy Spirit was not given at all under the Old Law (John, vii. 39); and, at any rate, the Holy Spirit of God could not be rightly called 'the spirit of bondage.' The Holy Spirit of God was always present, I answer, by His grace in the souls of the just from the beginning of the world, but He was not given in the *same manner* under the O. T. as in the New, not so visibly, nor so abundantly, nor so *miraculously*. Again, it is the opinion of some learned Theologians, that in the New Law the Holy Spirit is *personally and substantially* present with the saints by some ineffable (*not* hypostatic) union; while He was only present by *His graces and gifts* with the just in

πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, the spirit of adoption of sons, where-

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the Old Law. "I am sure," writes the learned Petavius, after quoting several Fathers, "if these passages were seriously considered, it would be evident that the writers asserted there began to be, after the coming and death of Christ, a peculiar communication of the Holy Spirit, such as did not exist before, and which commenced with the descent of the Holy Ghost on the Apostles, in the form of fiery tongues; as if He, Who, up to this, was present with the just only by His *virtue and power*, was henceforth to be present with them *by His substance:* a truth expressly laid down by St. Gregory Nazianzen, and not obscurely hinted at by others. Many of the Fathers, as we have seen, held that the same presence of the Holy Spirit, which the first man enjoyed when God 'breathed into his face the breath of life,' was restored to us by the merits of Christ. SS. Basil, Cyril, and other Fathers, teach distinctly the Holy Spirit dwelt in the Patriarchs and Prophets, in a manner different from that in which He now dwells in the saints, that is to say, He did not reside in them *substantially*" (Petavius *de Trinit.* Lib. viii. c. vii. quoted and followed by Beelen *in loc.*). The Holy Spirit was, according to this view, given in His gifts in the Old Law, but in His essence in the New Law. Therefore it is true to say, Christians have not received the Spirit as the Jews of old. In reply to the second difficulty, which drove some interpreters to deny the Ap. speaks of the Jewish religion at all, but of the Pagan worship, which truly engendered a spirit of slavery (Alford), we have only to explain the proper meaning of the words. "You have not received (at your Baptism) the Spirit given to the Jews of old, which made them slaves—*fearing* God; but the Spirit of adopted sons, by which you *love* God. The Jewish law prescribed various rites and ceremonies, and ordained the heaviest penalties against those who violated them, but *of itself* gave no grace (grace was indeed given in O. L., but that grace was merited through the death and passion of Christ, and therefore strictly belonged to the New Law) to aid in observing them, and hence the worshippers were restrained by the fear of punishment, through *servile* fear, from sin. Many just men of old, Patriarchs and Prophets, with the aid of grace, borrowed, as if, from a nobler dispensation, were actuated by purer motives; but the Ap. speaks of the Jewish state *as such*, and as opposed to the Christian state. Now, *as such*, the Old Law appealed to fear, not to love. This 'slavery,' in itself useful and a blessing, because it inspired the Jews with a wholesome fear of offending God, may be said, without the least irreverence, to be the gift of the Holy Ghost. The 'spirit of slavery' is, in one word, the Law given through the Holy Ghost (Thdrt., Beelen). In this sense then: Ye have not received the Holy Spirit to the end you may *fear*, but that you may *love;* no effect, unworthy of the Holy Spirit,

ἀββᾶ ὁ πατήρ. 16. Αὐτὸ τὸ πνεῦ- by we cry: Abba (Father). 16. For

Lect. Var. 16. ωστε before αυτο D E. γαρ after in Vulg., but om. in all MSS.

is ascribed to Him. The usage of St. Paul, in the strictly parallel passage, Gal. iv. 6, shows also it is the Holy Spirit who is spoken of here.

'*again*' (πάλιν) is connected generally with '*received*' (ἐλάβετε); by Beelen and Olshausen, with εἰς φόβον: 'Ye have not received, &c., ... that *again* with a servile spirit ye may fear God,' but the sense seems to be the same.

'*in fear*,' rather *unto* fear=εἰς φόβον, to produce fear in their souls, for such was the end of all the threats and penalties of the Mosaic Law *of itself*.

but you have received the Spirit of adoption of sons,] But you have received the Holy Spirit, by Whose indwelling you are made the adopted sons of God. As fear was the effect of the Holy Spirit under the Old Law, so the adoption of sons and love is the effect of His presence in the New Law.

whereby] More properly 'in whom,' that is, *in the Holy Spirit, in Whom* the just live and have their spiritual being. The Holy Spirit of God is, as it were, the element in which they live and breathe.

we cry]=we address God confidently and tenderly.

Abba (*Father*).] This punctuation of course implies that 'Father' is added to explain Abba—a strange and unusual word to Greek readers. The same phrase precisely, Ἀββᾶ ὁ πατήρ, occurs twice elsewhere in the N. T. (Mark, xiv. 36; Gal. iv. 6). אָב, is the Hebrew; אַבָּא, the Aramaic form, of which ὁ πατήρ is added in *explanation*, according to Origen, St. Ambrose, Beelen, &c., the article being often prefixed to the *voc.*, or what is the same in effect, the nom. with the art. being used for the voc. In this interpretation the Aramaic word is retained by the Ap., because it was in such frequent use among the Jewish converts, and the explanation added for the benefit of the Gentiles. But why then is the Aramaic form inserted in St. Mark, and why is the explanation added there also? Again it is said, St. Paul joins both forms to teach us that God was common Father of Jews and Gentiles (St. Aug., Est., à-Lap.); but the same words are inserted by St. Mark, without any reference to that great truth. Other commentators suppose the phrase to have been a customary one, expressive of filial affection, among Jewish and Gentile converts; but this does not explain St. Mark, for surely our Lord, who spoke in Aramaic, did not add the Greek, ὁ πατήρ. Others imagine that Abba, like Papa and similar forms of the word in different languages, is used here, because it can be spoken by the mouth of even infants, and is thus designed to express childlike simplicity and filial confidence. But the same difficulty occurs in applying this explanation to St. Mark. It follows then that the solutions which answer in St. Paul, do not explain the phrase in St. Mark. I believe, 1° ὁ πατήρ is added by St.

μα συνμαρτυρεῖ* τῷ πνεύματι ἡμῶν — the Spirit himself giveth testimony

* 2. m. συμμ.

Mark (who has retained elsewhere like Aramaic forms; *Ephpheta*, vii. 34, *talitha cumi*, verse 41) to interpret the unusual word Abba; 2° that not improbably 'Abba Pater,' taken from the Gospel, and perhaps thought to be the exact words of our Divine Lord, was in familiar use, and, *perhaps*, designed also to indicate the admission of Jews and Gentiles to the blessings of one and the same faith (Toletus). Accordingly, in St. Mark I take ὁ πατήρ to be *an explanation*; *not* so in St. Paul, who probably quotes it as a well-known prayer, showing the deepest confidence in God, and typifying, too, the union of Jew and Gentile in the same Church. "Whatever be the reason of the addition, it is a great honour, yea, the greatest given to Christians, and one never granted to men before the coming of Christ, to call God 'Father,' for although the just were always the sons of God, and recognized God as their Father, no one however prayed in this form, 'Our Father,' until instructed to do so by Christ; they called themselves '*sons*' [rarely indeed], as being created by God (Isaias, lxiv. 8), as being protected by God (Wisd. xiv. 3), but not as being *adopted* by God" (Picon.). "This prayer is proper to the New T., since the Jews, as St. Augustine teaches in the second book on *the Sermon on the Mount*, heard as slaves the voice of God on Sinai: *I am the Lord, thy God, who brought thee out of the land of Egypt.* We, as sons, are taught to pray: *Our Father, who art in heaven.* Whence St. Gregory Nyssen infers (second discourse on the Lord's Prayer) that those who neither are, nor desire to be the sons of God, that is, all who persist in sin, say falsely: *Our Father, who art in heaven;* for when they call on their father, they call not on God, but on the devil, whose sons they are" (Bellarm. *de bonis Oper.* c. vi.).

The Jews addressed God as their 'Lord' through fear; Christians call Him '*Father*' through love, for what can be dearer to children than their Father. In the Holy Sacrifice of the Mass, the Church prefaces the Lord's Prayer thus: "Instructed by thy saving precepts, and encouraged by thy divine teaching, *we dare* to say Our Father."

16. *For the Spirit himself giveth testimony to our spirit, that we are the sons of God.*] '*For*,' if retained [it should not be], is explanatory. The omission of any connecting particle in the original shows this sentence is co-ordinate with foregoing, and repeats the same idea under a different form. *In whom we cry*, &c. *Yes*, the Spirit Himself (the noblest witness) giveth testimony to our spirit, &c. *By dwelling in the Holy Spirit* of God, the saints cry with tenderness and love: *Abba—Father.* The same truth is stated again in different words: *the Spirit of God* makes us feel that *we are sons.*

'*giveth testimony*,' συμμαρτυρεῖ =giveth testimony *together with.*

ὅτι ἐσμὲν τέκνα θεοῦ. 17. Εἰ δὲ to our spirit, that we are the sons

à-Lap., Beelen explain thus rightly: by crying 'Abba, Father,' *we* witness that we are sons; as we utter this same cry under the influence of the Holy Spirit, *He* joins His testimony to ours. Others render as in Rh. 'giveth testimony *to our* Spirit,' σύν in composition referring merely to 'agreement in the fact,' and perhaps adding nothing to the force of the simple verb, compound verbs for the simple, being characteristic of later Greek. A more important question is to determine the nature of this witness. Calvin repeatedly asserts it is the *unerring* witness of the Holy Spirit communicated with absolute certainty to the elect, and hence that the just are absolutely certain of their justification, nay, more, of their predestination. "Satan," he says, "assails the faithful by no more grievous and dangerous temptation than, while disturbing them with doubts of their election, he seduces them by vain and useless inquiries;" and again, "Christ is the mirror in which we are permitted to gaze on our election, and without fear of error, for as He is the head in whose body the Father decreed to insert those whom He willed to be His own from all eternity, that He might recognize as His sons the members of Christ, we have sufficiently evident and certain testimony, that our names are written in the book of life, when we are in communion with Christ" (Instit. b. iii. 24, 4, 5). In his commentary on this passage he abuses Catholic Theologians who speak of moral or conjectural certainty, which is nothing else, he says, than doubt, anxiety, and vacillation. Calvin's error was condemned by the Council of Trent, Sess, vi. ch. ix. which *teaches* that no one can know with a certainty of faith, which cannot be subject to error, that he has attained the grace of God; and ch. xii. "No one moreover, as long as he is in this mortal life, ought so far to presume as regards the secret mystery of divine predestination, as to determine for certain that he is assuredly in the number of the predestined; as if it were true, that he that is justified either cannot sin any more, or, if he do sin, that he ought to promise himself an assured repentance; *for except by special revelation* it cannot be known whom God hath chosen unto Himself." In chap. xiii. the Council further declares as regards the gift of perseverance, that no one ought "to promise himself anything as certain with an absolute certainty, though all ought to place and repose a most firm trust in God's aid;" and in can. xvi. same Sess. defines, "If anyone saith that he will for certain, of an absolute and infallible certainty, have that great gift of perseverance unto the end, unless he have learned this by special revelation, let him be anathema."

The just have no absolute certainty then, according to Catholic principles, 1° that they are in God's favour, or 2° that they shall not forfeit it before the dying hour. On both points Calvin erred, and his doctrine is still common among dissenters specially. One of the most popular of their preachers declares

τέκνα, καὶ κληρονόμοι· κληρονόμοι of God. 17. And if sons, heirs

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he is quite sure there are many of his listeners who could say with truth: "I have no more doubt that all my sins are forgiven me than I have of my own existence" (C. H. Spurgeon's Sermons on 'FULL ASSURANCE,' p. 290); and again (p. 295) that they should be as sure of salvation as they are of death. In explaining this text, we have chiefly to deal with the first error, namely: the just, without special revelation, have a certainty of faith that they are in a state of grace. The opposite doctrine, *taught* by the Council of Trent in the ch. referred to and elsewhere, though not *expressly defined*, is *certain* and admitted by all Catholic divines. Of *himself* St. Paul says, "I am not conscious to myself of anything, yet I am not hereby justified," i Corinthians, iv. 4 (see p. 26, where we have shown he had no *special revelation* and no infallible assurance of his election). If St. Paul, a vessel of election, though unconscious to himself of any grave neglect of duty, was still uncertain of his justification, what member of the Church can claim infallible certainty? What individual more enlightened, more favoured than St. Paul? Yet Luther, Calvin, and Wesley were certain of their justification. Mr. Spurgeon is sure, beyond all chance or doubt, he is right now in soul, yea, and certain as to his future state! Let us consider the argument against our doctrine from the passage before us. Have we not here, it is said, an assurance from the Holy Spirit of our justification? 1° If that assurance regard *the whole Christian body*, we admit the Holy Spirit gives unerring testimony to the Church, that all her members who correspond with divine grace, are privileged to be the sons of God. This is plainly a revealed truth: "As many as received him, he gave them power to be made the sons of God, to them that believe in his name" (John, i. 12). 2° If we render συμμαρτυρεῖ (*contestatur*), 'beareth witness *with*,' there seems to be little difficulty either, for the sense plainly is: our spirit witnesses that we are sons of God by the affectionate love with which we call on God as our Father; nay, the very Spirit of God beareth witness *with* our spirit, for without His aid we could never utter that salutary cry. Hence the witness of the Holy Spirit is nothing more certain in this sense than the loving affection which moves us to call God our Father. 3° If συμμαρτ. mean simply *witnesses to* our spirit, we ask *how?* By *infallible* signs? But are there no *probable* signs? The witness of the Holy Spirit is *in itself* supreme and infallible, not so in our regard unless *known* as such. (In the next verse a condition is even required—perfect conformity with Christ, 'yet so *if* we suffer with him,' a condition we can never be sure of faithfully fulfilling.) The witness of the Spirit may be manifested in various ways: by *special revelation;* thus the Blessed Virgin, receiving the angelic message, 'Hail, full of grace,' and the Paralytic and Magdalen, hearing from our Lord their sins were forgiven them, had an absolute, unerring

μὲν θεοῦ, συνκληρονόμοι* δὲ Χριστοῦ,

* 2. m. συγκ.

also: heirs indeed of God, and joint heirs with Christ: yet so if

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assurance of their justification; by *probable signs*, which are the only security given to His saints in the *ordinary* providence of God. These signs, such as an ardent love of God and the neighbour, great horror of sin, contempt of this world, delight in prayer, compassion for the poor, &c., often produce a strong conviction, which excludes all uneasiness and anxiety, but not *fear*, for no one still knows for certain whether he be worthy of love or hatred. The evidence from these signs may sometimes, according to A. Vega, quoted with respect by à-Lap. and Beelen, amount to the *highest degree* of moral certainty, such as we have of well attested public facts, the battle of Marathon, for example, or the existence of Pekin; but this opinion is hardly consistent with the Council of Trent, which seems to deny that the just have *certainty of faith*, precisely *because* there can be then *no error*, implying that (without special revelation) the signs, however probable, *may* at least *deceive*: Cum nullus scire valeat, certitudine fidei, *cui non potest subesse falsum* (Conc. Trid. *l. c.*).

17. *And if sons, heirs also,*] If we are sons, then we have *even now* a right to succeed to our inheritance, a right which will be of course fully realized only hereafter. We are 'heirs of God,' from whom we are to receive the inheritance; and 'co-heirs of Christ,' who is *not* ashamed to call us brethren (Heb. ii. 11). He is the natural son and heir, we the adopted sons and heirs: we shall inherit the same (not equal) glory with Him. "Not without great mystery has the sacred Word always represented the happiness of heaven as an inheritance (never enjoyed except on the death of the father), implying thereby that God Himself would die for our sakes, and that no one would possess the inheritance until after the death of Christ" (Toletus). "It does not follow at all from this passage the just do not *merit* heaven by good works, because they *inherit* it, for both titles are easily reconciled. As an earthly son, though heir to his father, is bound to obey him under pain of forfeiting the inheritance, and thus merits by obedience also to succeed to his father's estate; so too we, the adopted sons of God, and heirs on this title, are still bound to keep the commandments, and thus, as if by a second title, without which the first would have no effect, to merit the inheritance of our heavenly Father. The sonship may be acquired without merit, but not preserved without it, which St. Paul teaches by adding: "yet so if we suffer with him," &c. (Est.)

yet so if we suffer with him.] This is the condition on which we shall obtain the inheritance, if we suffer with Christ, and *for Christ*, for the disciple is not above his master, nor the servant above his master. "Observe these words import only likeness, not equality, for no one suffers so much for Christ

εἴπερ συνπάσχομεν,* ἵνα καὶ συνδοξασθῶμεν.

* 2. m. συμπ.

we suffer with him, that we may be also glorified with him.

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as He suffered for us; however we are said to suffer *with* Him, if we bear the injuries offered to us, though much lighter, for His sake, since He did not tell us take up *His* cross but our own, that we may be *like*, not *equal*, to him in suffering" (Tol.). This exhortation to bear patiently wth the trials of this life in the hope of future glory, continued throughout the rest of the ch., was particularly needed, where the faithful, as at Rome, were already exposed to the terrors of persecution.

NINTH SUNDAY AFTER PENTECOST.

I. Cor. x. 6—13.

6. Haec autem in figura facta sunt nostri, ut non simus concupiscentes malorum, * sicut et illi concupierunt.

7. Neque idololatrae efficiamini, sicut quidam ex ipsis: quemadmodum scriptum est: † Sedit populus manducare, et bibere, et surrexerunt ludere.

8. Neque fornicemur, ‡ sicut quidam ex ipsis fornicati sunt, et ceciderunt una die viginti tria millia.

9. Neque tentemus Christum: sicut § quidam eorum tentaverunt, et a serpentibus perierunt.

10. ‖ Neque murmuraveritis, sicut quidam eorum murmuraverunt, et perierunt ab exterminatore.

11. Haec autem omnia in figura contingebant illis: scripta sunt autem ad correptionem nostram, in quos fines saeculorum devenerunt.

12. Itaque qui se existimat stare, videat ne cadat.

13. Tentatio vos non apprehendat nisi humana: fidelis autem Deus est, qui non patietur vos tentari supra id, quod potestis, sed faciet etiam cum tentatione proventum ut possitis sustinere.

* Psal. cv. 14. † Exod. xxxii. 6. ‡ Num. xxv. 1. § Num. xxi. 5, 6. ‖ Num. xi. 1. et xiv. 1.

I COR. x. 6—13.

6. Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμη-

I COR. x. 6—13.

6. Now these things were done in a figure of us, that we should

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Subject.—After proving how much God was displeased with the Jews of old on account of their unbelief (see Ep. of Septuagesima for context), the Ap. now addresses the warning to his readers. They must beware lest they too may be visited with like punishment.

6. *Now these things,* &c.] Application to Christians: *now* (=δὲ) *these things,* both the *benefits* and *punishments* hitherto described, happened to the Jews of old as figures of us and of our state. The facts are true historical events, which prefigured God's dealing with His chosen people. "τύπος is generally used for a model as an *example,* here for a model as a warning" (Stanley). It includes both, for thus the application is fuller.

that we should not covet evil

τὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν. 7. Μὴ δὲ εἰδωλολάτραι γέινεσθε*, καθώς τινες αὐτῶν· ὥσπερ γέγραπται· "ἐκάθισεν ὁ λαὸς φαγεῖν "καὶ πιεῖν, καὶ ἀνέστησαν παίζειν."

* 2 m. γιν.

not covet evil things, as they also coveted. 7. Neither become ye idolaters, as some of them: as it is written: *The people sat down to eat and drink, and rose up to*

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things,] εἰς τὸ μὴ εἶναι, is the end for which they were made *figures* of us. They had also another more immediate end, the benefit and correction of the Jews. ἐπιθυμητὰς κακῶν, lit. *lusters of evil things*, which may be a *general* warning against all evil, the sins (evil things) to which they were more exposed being specified immediately after, or with *particular* reference to the *lusting* after the *meats* offered to idols (Est.).

as they also coveted.] As the Jews also ("καί, i.e. supposing us to be like them," Alf.) coveted evil things, *generally* again, or with special allusion to the longing after the flesh pots of Egypt, not evil in themselves, but evil in the circumstances, for the Jews, after being led by God out of the house of bondage, and fed with the manna from heaven, sinned grievously by desiring to return to Egypt, saying: "We remember the fish that we ate in Egypt free-cost; the cucumbers come into our mind, and the melons, and the leeks, and the onions, and the garlic. Our soul is dry, our eyes behold nothing else but manna" (Num. xi. 5-6). By these murmurings God being provoked, struck the people with a great plague, "and that place was called the graves of lust, for there they buried the people that had lusted" (Num. xi. 33, 34).

7. *Neither become ye idolaters,*] The *change of persons* (that *we*, neither become *ye*) is not surely because St. Paul regarded *himself* free from the danger of *idolatry* and of *murmuring* (ver. 10), not of the other crimes (Beng.): it is, as usually, the language of earnestness and passion, fixing the mind of the readers or hearers on the subject, as if it concerned each of them individually and them alone.

'*idolaters*' either by apostacy, or by uniting in any way in the worship of idols, particularly by partaking of the meats offered them in circumstances which would show the act to have a religious character, by feasting, for example, in the temple, or at a table within its precincts.

as some of them,] As some of the Jews became idolaters when they made a molten calf, and adored it, and sacrificed victims to it (Exod. xxxii. 2—8). '*Some,*' for all did not join in the idolatry (Est.), and when even *some* lead, the multitude soon follows (Beng.).

as it is written: The people, &c.] Quotation from Exod. xxxii. 6 (where versions entirely agree with Heb.) proves that the Jews were guilty of idolatry, the feasting and dancing being in honour of the molten calf. On the heathen usages at their sacrificial feasts, specially 'dancing' (παίζειν as here = *ludere* in classical Lat.), see Hom.

8. Μὴ δὲ πορνεύωμεν, καθώς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χειλιάδες *. 9. Μὴ δὲ

play. 8. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand.

* 2 m. χιλ.

Lect. Var. 8. ἔπεσαν—ἔπεσον *rec.* D³ J K., εικοσι τεσσαρες some cursives.

Od. ix. 251; Lucret. ii. 630; Virg. Eclog. vi. 27.

8. *Neither let us commit fornication,*] The vices named are chosen with special reference to the character and circumstances of the Corr., whose lewdness in the worship of Venus, and dissolute habits generally, were proverbial even among heathens. Dio Chrysostom calls Corinth, "the most impure of all the cities that are or have been;" and κορινθιάζειν meant '*to be lascivious.*' πορνεύωμεν is general, according to Scriptural usage, including all sins of impurity, tho' warning would be more needful against *fornication* specially, since that sin prevailed most in the impure heathen worship.

as some of them committed fornication,] During the abode of Israel in Settim, the people committed fornication with the daughters of Moab, who called them to their sacrifices. The Israelites even adored their gods, and were initiated in the idolatrous and lascivious worship of Beelphegor (Num. xxv.).

and there fell in one day three and twenty thousand.] We read Num. xxv. 9: "And there were slain *four* and twenty thousand men."

וַיִּהְיוּ הַמֵּתִים בַּמַּגֵּפָה אַרְבָּעָה וְעֶשְׂרִים אָלֶף

"And those that died in the plague were twenty and four thousand."

καὶ εγενοντο οἱ τεθνηκότες ἐν τῇ πληγῇ τέσσαρες καὶ εἴκοσι χιλιάδες, LXX. exactly agreeing with Heb. In MSS. of New T. there is some slight difference of reading, but if we limit ourselves to the *authority of MSS.*, we must decide that St. Paul wrote *twenty-three thousand.* This change cannot certainly be ascribed to the correction of copyists, who would be far more likely to alter this passage, so as to make it agree with Num. xxv. 9. *Unintentional* error, however, is not so improbable, specially in the abbreviated form, "εικοσι τρς." Œcumenius notices a difference of reading in *O. T.* (not *here*, Alf.): καὶ ἐγένοντο οἱ τεθνηκότες ἐν τῇ πληγῇ εἴκοσι τρεῖς χιλιάδες. τινὲς δὲ τῶν ἀντιγραψάντων τὸ παλαιὸν, εἴκοσι τέσσαρας ἔθεσαν (ἐν τῇ πληγῇ shows the writer alludes to Num.). To some such diversity of reading, the apparent discrepancy between this passage and Num. is ascribed by St. Thomas, Cajetan, Est., &c. Before noticing a few of the many other solutions of the difficulty, it is well to premise that, when we speak of Moses, St. Paul, or any other inspired writer, *mistake* is out of the question. Neither, therefore, Moses nor St. Paul *set down the number from memory* (Alford), nor erred otherwise (Olsh., Stanl.). 1° It is quite possible that the number of the slain lay between 24,000 and 23,000, that Moses selected

ἐκπειθάζωμεν τὸν κύριον, καθώς τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων

9. Neither let us tempt Christ: as some of them tempted, and

Lect. Var. 9. κυριον B C—θεον A—Χριστον D E F G J K Vulg. *rec.*

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the *round* number above; and St. Paul that below, the exact amount (Capel., and even Rosenmüller [on Num.], Bengel, Bloomf.). 2° St. Paul adds, perhaps emphatically, ἐν μιᾷ ἡμέρᾳ, *in one day*, omitting thus, it may be, the (1,000) princes of the people, hung on gibbets on the preceding day (Num. xxv. 4). 3° The less number is, at any rate, included in the greater—if there were 24,000 slain, it is true to say with St. Paul that 23,000 fell on that day. 4° According to à-Lap., St. Paul refers back to those slain for the crime of idolatry, spoken of in v. 7; now in Exod. xxxii. 28, the Vulgate has *viginti tria millia hominum* which agrees exactly with St. Paul. But this solves one difficulty by involving us in another, for the Heb. and LXX. of Exod. xxxiv. read *three thousand*.

9. *Neither let us tempt Christ, as some of them tempted, &c.*] Χριστόν in D E F G H I K Vulg. κύριον in B C, and θεόν in A, seem to be conjectural emendations, the copyists not seeing how *Christ* could be said to be present in the Old Law, while they correctly supplied Χρίστον (not θέον or κύριον) after ἐπείρασαν. Lachm., Meyer, and Alf. read κύριον with B C, and a few cursive MSS., and on the strange assumption (Alford) "that κύριον being the original, it was variously explained in the margin by Χριστόν and θέον, as is often the case." The converse seems to us just as probable: Χριστόν, the original and the more difficult word, was variously explained or modified by θεόν, κύριον, &c.

Assuming Χριστόν to be the true reading, we proceed to explain the text. The Jews are said to tempt *Christ*, according to Est., the great advocate of this opinion, because they tempted the *angel* who, in the O. T. represented Christ, and appeared in a body, exactly like that of the Redeemer, during His mortal life. The angel held the place of the Second Divine Person, and appeared in human form like that assumed by our Lord afterwards. This question is treated more fully further on.

The *tempting* of Christ (or God) to which the Ap. refers, is most probably that recorded (Num. xxi. 4-6) where "the people began to be weary of their journey and labour. And speaking against God and Moses, they said: Why didst thou bring us out of Egypt to die in the wilderness? There is no bread, nor have we any waters: our soul now loatheth this very light food. Wherefore the Lord sent among the people fiery serpents, which bit them and killed many of them."

The destruction by *fiery serpents* did not follow the disobedience of which the Lord complains in Num. xiv. 22 ("*and have tempted me now ten times*"), nor again the murmuring at Horeb, Exod., xvii. 6, 7 ("*And he called the name of that place Temptation, because of the*

ἀπώλλυντο. 10. Μὴ δὲ γογγύζετε, καθάπέρ τινες αὐτῶν ἐγόγγυσαν, καὶ

perished by the serpents. 10. Neither do you murmur: as some of them murmured, and were de-

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chiding of the children of Israel, and for that they tempted the Lord"). Against what tempting of Christ are *we* warned? 1. Against seeking signs and wonders, as the Pharisees tempted Christ, Matt. xii. 38; Luke, xi. 29 (so St. Chrys., Œcum.). 2. Against sharing in the idol feasts (Alf.). 3. Against diffidence in the promises of God, like those who doubted or denied the resurrection, ch. xv. (à-Lap.). 4. Against provoking God's wrath by *any sin whatever*, and tempting Him thereby to show forth His justice and power in our punishment (Est.). This last view seems to us the most satisfactory, yet special reference to idolatry and 'meats' is implied in the conclusion of the whole passage (v. 14): "*Wherefore fly from the service of idols.*"

and perished by the serpents.] Num. xxi. 6—9, we are told that these fiery (*death-causing*, LXX.) serpents bit and killed the people until Moses, by command of God, made a brazen serpent, "and set it up for a sign: which when they that were bitten looked upon, they were healed." This brazen serpent was a splendid type of our Lord raised on the cross: "And as Moses lifted up the serpent in the desert, so must the son of man be lifted up, that whosoever believeth in him may not perish, but may have life everlasting" (John, iii. 14-15).

10. *Neither do you murmur, as some of them murmured,*] The '*murmuring*' may be against God, or His ministers, or *both*, and this wider sense again we prefer. In effect to murmur against *man*, as the representative of God, is to murmur against God. See Exod. xvi. 8: "For he [God] hath heard your murmurings, with which you have murmured against him, for what are we? your murmuring is not against us, but against the Lord." That murmurings may have been witnessed at Corinth will not seem strange, if we bear in mind the factions prevalent there; and even the Philippians are exhorted not to yield to murmurings, Phil. ii. 15. Alford limits the '*murmuring*' here to provoking God by unreasonable complaints, and then on Phil. ii. 15, insists that γογγυσμὸς in every place in N. T. refers to murmuring against *men*. Consistency is, however, a rare quality in Protestant interpreters, and certainly not characteristic of the Anglican Dean.

as some of them murmured,] The Jews often '*murmured*' against God and Moses, but the occasion before the Ap.'s mind is fixed by this reference to the 'destruction,' the penalty of '*murmuring*.' It is recorded, Num. xvi. 41 ff., that "all the multitude of the children of Israel murmured against Moses and Aaron, saying: you have killed the people of the Lord," in punishment of which God threatened to '*destroy*' the people, and they were stricken with a burning pestilence,

ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. 11. stroyed by the destroyer. 11. Now

which destroyed 14,700 men. Of this 'murmuring' the Ap. clearly speaks, not of those mentioned Exodus, xvi. 2; xvii. 3; Num. xi. 1; xiv. 2; because in the first two cases no punishment followed, and of the last two, the first, Num. xi. 1, was referred to already, and the people were 'forgiven' in the second, Num. xiv. 20. Again a comparison of Num. xvi. with Wisdom, xviii. 20 ff., will show that both passages refer to the same event, and in the latter we have ὁ ὀλοθρεύων, 'the destroyer,' St. Paul's ὀλοθρευτής. Cf. Judith (Vulg.) viii. 25: *exterminati* sunt ab *exterminatore*, where there is clearly allusion to Num. xvi. also.

and were destroyed by the destroyer,] It is not stated Num. xvi. that the pestilence was caused by a destroying angel (ὀλοθρευτής=*destroyer*, ἅπ. λεγ.). Some interpreters understood the 'destroyer' to be the 'burning fire' spoken of verse 47; but there is no mention of 'fire' in Heb. or LXX., nor is it explained *how* the pestilence was caused. This, says Est., is probably the reason why the plague is here specially ascribed to the destroying angel, and perhaps also its violence, so great and universal as to require the intervention of an angel, is indicated. Was the 'destroyer' a good or bad angel? Estius maintains the 'destroyer' was a good angel, and also *the same* Archangel Michael, who, according to his view, as we shall see just now, always represented the Son of God in the O. T. apparitions. We see no reason for doubting the first point. The parallel passage, Wisd. xviii. 25, where we read 'the destroyer gave place' to the blameless man in the priestly robe [Aaron], might at first suggest the angel must have been an evil one, who was overcome by the prayers of the priest; but like expressions are often used with regard to *good* angels, Gen. xxxii. 24; Osee, xii. 4. The resolution of the second point depends on the general question, which we propose to treat now as briefly as we can.

In considering the O. T. apparitions we must beware of the error of Origen, Novatian, and the Arians, who held the FATHER, or First Person of the B. Trinity, did not appear of old, as being *invisible*, for according to Catholic principles one Divine Person is not more invisible than another. Admitting that the Father *could* appear as well as the Son or the Holy Spirit, the question is one merely of fact, and on it the early Fathers held different views. According to SS. Iren., Athanas., Cyril of Jerusalem, Basil, Chrys. (quoted on both sides), the Second Person of the B. Trinity *alone* appeared, being *always* represented by an angel who assumed a human form exactly like that of our Lord on earth. As, writes Est., we speak of seeing a person himself when we see his image clearly reflected in a mirror, so the patriarchs may be said to see the Messiah in that angel, who took a human form like our Lord's. Hence St. Jude (ver. 5) speaks of "JESUS *having saved the people out of the land of Egypt;*" St. Paul (Heb. xii. 25) warns his readers to

Ταῦτα δὲ τυπικῶς συνέβαινεν ἐκεί- all these things happened to them

Lect. Var. 11. τυπικως A B C K—τυποι D E F G *rec.* κατηντηκ—κατηντησεν.

hearken to him that speaketh: "For if they escaped not *who refused him who spoke upon earth*, much more shall not we, *that turn away from him* [Christ] *that speaketh to us from heaven;*" and St. Stephen (Acts, vii.) calls him who appeared to Moses, at one time, an '*angel*' (30), and again the '*Lord*' (33). Hence too St. Paul (Heb. ii. 2) describes the Old Law as '*the word, spoken by angels,*' and Gal. iii. 19, as '*ordained by angels;*' but the New he speaks of as being delivered 'by the *Son,*' Heb. i. 1, implying that the '*Son*' did not appear, except *through angels,* in the former dispensation. This opinion is adopted by Perer., à-Lap., Calmet (cautiously), Tir., Men., &c. SS. Greg. Nyssen, Ambr., Epiph., Aug. (quoted by Est. on the other side, and as doubtful by Calm. on Ex. iii. 2), held 1° that angels often represented God without reference to distinction of Divine Persons, 2° that angels spoke in the name of the Father, and of the Holy Spirit as well as of the Son, and 3° finally, that God Himself declared His will at other times without the ministry of any angel.

According to the advocates of this second opinion, the whole B. Trinity at one time, and *each* of the Divine Persons at another, communicated with man, *with* or *without* the ministry of angels as it pleased God. And they deny altogether, which is the chief point in this discussion, that an angel *always* appeared and represented the Divine Being. For an angel, they say, however high his dignity as holding the place of God, could hardly utter the solemn words: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob" (Exod. iii. 6); nor was it because an angel was present on that occasion, but because "he durst not look at GOD" (*ibid.* 6) that Moses hid his face. Again, would an angel have instructed Moses to say to the people if they should ask the name of him who sent him: "I AM WHO AM: thus shalt thou say. HE THAT IS hath sent me" (*ibid.* 13, 14)? We can scarcely think it was an angel Moses invoked when saying to (the tribe of) Joseph: "The blessing of him who appeared in the bush came upon the head of Joseph" (Deut. xxxiii. 16). We are told expressly and repeatedly that the Lord Himself (Jehovah, the incommunicable name) came down upon Mount Sinai (Exod. xix. 20), spoke the ten commandments (*ibid.* xx.), and the people heard the voice of JEHOVAH'S words (Deut. iv.). If a foreign ambassador visited our court, would it be recorded over and over again that his sovereign came to this country? To prove their opinion was held by the earlier Fathers, they refer to St. Just. *dialog.* cum Tryph. p. 282; St. Iren. adver. Hæres. lib. iv. c. 26. Later Fathers, Petavius admits, inclined to the other opinion, but only when the Arians objected that the Son was *visible* (and therefore not God) and the Father *invisible* (the true God).

As to the arguments for the first

νοις· ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, in figure: and they are written for

opinion: Jude, 5, '*Jesus*,' &c., shows *that God, the Son*, brought the people out of Egypt, which may be, and indeed is admitted (see Beelen on Acts, vii.). Petavius considers it uncertain *which* of the Divine Persons appeared to Moses). Heb. xii. 25 rather proves it was Christ (*not* an angel) who '*then*' spoke to the Jews, as it undoubtedly is Christ who *now* speaks to us from heaven. St. Stephen calls him who appeared to Moses an angel, but even the Messiah is called the *Angel* of the Testament, Mal. iii. 1, and the *Angel* of Jehovah, Zach. iii. 1. Comp. Isai. ix. 6 according to LXX. Heb. ii. 9, Gal. iii. 19, may be understood of the law given and ordained under the attestation of angels and in their presence. See for this use of διά, ii Tim. ii. 2, and comp. St. Chrys. Homil. iii. in cap. ii. 9 ad Heb. That the law was given by God Himself, and that the angels assisted at this promulgation, may be inferred from Exodus, xx. i. 23; Deut. xxxiii. 2.

The words of the Church liturgy "O Adonai et Dux domus Israel, *qui Moysi in igne flammæ rubi apparuisti*" (Antiph. for Vesp. 18th Dec.); surrexit Xristus de sepulchro, *qui liberavit tres pueros de camino ignis ardentis*, &c. are cited, as indeed they may well be, on both sides. See Est. *passim*, à-Lapide, Perer. in favour of the *angelic* apparition, and on the other side, Petavius de Trinit. lib. viii. c. ii; Beelen on Acts vii. from p. 139 to 160; Alphonsus Tostatus on Exodus, xix. 9, vii. (who holds peculiar views); Calmet on Exod. iii. 2, and Natal Alexand. Hist. Eccles. V. T. Dissert. xv. Prop. 1, for a fair review of the whole subject, whose conclusion we are disposed to adopt. Aeque probabilis est utraque sententia, cum asserentium *ipsum Filium Dei* [Deum] Moysi in rubo apparuisse, tum propugnantium *Angelum* fuissse, qui ipsi apparuit, legationem Dei obeuntem.

11. *Now all these things happened to them in figure,*] The true reading is τυπικῶς, *typice*, a *very unusual* adverbial form, and therefore perhaps changed to τύποι. The sense is: All these events, to which I have alluded, happened to the Jews by way of type of us Christians and God's dealing with us. Cf. St. Aug. lib. xxii. contra Faustum, cap. 24: *Dico illorum hominum non tantum linguam, verum etiam vitam fuisse propheticam; totumque illud regnum gentis Judaicæ, magnum quendam, quia et magni cujusdam, fuisse Prophetam;* and the rabbinical proverb: *Quidquid evenit Patribus, signum filiis.* Observe the pl. συνέβαινον of events, *each* occurring at its proper time, and the sing. ἐγράφη of their union in one scriptural record (Alf.).

and they are written for our correction,] "*But* (contrast between what happened to them, and what was written for our warning) they were written for our correction," in order that learning from the inspired record the punishment of the transgression of God's law among the Jews, we may be deterred from like prevarication, and not suffer accordingly.

εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν. 12. Ὥστε ὁ δοκῶν ἑστάναι,

our correction, upon whom the ends of the world are come. 12. Wherefore he that thinketh himself to stand, let him take heed

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upon whom the ends of the world are come,] "Unto whom the ends of the ages have come." The sense is the same as if the Ap. were to say: "They were written to warn us Christians, who live in the last period of time, the last age of the world" (=scripta sunt ad correctionem nostram, qui devenimus in fines sæculorum). 'The ends of the world' (rather 'the ends of the ages,' τὰ τέλη τῶν αἰώνων). The whole period of the Christian dispensation, which is to last from the first to the second coming of our Lord, is in scriptural language 'the end of ages,' 'the coming ages,' i.e. the only ages yet to come (Eph. ii. 7).

12. *Wherefore he that thinketh himself to stand, let him take heed lest he falls.*] With these examples before us, *wherefore* he that seemeth to stand, let him beware lest he falls. Perhaps there is special allusion to those who, proud of their own knowledge, partook of meats offered to idols to the disedification of their weaker brethren, viii. 2 (εἴ τις δοκεῖ εἰδέναι).

'*he that thinketh himself,*' ὁ δοκῶν, on which Est. lays much stress: Observa Paulum non dicere *qui stat,* sed *qui se existimat stare,* multi namque sibi stare videntur, qui non stant. Fallunt enim semetipsos aut certe falluntur. He adds then, two points of Catholic doctrine may be proved from this text, first, the just are not absolutely certain of their justification, nor, secondly, of their perseverance. Assuming that the first point is proved, it is difficult to establish the second also from this text, for if ὁ δοκῶν is one who *thinks* himself in favour with God, and is not, no wonder he should fall, not from grace which he has not, but from sin into sin. Estius himself seems to have felt this difficulty, because he strives to show immediately after from the Ff. that they took ὁ δοκῶν for one *really* justified. Thus St. Leo says (serm. v. de Quadrag.). Dicente namque Apostolo, *qui stat,* videat ne cadat: nemo est tanta firmitate suffultus, ut de stabilitate sua debeat esse securus. St. Chyrs. in l. μὴ τοίνυν ἐπὶ τῇ στάσει φρόνει μέγα ἀλλὰ φυλάττου τὴν πτῶσιν. Εἰ γὰρ Παῦλος δέδοικεν, ὁ πάντων στερρότερος, πολλῷ μᾶλλον ἡμᾶς δεδοικέναι χρή. "Do not therefore pride yourself *on your standing.* For if Paul, the firmest of all, feared, how much more should we." If we look to the strict use of δοκέω, we shall find it sometimes applied to what *seems, appears to be* (opposed to εἶναι), but often also to what is *held to be, or reputed such,* without expressing doubt of its being so in truth. Thus τοῖς δοκοῦσι, Gal. ii. 2, are those *justly held in high repute;* and οἱ δοκοῦντες alone, and with εἶναί τι, is a common classical phrase for men *of repute.* In the same way I take ὁ δοκῶν here: he that *seems* to himself, and perhaps

βλεπέτω μὴ πέση. 13. Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεὸς, ὃς οὐκ ἐάσει πει-

lest he fall. 13. Let no temptation take hold on you, but such as is human. And God is faithful,

Lect. Var. 13. ειληφεν—καταλαβη F G see note.

to others (rightly or wrongly *not* implied), to stand: therefore even he that has the *best reasons*, like Paul, for thinking himself to stand, let him take heed lest he fall. 'To stand' is not simply to persevere in the *faith* (Bloomfield), nor *to hold one's place* in the church (Alford), though of course both are implied, but to *stand firm in justice*, according to the usage of St. Paul. Comp. Rom. v. 2; x. 3; xi. 20, and specially xiv. 4, where there is the same contrast between 'stand' and 'fall' in the ethical sense. 'To fall' is to lose the grace and friendship of God; and hence there is no one in this world (without special revelation), however just or perfect he may seem to be, who is not still liable *to fall*.

13. *Let no temptation take hold on you, but such as is human.*] Render: 'No temptation *has seized* on you,' because there can be little doubt εἴληφεν, *past tense*, is the true reading. Even many copies of the Vulg. (Complut., Reg., Roman Missal, see Est.), St. Cyprian, Sedulius, &c., read *apprehendit*. With 'apprehendat' (Vulg.) it is an *exhortation* (imperative): *Let* no temptation seize on you (at all, if possible; or at least, so as to cherish it, à-Lap.) except such as are incidental to man's state, and to a great extent unavoidable: do your part in shunning the occasions of sin, and thus God will never permit you to be tempted beyond your strength. Or a *prayer*: *May* no temptation befall you but such as you may easily overcome: in any case God will protect you. With apprehendit (*past*) the *fact* is set forth either, 1° as a *warning:* Beware of falling: do not trust in your former strength, *because* hitherto no temptation *has tried* you beyond what *man* may readily endure: now heavier trials are at hand; or, 2° as a *consolation*: Beware of falling: *for it is in your power not to fall:* all your trials hitherto were nothing strange or unusual, only '*according* to man,' and God will always protect you from any that may be above your strength.

'*temptation*' (πειρασμὸς=*trial*), I take in its widest sense, *solicitation to sin and evil of every kind*, though there may be (as regards the *past*) special allusion to eating of idol-meats (an *easy* temptation from appetite), and (as regards the *future*) to violent *persecutions* from the enemies of the Christian faith (a severe temptation, much to be dreaded at all times). See Heb. xii. 4.

'*human*,' ἀνθρώπινος, what usually *befalls men*, and therefore not very difficult or strange, *easy*. In explaining Romans, vi. 19, we observed the usage of St. Paul seemed to fix the meaning of "*I speak* an human thing,' to be, "I take this illustration from what occurs among men commonly." We now translate ἀνθρώπινος, 'easy,'

ρασθῆναι ὑμᾶς ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν

who will not suffer you to be tempted above that which you are able: but will make also with temp-

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but there is no contradiction, for the phrases and contexts are quite different.

And God is faithful, who will not suffer you to be tempted above that which you are able.] '*But*' (δὲ) however painful the trials that await you, God is faithful to His promises never to suffer you to be tempted beyond your strength. From this statement, à-Lap. justly infers: 1° (against Calvin) God does not impel to sin, 2° (against Luther and the Jansenists) nor command impossibilities. 3° Man may be tempted beyond his strength, *unless aided by God.* 4° With that aid he may overcome any temptation. 5° The best remedy against temptation is prayer for such aid. 6° The promise regards not the elect *alone*, but all who use the means given by God, specially the grace of prayer. This last inference is denied by Estius on these grounds, (*a*) St. Paul never appeals to the *fidelity* of God, except with regard to His promises to the *elect*, as in i Cor. i. 9; i Thess. v. 24; ii Thess. iii. 3. Not one of the examples, however, proves his position, for in each we may understand God's promise to support *all* who correspond with His grace. The promise is clearly made to *all* those addressed by St. Paul at Corinth, Thessalonica, &c., who were not *all*, we may suppose, among the elect. Again, God's fidelity to His promises is set forth as a great motive of encouragement to *all*, and it fails to be such *to any person*, if limited to the elect, for who knows whether he is of their number? (*b*) A like promise by our Lord (John, x. 28) is made to His sheep only, that is, to the elect. *Ans.*—It is very doubtful whether the 'sheep' (John, x.) are not the just, all those who hearken to the pastor's voice. There is, besides, no parallelism whatever between John, x. and our text. (*c*) The Ff.—Popes Hormisdas and Gregory, SS. Aug. and Chrysost., &c., understand St. Paul to speak here of the elect. *Ans.*—All the extracts quoted by Estius to this effect are illusory; far from proving his point, they seem, when fairly interpreted, to make against it. (*d*) The next clause, "will make issue [favourable] of the temptation," is only true of the elect, who alone will *finally* triumph. *Ans.*—It is unmeaning to limit this assurance to *final* perseverance, for the Ap.'s object is to console all his readers at *all times*. *Every* trial will (if they correspond with the designs of God) be for their greater good.

but will make also with the temptation issue, that you may be able to bear it.] Far from suffering you to be tried beyond your strength, God will make with the trial a favourable issue, namely, that ye are enabled to bear it. So Estius, who makes τοῦ δύνασθαι ὑπενεγκεῖν, not the *end* but the *manner* of ἔκβασιν: God will give you a means of escape, *that is*, by strengthening you to bear the temp-

ἔκβασιν, τοῦ δύνασθαι ὑπενεγκεῖν.

tation issue, that you may be able to bear it.

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tation. Others render the gen. τοῦ δύνασθαι, "*in order that you may be able*:" God will provide an escape simultaneously with the trial, to encourage you to bear up against it (Alford). ἔκβασις we take in its ordinary sense, *a way out, a favourable end or issue* (only here and Heb. xiii. 7). The gen. following—τοῦ δύνασθαι—points out the design of God in supplying that 'way out' of the trial: God will give you a way out of the trial *for the purpose of enabling* you to overcome it. ὑπενεγκεῖν, as à-Lapide well explains, is *to bear out of danger*, and in such a manner as to leave, as it were, *spare* strength and renewed vigour to meet the next trial.

TENTH SUNDAY AFTER PENTECOST.

I Cor. xii. 2—11.

2. Scitis quoniam cum Gentes essetis, ad simulacra muta prout ducebamini euntes.

3. Ideo notum vobis facio, * quod nemo in Spiritu Dei loquens, dicit anathema Iesu. Et nemo potest dicere, Dominus Iesus, nisi in Spiritu sancto.

4. Divisiones vero gratiarum sunt, idem autem Spiritus :

5. Et divisiones ministrationum sunt, idem autem Dominus :

6. Et divisiones operationum sunt, idem vero Deus, qui operatur omnia in omnibus.

7. Unicuique autem datur manifestatio Spiritus ad utilitatem.

8 Alii quidem per Spiritum datur sermo sapientiae : alii autem sermo scientiae secundum eundem Spiritum :

9. Alteri fides in eodem Spiritu : alii gratia sanitatum in uno Spiritu,

10. Alii operatio virtutum, alii prophetia, alii discretio spirituum, alii genera linguarum, alii interpretatio sermonum.

11. † Haec autem omnia operatur unus atque idem Spiritus, dividens singulis prout vult.

* Marc. ix. 36. † Rom. xii. 3, 6 ; Eph. iv. 7.

I. COR. xii. 2—11.	I. COR. xii. 2—11.
2. Οἴδατε ὅτι ὅτε ἔθνη ἦτε, πρὸς τὰ εἴδωλα τὰ ἄφωνα ὡς ἀνήγεσθε	2. You know that when you were heathens, you went to dumb idols,

Lect. Var. 2. omit ὅτε after ὅτι F G *rec.*, ὅτι ὅτε A B C D E J.

Subject.—Explanation of the nature and use of spiritual gifts. Rule for discerning true from false spirits. There are varieties of gifts in the Church, but all come from one Holy Spirit, and are designed for one common end, mutual edification.

2. *You know that when you were heathens, you went to dumb idols, according as you were led.*] The first verse of this ch., "Now concerning [that is, concerning the knowledge and use of] spiritual things, my brethren, I would not have you ignorant," is the proper prelude to the whole discussion regarding the origin, excellence, and

ἀπαγόμενοι. 3. Διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν, according as you were led. 3. Wherefore I give you to understand,

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use of spiritual gifts (chapter xii.). 'Now,' περὶ δὲ, the usual formula in passing to a new subject throughout this Ep., cf. vii. 1; viii. 1; xv. 1; xvi. 11. "With regard to spiritual gifts, brethren, I would not have you ignorant" of the origin and proper use of them. The Ap. then explains how all gifts come from the same Holy Spirit, and are variously distributed (subject of ch. xii.); the most excellent is charity (ch. xiii.); and all are to be used for mutual edification (ch. xiv.).

'*You know that when.*' Assuming ὅτι ὅτε to be *both* genuine, as seems most probable (*lect. var.*), the construction is more difficult. It is an anacoluthon according to Alf.: "Ye know (that) *when* ye were Gentiles"=ye know well (remember) *the time*, when ye were Gentiles, led about to dumb idols according as ye were led. Bloomf. excludes ὅτε, '*when*,' and makes ἦτε emphatic: Ye know that ye *were* Gentiles (how great the mercy shown you *now*, no longer in darkness). Others repeat ἦτε (*eratis*) with the participle ἀπαγ. or its own finite verb. We must supply some verb in Vulg. with partic. '*euntes*,' either *eratis* or *ibatis*. The sense is, in any construction, clear enough. Ye know that when ye were Gentiles, ye were led about to dumb idols according as ye were driven on by custom, passion, or witchcraft: How grateful should ye not now be for the *least* gift of God, not despising less favoured brethren, not making a display of what is, in reality, not your own, but the effect of God's mercy.

'*dumb idols.*' The idols ye served formerly could not speak, were *speechless* (ἄφωνα), and therefore (implied) could not *understand* your petitions, or give you power to *utter* languages, now the grace of the Spirit.

'*according as you were led.*' By usage, passion, the influence of evil-disposed men or demons. In former state their worship was unreasonable, their course as senseless as that of the beasts of the field. The whole heathen system was corrupt, contradictory, and extravagant. Not merely the pagan *seers* were driven on by phrenzy: their followers were led on more blindly still, driven hither and thither by the teachers. Hence the object now is not, as the Greek Ff. generally, to contrast the calm, quiet demeanour of the Christian *prophets* (see ch. xiv. 32) with the frantic pagan *soothsayers*, but to remind *all* converts from paganism of the many blessings they enjoy in Christianity compared with their own excesses when heathens. "It would not be even an appropriate time to speak of the *heathen prophets* only, and their *oracular utterances* in connexion with '*mute* idols'" (Est.).

3. *Wherefore I give you to understand,*] 'Wherefore,' διὸ, seems to regard vv. 1 and 2. Wishing to instruct you on spiritual gifts (ver. 1), and seeing, from your former lives, you need this instruction, (2) '*wherefore*' I lay down this rule.

λέγει ἀνάθεμα Ἰησοῦς· καὶ σὐδεὶς δύναται εἰπεῖν κύριος Ἰησοῦς, εἰ μὴ ἐν

that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say, the

Lect. Var. 3. ιησους A B C—ιησουν D E F G. κυριος A B C—κυριον ιησουν D E F *rec.*

'*I give you to understand.*' γνωρίζω does not necessarily imply, *I make known something entirely new:* it is often used in the sense of reminding of what had been already heard, and in St. Paul's Epp. usually opens a fuller and detailed explanation of the subject in hand (i Cor. xv. 1, 2; ii Cor. viii. 1; Gal. i. 11, &c.).

that no man, speaking by the Spirit of God, saith Anathema to Jesus.] No one truly moved by the Spirit declares Jesus accursed. This first principle is not limited to *Jewish* false teachers, who blasphemed our B. Lord, for we know from Pliny's celebrated letter to Trajan that Pagans also used to execrate Jesus, and that Pagan rulers strove by every means to drive Christians into the same impiety. Qui negant se esse Christianos, aut fuisse . . . *maledicerent* Christo, quorum nihil cogi posse dicuntur, qui sunt revera Christiani . . . alii se Christianos fuisse dixerunt, sed esse desiisse. Hi omnes imaginem tuam, et deorum simulacra venerati sunt, et *Christo maledixerunt.* What Est. urges, namely, that pagan soothsayers did not claim to be moved by the '*Spirit of God*,' but by Jupiter, Appollo, Mars, &c., would have weight, if St. Paul professed to quote *their* words, which he clearly does not. His object is to show that no one whatever, Jew, Pagan, or apostate Christian, even under the pressure of persecution, is moved by the *Spirit* to call Jesus accursed (à-Lap., Tir., Mart., Est.).

Observe λαλῶν, 'uttering any sound,' distinct from the solemn λέγει, and ἐν πνεύματι θεοῦ, pointing out the sphere *in which* the influence is exerted. '*Anathema:*' ἀνάθεμα (from ἀνατίθεναι, *to set up*), Hellenistic form of the usual Attic ἀνάθημα: see Moeris' Lex. p. 28, ἀνάθημα ἀττικῶς, ἀνάθεμα ἑλληνικῶς. *Both* forms have the double meaning of, (1) *a votive offering* (donarium) hung up in a temple, such as a chaplet, sword, statue, &c. ἀνάθημα (with η) is found but once and in this *good* sense in N. T., Luke, xxi. 5: "And some saying of the temple that it was adorned with goodly stones and gifts [ἀναθήμασι]." (2) *Of a thing or person accursed,* devoted to God's wrath, and destined for destruction, in which sense the form ἀνάθεμα is commonly used in LXX., and invariably in N. T. See B. Theodoret on Rom. ix. 3. τὸ ἀνάθεμα διπλῆν ἔχει τὴν διάνοιαν· καὶ γὰρ τὸ ἀφιερωμένον τῷ θεῷ ἀνάθημα ὀνομάζεται, καὶ τὸ τούτου ἀλλότριον τὴν αὐτὴν ἔχει προσηγορίαν. "*Anathĕma* has a twofold meaning, for what is consecrated to God is called *anathēma*, and the contrary has the same appellation." See also St. Chrysost. in Rom. ix. 3. Hence Est. *ibid.* is wrong in supposing the two words have *always* distinct significations. ἀνάθεμα is often used by the LXX. for Heb.

πνεύματι ἁγίῳ. 4. Διαιρέσεις δὲ χαρισμάτων εἰσὶν, τὸ δ' αὐτὸ πνεῦμα.

Lord JESUS, but by the Holy Ghost. 4. Now there are diversities of

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חֵרֶם, which designates, 1° the act of devoting anything to destruction or Divine wrath, 2° the thing or person so devoted and thereby accursed. In 2nd sense='*accursed*,' execrated, ἀνάθεμα is always applied by St. Paul. Cf. Rom. ix. 3; i Cor. xvi. 22; Gal. i. 8, 9. The ecclesiastical use of the word for *excommunication* was of later origin. No worse blasphemy could be uttered against Jesus, the only well beloved Son of God, than to call Him 'anathema,' one accursed of God.

'*saith anethema to Jesus.*' This is, perhaps, a faithful translation of the common Vulg., 'dicit anathema Jesu,' but Estius notices that even some Latin and Greek Ff. and MSS. have '*Jesum.*' Render our Gr. text: "That no one speaking in the Spirit of God saith 'Jesus is accursed' (an accursed person or thing)," and the *rec.* ἀνάθεμα Ἰησοῦν ". . saith *that* Jesus is accursed."

And no one can say the Lord Jesus, but by the Holy Ghost.] "And no one can say 'Jesus is Lord' (or 'that Jesus is Lord') but in the Holy Ghost," according as we read nom. κύριος Ἰησοῦς, or accus. κύριον Ἰησοῦν. 'Lord,' κύριος, points to the title of redemption. The faithful at Corinth, familiar with the LXX., could hardly fail to remember too that κύριος was the corresponding term for JEHOVAH, the unutterable name of the ETERNAL GOD in the Heb. Scriptures. How is it true that no one can utter the name of Jesus except in the Holy Ghost, since all may perform some less difficult morally good works, such as the mere utterance of the sacred name seems to be, without the aid of grace? The answer commonly given is, that no one can say 'Jesus is Lord' *meritoriously*, or in a manner *conducive to eternal life*, without the aid of the Holy Ghost. The opposite clause, it is said, plainly suggests this restriction, for as the imprecation against our Lord is supposed to be malicious, so the confession of Him must be truthful, sincere, and pleasing to God (Estius, à-Lap., Tir., Mart.,&c.). The sequence of thought is traced differently and perhaps more clearly by Peq.: "Ye know that when Gentiles ye were led about at will by those Pagan soothsayers, who *are* still trying their vain arts amongst you. Now to distinguish these from prophets moved by the Spirit of God, take this rule: 'No true prophet declares Jesus accursed, and no false prophet proclaims him Lord.'" The test is thus a good one, and easily applied where there is question only of discerning between heathen and Christian prophets. To confess Jesus then was to renounce idolatry, and embrace the true faith at the risk of life. According to others, St. Paul instructs the Corinthians not to undervalue the least gift of God, for even the confession of Jesus Christ, seemingly an easy thing, is the work of the Spirit, as well as the power of speaking in divers tongues, which they prized so highly.

4. *Now there are diversities of graces,*] The connexion is: Al-

5. Καὶ διαιρέσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς κύριος. 6. Καὶ διαιρέσεις ἐνεργημάτων εἰσὶν, καὶ ὁ αὐτὸς θεὸς ὁ ἐνεργῶν ἐστιν τὰ πάντα ἐν

graces, but the same Spirit; 5. And there are diversities of ministries, but the same Lord. 6. And there are diversities of operations, but the same God, who work-

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though the source of all grace is ONE, the Holy Spirit, still there are various gifts bestowed by Him: hast thou more, be not proud; hast thou less, be not jealous. 'Diversities,' διαιρέσεις=*varieties*, applied in LXX. to distinct classes of Priests and Levites, ii Paralip. viii. 14; Esdr. vi. 18. The *noun* 'diversities,' as in *all like* constructions, fixes the reader's attention on the *quality* more than the adject. '*divers*.' χαρίσματα are here the *miraculous signs*, often witnessed in the early church, *gratiæ gratis datæ*, not *grace*, habitual or actual, the internal gift destined primarily for *one's own* sanctification, *gratia gratum* (i.e. Deo) *faciens* (p. 51), grace in our common acceptation of the word. "'Gratiæ gratis datæ,' are supernatural, gratuitous gifts of God, which do not *of themselves* make the recipient just, or dispose him to justification, *but are principally designed for the profit of others*" (Bened. xiv. de Beatif. et Canoniz. lib. iii. cap. xlii.).

but the same Spirit.] Supply, as in verse 11: 'worketh, dividing to every one according as He will.' The gifts are various, but the source one—the same Holy Spirit.

5. *And there are diversities of ministries,*] And there are various ministries also in the Church. I understand by (διακονίαι) 'ministries,' not the *channels* or appointed *services* through which the gifts would work (Alf.), but either *one* subdivision of 'graces,' 'operations' (ἐνεργημ.) being the *other*, or a distinct class from 'graces' and 'operations,' meaning, as in Rom. xii. 7 (p. 52), all offices in the Church filled by *ordained* (bishops, priests, &c.), or *appointed* (such as *deaconesses*) ministers.

but the same Lord;] But the same Lord, JESUS CHRIST, by whose authority these various offices are conferred.

6. *And there are diversities of operations,*] And there are *various* operations also in the Church. ἐνεργήματα, '*operations*,' are not *effects* of the charismata (Alf.), just as 'ministries' are not the *channels* through which flow these 'graces,' but a separate class from 'ministries' at least, designating *miraculous signs*, such as the gift of healing, of casting out evil spirits, &c., by which works the *energy*, mighty power of God was made manifest (Est., à-Lap.).

It is thus easy to see how '*ministries*' and '*operations*' may be distinguished. *Both* these again may be subdivisions of 'graces' (χαρισμάτων) as above, or 'graces' a distinct class, comprising all gifts besides 'ministries' or 'operations, such as the word of 'wisdom' and of 'knowledge,' 'discretion of spirits,' &c.

but the same God who worketh all in all.] But the same God,

πᾶσιν. 7. Ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον. 8. ὯΙ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας, ἄλ-

eth all in all. 7. And the manifestation of the Spirit is given to every man unto profit. 8. To one, indeed, by the Spirit, is given the

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the Father, who worketh all these mighty signs (or effects of every kind) in all His saints (or all creatures).

7. *And the manifestation of the Spirit is given to every man unto profit.*] Second contrast (δὲ), the *oneness* of end with *variety* of gifts: To each member, however, is given the manifestation of the Spirit for edification. ἑκάστῳ first emphatically, showing that the gifts, though coming from one Supreme Author, are variously distributed to individuals. All these gifts are, however, designed by God for the general good of the body, not for vanity, gain, or any private interest. He who is less favoured by God should bear in mind, that the gifts he envies in others are really designed for his own good. 'The manifestation of the Spirit,' is *any* wondrous sign or gift, by which the power of the Holy Spirit is *displayed*. "He said not the '*grace*,' but the '*manifestation*' of the Spirit. For the grace is even now given to those who receive holy Baptism with proper dispositions, but not *manifestly*. Then they spoke at once with strange tongues, and wrought wonders; and were thus confirmed in the faith, and taught the true doctrine" (Thdrt.). This comment suggests an answer to several questions, arising out of the matter before us. Why, for example, orders, ecclesiastical jurisdiction, &c., chiefly designed for the profit of others, are passed over by the Apostle. Because the effects of orders and of jurisdiction (in foro interno) are not *outward*, not '*manifestations*' of the Spirit.

8. *To one indeed by the Spirit is given the word of wisdom*:] Nine different kinds of gifts are now enumerated. Before explaining them, we have to inquire, (*a*) whether the division is exhaustive, (*b*) and the classification made according to a definite plan. St. Thomas answers both questions in the affirmative: "Three things," he says, "were specially necessary for those engaged in the ministry of the early Church. 1° Knowledge to teach others, to which belong the word of *wisdom*, of *knowledge*, and *faith*. 2° Power to enforce that teaching by signs, such as the grace of *healing*, *working of miracles*, *prophecy*, *and discerning of spirits*. 3° Great facility of communicating instruction to others, for which purpose were needed *tongues*, and *the interpretation of speeches*." The arrangement of Meyer, so much lauded by Alf., differs but in name: 1° Gifts regarding the *intellect* (—'*wisdom*' and '*knowledge*'). 2° Gifts requiring a higher *faith* (—*faith* itself *as the foundation* of signs, '*healing*,' '*powers*,' '*prophecy*,' '*discretion of spirits*'). 3° Gifts regarding speech—*tongues*, and the *interpretation* of tongues. The classification can still be hardly complete, seeing that some gifts,

λῳ δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ — word of wisdom: and to another, the word of knowledge, according

named in verse 28 *inf.*, are not reckoned in this catalogue, nor easily reduced to any one class in it (Suarez, de Gratia. Proleg. cap. v. n. 64). A weightier question is, however, to fix the meaning of each of the spiritual gifts. The 'word of wisdom,' the first of them, is clearly distinct from the 'word of knowledge,' the second in order. Tamen ubi dicit, '*Alii quidem per Spiritum datur sermo sapientiæ, alii sermo scientiæ secundum eundem Spiritum,*' hæc utique duo sine dubitatione distinguit (St. Aug. lib. xii. *de Trinit.* c. 14. tom. viii. p. 923). The Ap. does not contrast 'wisdom' and 'knowledge,' but the '*word* of wisdom' and the '*word* of knowledge,' showing again that it is of the *manifestation* of wisdom and knowledge there is question. Besides, 'wisdom' and 'knowledge,' as endowments of the mind and perfecting it, could hardly be reckoned among *gratiæ gratis datæ*, designed primarily for the profit of others. *Words*, it is true, coming from God, Who disposes all things wisely, must have corresponding ideas, but the 'words,' as such, are still prominent: non consistunt in cognitione rerum, sed in convenienti usu sermonis, et locutionis (Suarez). Let us now see what 'wisdom' means, and how it differs from 'knowledge.' 1° 'Wisdom' is deduced from first principles; 'knowledge,' from experience, example, &c. (so St. Thomas). 2° 'Knowledge' merely contemplates the mysteries of faith; 'wisdom' unfolds their meaning to others (St. Chrys., Thlpt., Thdrt.). 3° 'Wisdom' is practical; 'knowledge,' speculative (Olsh., Neander, and many Protestants). 4° 'Wisdom' is the gift of explaining the more hidden and mysterious counsels of God, by comparison, chiefly, with other revealed truths; 'knowledge,' the gift of illustrating sacred subjects by arguments from daily experience, history, &c. (see page 140), Suarez de Gratia, Prol. c. v., Est., Benedict XIV. de Canoniz. lib. iii. c. xlii. According to this distinction, suggested by scriptural usage, 'wisdom' regards *higher* truths, *higher* views of these truths, and higher motives, appealing more to the *intellect* than to the *will* and affections; 'knowledge,' conversely. All the gifts named here are *supernatural*, above all the powers of man, at least in the circumstances. This, which we observed already in defining 'gratiæ gratis datæ,' must be kept steadily in mind throughout the Ep. 'Wisdom' and 'knowledge' are therefore *supernatural* endowments. See our Lord's promise, Matt. x. 17 ff.; Lu. xxi. 14 ff.; i Cor. ii. 1-5; and Thdrt. *in l.* "By the 'word of wisdom,' he does not mean eloquence, but truthful teaching, a gift which the blessed Ap. himself received, and St. John the Evangelist, and the most blessed Peter, the chief head (ὁ θειότατος Πέτρος, τῶν ἀποστόλων ὁ κορυφαῖος) of the Apostles, and the blessed Stephen, the first martyr. For illiterate fishermen, who earned their daily bread with their own hands, could

πνεῦμα. 9. Ἑτέρῳ πίστις, ἐν τῷ αὐτῷ πνεύματι· ἄλλῳ δὲ χαρίσματα ἰαμάτων, ἐν τῷ ἑνὶ πνεύματι. 10. Ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλ-

to the same Spirit: 9. To another, faith in the same Spirit: to another, the grace of healing in one Spirit: 10. To another, the work-

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not attempt public discourses and write books, and fill their discourses and their writings with the most wonderful power, unless they had received true wisdom from the Holy Ghost."

according to the same Spirit.] Emphatically repeated often, to show the Author is ONE, and designs these various gifts for one common end, the good of the whole body. Who can murmur, when he considers every blessing as given for his own profit?

9. *To another faith in the same spirit.*] What is this 'faith'? Not the divine virtue, by which we believe all God has revealed, for this is a grace, 'gratum faciens,' which disposes to justification; but either, 1° a *singular* attachment to the faith, which fits one in a very special manner for the ministry (St. Thomas); or rather, 2° a miracle-working faith, to which the Ap. alludes again (ch. xiii. 2): "And if I should have all faith, *so that I could remove mountains*" (St. Chrysost., Salm., Vasq., Estius, à-Lap.). It has been said such a gift seems identical with the 'operatio virtutu,' the 'working of miracles,' named distinctly in next ver. This objection is, however, common to all the *charismata*, for we assume they were bestowed on believers only, and therefore faith is *a necessary condition* of them all. We need but show, then, some of the respects in which faith, taken for 'miracle-working faith,' may yet differ from '*the working of miracles.*' 1° Faith, 'fides,' is generic; 'operatio,' specific (Estius, Card. de Laurea). 2° 'Fides,' may regard extraordinary *inward* effects; 'operatio' is *outward* (Suarez). 3° 'Fides' may be limited to '*sermo*' fidei, the power (*supernatural*, it is assumed, in every case) of explaining rudimental truths of faith, simply and briefly, or of defending them by argument (such power had St. Stephen, a man 'full of faith,' Acts, vi. 4), or even by the sacrifice of life (as the martyrs), or of illustrating them by *private revelations:* An vero Paulus hæc omnia, vel quid illorum præcipue intenderit, incertum esse credimus (Suarez, *l. c.*). See Benedict XIV. lib. iii. de Canoniz. cap. xliv.

to another the grace of healing in one Spirit.] This gift, by which miraculous *healings* of different *diseases* (hence pl.) were effected, is mentioned separately from '*the working of miracles*' (though itself a miracle), because, perhaps, it was, though less striking, more *common* than other signs, and given *permanently* to some members of the Church (Suarez), and because it is the only grace useful for *soul* and *body* (Theodoret, Card. de Laurea, Benedict XIV.). (It is difficult to rely on this last point, seeing that the expulsion of demons, the raising of the dead, &c., are always classed under the 'working of miracles.')

10. *To another the working of*

λῳ προφητεία, ἄλλῳ διακρίσεις πνευμάτων, ἑτέρῳ γένη γλωσσῶν· † ἄλλῳ

ing of miracles: to another, prophecy: to another, the discerning of spirits: to another, *diverse* kinds of tongues: to another, interpreta-

miracles;] Not *genus* (Alf.), and as such, distinct from the *species* 'healings,' but rather more *striking* manifestations of divine *power* (whence the name δυνάμεις), less *usual* than 'healings,' and less *permanent*. The App. seem to have been permanently endowed with the power of *most striking* signs, but even that power was limited by God to *special* occasions, when the vindication of His Providence seemed to call for some higher manifestation (Suar., Est., à-Lap., and Catholic comment.).

to another, prophecy,] The gift not merely of foretelling future events, but of revealing hidden things of the past and present as well (see p. 51).

to another, the discerning of spirits,] Some understand the power of seeing into, of discerning the *thoughts* (spirits) of others, sometimes given to great servants of God. But it more probably is the power of discerning true from false spirits (see ch. xiv. 29). In the early church, when various gifts were common, impostors would sometimes claim to be under Divine influence. Hence the necessity for this gift, by which the true was discerned from the false spirit, the true prophet or teacher from the false, &c. "What means 'Discretion of spirits'? To know who is endowed with spiritual gifts, and who is not, who is a prophet, and who is a deceiver. To the Thessalonians he said, 'Despise not prophecies. But prove all things: hold fast that which is good' (i Thess. v. 20, 21). For there was then a great crop of false prophets, because the devil was striving to substitute a lie for the truth" (St. Chrysost.). "The gift of 'discerning of spirits' consisted in a peculiar impulse of the Holy Spirit moving one specially chosen by God to distinguish rightly between a good and bad spirit. By its aid he could decide whether what was proposed for faith or practice, was really suggested by God or not; he could judge of private revelations, visions, extraordinary inspirations, &c." Cf. Suarez; and Gerson, tom. i. p. 4 *de probat. Spirituum.* Est enim Spiritus Deus, spiritus angelus bonus, spiritus angelus malus, spiritus humanus tam rationalis, quam animalis. Potest autem similis visio spirari per quemlibet hunc spiritum, suo modo, longeque diverso.

to another, [*diverse*] *kinds of tongues.*] The gift of speaking various languages without learning them (see p. 281).

to another, interpretation of speeches.] There are two ways of understanding this gift. 1° 'Speeches' may be taken strictly for 'words,' and to interpret 'speeches,' to render them in another tongue, either written or spoken. Thus we speak of the Seventy 'Interpreters' who translated the Old T. into Greek, and of 'interpreters' in our courts of law, whose duty it is faithfully to translate into English what has been

δὲ ἑρμηνεία γλωσσῶν.† 11. Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ

tation of speeches. 11. But all these things one and the same Spi-

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spoken in a foreign tongue. 'Interpreters of speech' in this sense would be necessary in the early Church, to give *written* versions of the canonical Epp., and oral explanations of sermons, &c. This gift seems to some authors to be necessarily included in the gift of tongues. There is, however, a clear distinction between them, according to the Comm. who, like Estius, suppose the speaker in unknown tongues not always to *understand* his own words. In any case, it is quite a different thing to speak two languages with ease and propriety, and to translate faithfully one into the other. For this purpose a special gift may be needed by one endowed with great powers of speaking both tongues. What Latin scholar has given us a version equal to the Vulgate? Could Johnson or Macauley ever produce the authorized translation? 2° 'Interpretation of speeches' might also mean the faculty of explaining hidden mysteries which the inspired speaker's words may contain or suggest without his being conscious of the deeper meaning, or at least able to explain it fully. "Such a gift would be also very useful in the early Church. Many, for example, know Latin well, who cannot interpret the Latin version of the S. Scriptures in a manner likely to edify the faithful." Suarez, who holds with Baron. it was in this second sense St. Mark acted as interpreter to St. Peter, and St. Titus to St. Paul. Whichever way we understand the 'interpretation of speech,' it is clear this gift would be often most useful with the power of 'speaking tongues' intelligibly, consciously, and permanently.

11. *But in all these things one and the same Spirit worketh, dividing to every one according as he will.*] Contrast again between *oneness* of source and *variety* of gifts: one and the same Holy Spirit by His Almighty power (ἐνεργεῖ) worketh all these wonderful signs, according to His own good will. ἰδίᾳ need not be changed into ἴδια= *propria*, his own (those suited to him) to each member: it is used adverbially=ἰδίως, *apart from, separately, severally;* so that Vulg. 'singulis' expresses the full meaning. 'According as he will' is not as man willeth (Origen), which is false, and makes the whole argument pointless, for the Ap.'s object is clearly to show these gifts are distributed according to the pleasure of the Holy Spirit, whose ways are not to be curiously searched into by us. Despise not the least gift because of its Author; be not proud or jealous, because the Holy Spirit bestows these gifts as He will.

Observe, 1° the very same all-pervading might ascribed to God (the Father), ver. 16, is now ascribed to the Holy Spirit in exactly the same words:

ὁ αὐτὸς Θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα.

2° The *effects* of that might are equally attributed to the 'Lord,' to 'God' (the Father), and the Holy Spirit, and in such a way as to show

πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.

rit worketh, dividing to every one according as he will.

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their power is *one* and *undivided*, for *oneness* of origin is the ground-work of the whole argument. 3° The Ap.'s words taken separately (see last clause), and specially in contrast, clearly imply *personal* operations. Therefore the Holy Spirit is true God, having one power and nature as the Father and the Son.

ELEVENTH SUNDAY AFTER PENTECOST.

I Cor. xv. 1—10.

1. Notum * autem vobis facio, fratres, Evangelium, quod praedicavi vobis, quod et accepistis, in quo et statis,

2. Per quod et salvamini : qua ratione praedicaverim vobis, si tenetis, nisi frustra credidistis.

3. Tradidi enim vobis in primis quod et accepi : quoniam Christus mortuus est pro peccatis nostris † secundum Scripturas :

4. ‡ Et quia sepultus est, et quia resurrexit tertia die secundum Scripturas :

5. Et quia visus est Cephae, et post hoc § undecim :

6. Deinde visus est plus quam quingentis fratribus simul: ex quibus multi manent usque adhuc, quidam autem dormierunt :

7. Deinde visus est Iacobo, deinde Apostolis omnibus :

8. Novissime autem omnium tamquam abortivo, ‖ visus est et mihi.

9. ¶ Ego enim sum minimus Apostolorum, qui non sum dignus vocari Apostolus, quoniam persecutus sum Ecclesiam Dei.

10. Gratia autem Dei sum id, quod sum, et gratia eius in me vacua non fuit, sed abundantius illis omnibus laboravi : non ego autem, sed gratia Dei mecum.

* Gal. i. 11. † Is. liii. 5. ‡ Ioan. ii. 1. § Ioan. xx. 19. ‖ Act. ix. 3. ¶ Eph. iii. 8.

I COR. xv. 1—10.

1. Γνωρίζω δὲ ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν,

I COR. xv. 1—10.

1. Now I make known unto you, brethren, the gospel which I

Subject.—The subject of this chapter is the general resurrection of the body on the last day. We may suppose the impugners of the doctrine to have been either (1) Jewish converts, who like Hymeneus and Philetus "erred from the truth, saying *that the resurrection is past already*" (ii Tim. ii. 17, 18), that is, probably, by spiritual regeneration at Baptism, of which they explained all the promises regarding the resurrection of the *dead* (in sin); or (2) Gnostics, who interpreted the resurrection of a spiritual separation from all worldly

ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε. 2. Δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε· preached to you, which also you have received, and wherein you stand: 2. By which also you are saved, if you hold fast after what

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concerns; or (3) Pagan philosophers, "who mocked when they heard of the resurrection of the body" (Acts, xvii. 32), and whose sophisms had already deceived some of the Christians at Corinth. The objections which St. Paul meets here, drawn chiefly from the apparent *impossibility* of such a change, are such as would be urged by Epicureans or Stoics against perhaps recent converts from their schools. There is therefore nothing to show that these 'false teachers,' supposing them to have been guilty of formal heresy, were still members of the Church.

1. *Now I make known unto you,*] Rather "I remind you," because his readers, who generally kept the true faith ('wherein you stand'), did not need to have the doctrines declared to them anew as if they never heard these truths before. γνωρίζω δὲ opens the fuller exposition as in xii. 1.

the Gospel] A summary of its chief dogmas, the death, passion, and resurrection of our Lord and of all men, &c. There is no allusion to the written Gospel narrative, that is a later sense of Evangelium, of which no clear example is seen in N. T.

which you have received,] On grounds which seemed then quite decisive, and which you cannot consistently reject now—'*and wherein you stand*'—you generally hold the same faith still, though a few may have yielded to false teachers, and the warning throughout the ch. would be needed in any case against deceivers.

2. *You are saved*] Not used in a future sense only, meaning 'you are *to be* saved,' but chiefly with reference to their present state—'you are now in the way of salvation, through faith and grace.'

If you hold fast, &c.] Whatever may be the blessings you now enjoy, they wont avail you unto salvation hereafter, "unless you adhere to that faith strictly as it has been preached to you, for otherwise your former belief will be vain:" it will not produce the great fruit for which you must labour during life, your eternal salvation. The whole verse, according to the Rh. Version, may be either: "By which you are placed in a state of salvation to be made perfect hereafter, provided you hold fast the faith as I preached it to you; for if you do not hold fast that faith to the end, you have believed in vain so far" (Estius). Or: "By which you are placed in a state of salvation, provided you hold fast the faith I preached to you: *unless you were* finally saved by this means—by faith and perseverance, you have believed in vain from the very beginning;" for faith and perseverance were the means on which you always relied. The construction is so difficult that the best commentators are not agreed which we should adopt.

à-Lapide explains the passage thus: "I remind you of the Gospel

ἐκτὸς εἰ μὴ εἰκῆ ἐπιστεύσατε. 3. Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς. 4. Καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ

manner I preached unto you, unless you have believed in vain. 3. For I delivered unto you first of all, which I also received: How that Christ died for our sins according to the scriptures: 4. And that he was buried, and that he rose again the third day according

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truths. . . I remind you also of the manner in which I preached it to you, that you may see if you still hold the true faith in its integrity, for if not, your past exertions will not avail you." He suggests also another arrangement of the words which seems to us to set forth the meaning clearly: "I remind you of the doctrine I preached, &c., to see *if you hold* it fast after the manner I preached it to you ('si tenetis [*ea*] qua ratione predicaverim vobis'), for otherwise you have believed in vain."

3. *First of all*:] Among the first and most important truths, or rather, strictly and literally, first of all in order of time, because the adverbs 'first,' 'after that,' 'last,' &c., point out this chronological order.

which I also received] From Christ himself immediately, not even '*through man*,' Gal. i. 1.

Christ died, &c.] Without faith in the death of Christ *for our sins*, there is no understanding the other events of His life on earth. Hence the Apostle never ceased to preach Christ crucified (i Cor. i. 23). *For our sins*, not merely *for us*, or for our sake as an example, but as a surety in our place, and an expiatory victim offered to God '*for our sins*.'

'*according to the Scriptures*,'] All of which, but chiefly the prophets, foretold not only the coming and even the death of Christ, but also by types and figures, and in some instances most expressly, the death of the Messiah '*for our sins*.' "He was wounded for our iniquities, he was bruised *for our sins*: the chastisement of our peace upon him, and by his bruises we are healed. . . . And the Lord hath laid on him the iniquity of us all, . . he shall be led as a sheep to the slaughter" (Isaias, liii. 5-8).

4. *buried*,] To show more clearly the absolute certainty of Christ's death, which it was necessary to establish before adducing proof of the resurrection. '*According to the Scriptures*,' at end of verse 4, refers to the burial as well as to the resurrection (Jonas, ii. 1; Isaias, xi. 10; liii. 9).

he rose again the third day.] The resurrection of Christ is frequently predicted in the Scriptures: see Psalm, xv. 10, explained by St. Peter in his address to the people, Acts, ii. 27; and by St. Paul before the rulers of the synagogue at Antioch, Acts, xiii. 35. That Christ was to rise from the dead *on the third day* was also foretold by the prophet, Osee, vi. 2, and shown by various types, Jonas, ii. 1 (Matt. xii. 40; xvi. 4; Luke, xi. 30);

τρίτη, κατὰ τὰς γραφάς. 5. Καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα. 6. Ἔπειτα ὤφθη ἐπάνω πεντακοσίοις

to the scriptures: 5. And that he was seen by Cephas; and after that by the eleven. 6. Then he was

Lect. Var. 5. δωδεκα—ενδεκα D F G Vulg.

Gen. xxii. &c. Estius, however, refers the words, 'according to the Scriptures,' so emphatically repeated, to the single point of the resurrection: the burial, the day, &c., he says, could be easily ascertained from living witnesses.

'*the third day.*' It is hardly necessary to show that our Lord's prophecy: "So shall the Son of man be in the heart of the earth *three days and three nights*" (Matt. xii. 40), agrees with the Apostle's teaching here. Both expressions had the same meaning, not only among the Jews, but among other nations. In omnibus fere linguis, pars diei, mensis, anni, dies, mensis, annus dici solet. Kuinoel in Matt. xii. 40. Lightfoot (Matt. xii. 40) proves clearly from the Talmud of Jerusalem that, according to the Jewish method of computing time, part of a day was reckoned as a whole. So in Matt. xxvii. 63, the Pharisees remind Pilate that our Lord "said while he was yet alive: *After three days* I will rise again," and then ask him "to command the sepulchre to be guarded *until the third day*." Both phrases had, therefore, the same meaning in their minds; and had the Apostles perceived the slightest shade of difference between them, they would not record the prophecy and its fulfilment in the *same place*, where their readers could not fail to notice the contradiction. Cf. Luke, xxiv. 7-9. Hence their enemies never called on the Apostles to explain this apparent discrepancy. To make out the three days, we reckon the part of Friday evening before sunset in which our Lord was in the grave, as the first day (*per synecdochen*); from sunset on Friday to sunset on Saturday, the Jewish full day, as the second; and from sunset on Saturday till our Lord arose, as the third day.

Did the unbelievers at Corinth, who denied the general resurrection, deny also the resurrection of our Lord? Of course pagans did, and converts from paganism were to be guarded against that error, which inevitably, as the Apostle argues, flowed from the rejection of the true doctrine on the general resurrection. Hence the necessity of placing clearly again before the minds of the faithful the grounds of their belief in the resurrection of our Lord. That any member of the Church doubted *as yet* that dogma, need not be at all supposed.

5. St. Paul, in preaching to the Corinthians, did not refer to all the appearances of our Lord. He selected those likely to have the greatest effect on his hearers. Hence any discussion on the number and order of the apparitions, except those referred to in this argument, would be embarrassing and misplaced.

he was seen by Cephas,] That is Peter, the Prince of the Apostles, whose testimony is adduced in the *first* place, because the apparition to him was the first in order of time of

ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν· ἔπειτα τοῖς ἀποστόλοις πᾶσιν· ὕστερον δὲ πάντων ὡσπερεὶ τῷ ἐκτρώματι ὤφθη κἀμοί.

seen by more than five hundred brethren at once: of whom many remain until this present, and some

those named by the Ap., and the first made to any *man:* See Mar. xvi. 9, "But he rising early the first day of the week, appeared *first* to Mary Magdalen;" and because, according to the invariable rule followed by the sacred writers, Peter gets always the most honoured place, whenever he is named with some or all the other Apostles. For examples see Matt. x. 2; Mark, iii. 16; Luke, vi. 14; Acts, i. 13; Matt. xvii. 1; Mark, ix. 1; Luke, ix. 28; Acts, iii. 1; i Cor. i. 12; Mark, xvi. 9. "The prominence," says Stanley, "thus given to Peter, agrees with that assigned to him generally in the Gospel narrative." This appearance to Peter is, perhaps, the same that is spoken of by the disciples after their return from Emmaus (Luke, xxiv. 34).

'*eleven,*' ἕνδεκα, D F G Vul., &c., but nearly all the Gr. *codices* have δώδεκα, *twelve,* which seems to be the correct reading (see St. Chrys., Thplt., Eusebius, &c.), changed to avoid the difficulty of making up the full number of twelve after the prevarication of Judas. If we read *eleven,* we must not understand the appearance to the *ten* apostles, late on the day of His resurrection, while Thomas was absent (John, xx. 19), but that on the eighth day after, or some other (John, xx. 26). The Gr. reading, '*twelve,*' has been explained, (1) by supposing an appearance to Matthias after his election, but all the other appearances spoken of here, except that to St. Paul himself, preceded the ascension; (2) by an ordinary figure, some members are taken for the *body,* though the number was not full, like 'decemviri,' 'duumviri,' in Lat. We speak of *twelve judges* sitting in our Irish courts of appeal, though one or more may be absent.

6. *Then he was*] The indirect narrative, 'and that,' vers. 4, 5 (καὶ ὅτι), is not continued further; we are, however, to supply: "*And that* then he was seen," &c. *More than:* ἐπάνω, also means *above, from above;* but with cardinal numbers, it signifies 'more than' (cf. Mark, xiv. 5). ἐφάπαξ is more usually *once,* at one time=semel; here, as implied by the collocation and context, simul—*together.* What appearance is this? One no where found in the Gospels, and expressly recorded here, at the suggestion of the Divine Spirit, that we may have thus further evidence of the great fact of the resurrection of our Lord (Martini). 2° The only appearance mentioned in the Gospels, which can with any degree of probability be identified with the present, is that witnessed by the disciples in Galilee (Matt. xxviii. 16), and most commentators adopt this view. See St. Jerome, Quest. vii. ad Hedebiam, and Suar. de Myster. Vitæ J. C. Disp. xlix. sect. 5.

'*many,*' οἱ πλείονες=the greater number, survive, and some are fallen *asleep,* a beautiful scriptural expression applied only to man, and peculiarly appropriate in this place, where the word 'asleep' suggests our

θησαν. 7. Ἔπειτα ὤφθη Ἰακώβῳ· εἶτα τοῖς ἀποστόλοις πᾶσιν. 8. Ἔσχατον δὲ πάντων, ὡσπερεὶ τῷ

are fallen asleep. 7. After that, he was seen by James, then by all the apostles. 8. And last of all,

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awaking at the general resurrection.

7. *James*, commonly called the Less (as distinguished from James the Greater, the other Ap., of same name), first bishop of Jerusalem, whose authority had of course great weight, particularly with the Jewish converts. This appearance to James is not recorded in the Gospels. In St. Jerome's catalogue of ecclesiastical writers, we find an extract from the apochryphal gospel according to the Hebrews, which, many suppose, relates to this event. "But the Lord, after He gave the linen garment to the priest's servant, went to James and appeared to him," &c. This, however, is very improbable; because the appearance to James, spoken of by St. Paul, took place *some time* after the resurrection, after our Lord had appeared to the 500; for the arrangement here, as has been observed, corresponds with the order of events (St. Aug. de Consensu Evangel. lib. iii. c. 25). The story in the apochryphal gospel makes the appearance to James occur on the *very day* of the resurrection, on which account it is rejected by St. Thomas (Estius).

then by all the apostles.] It is generally supposed the word 'apostles,' (for the 'Twelve)' is not used here in its highest sense, but in a wider signification, embracing probably them, the seventy disciples, and perhaps others. It may, however, we think, be restricted to the *twelve*: "Our Lord appeared to James alone, and afterwards *again* to the twelve apostles together." And thus the present passage supplies an argument rather in favour of the identity of James the Less, with James the Apostle, than any presumption against it. Whatever interpretation we approve, there is no more reason for excluding James from among the 'Twelve' because he is spoken of separately, than for excluding Peter for a like reason. How delusive, then, Alford's strong presumption, 'that James, just mentioned, was not one of the Twelve.'

8. *And last of all.*] πάντων is neuter: can't be *masc.* 'last of all the *apostles*;' it should be, then, ἐσχάτῳ δὲ πάντων=novissimo autem omnium.

He was seen by me,] Not therefore in a vision, nor in ecstasy, which would not strengthen the argument. The appearance must have been the same as that witnessed by the other apostles. St. Paul refers certainly here, and i Cor. ix. 1, to the real and *bodily* appearance of our Lord, on the road to Damascus, at his first conversion. That he not only heard the voice, but also saw the glorious body of Jesus Christ, is evident from the history of that event (see Acts, ix. 2, 13, 27; xxii. 4-22; xxvi. 9-20).

as by one born out of due time,] τῷ ἐκτρώματι (an abortion), abortivo. The Rh. version is too precise, and limits the meaning too much, suggesting that the Apostle is called an abortive, because he

ἐκτρώματι, ὤφθη κἀμοί. 9. Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων· ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ. 10. Χάριτι δὲ θεοῦ

he was seen also by me, as by one born out of due time. 9. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. 10. But by the

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was called to the apostleship out of due time, that is, after the ascension. We would rather translate 'as to an abortion,' leaving the meaning to be determined by the usual laws of exegesis. 1. *Abortivus* was applied in Latin to senators who were appointed above the regular number (Suet. Oct. 35; Baronius, Annales, A.D. 44), but no example has yet been adduced to show the Greek word had the same meaning. 2. To the *last* child, which is not sufficiently proved. 3. ἐκτρώμα meant strictly an *abortion*, and the allusion seems to be to the weakness and deformity of the abortive-born child. This meaning is clearly implied in the next v., and generally adopted (Estius, Martini, &c.).

9. *For I am the least of the apostles.*] These words explain the preceding. I am not worthy to be called an apostle: I am the least of them all, imperfectly formed, as it were, like the untimely child. Having to say what is creditable to himself immediately after, he guards against pride by this humble confession of unworthiness beforehand.

to be called,] to bear the glorious name of an apostle.

I persecuted.] He persecuted the faithful unto death, binding and delivering into prisons both men and women (Acts, xxii. 4; Gal. i.).

10. It is not for any merit of mine that I am an apostle: I owe all that I am and all that I have to the goodness of God and His grace. That grace given *to me* (ἡ εἰς ἐμὲ), thus the free gift of God's goodness, was not without its effect, for I laboured more abundantly '*than all they.*' αὐτῶν πάντων may mean 'more than all *together*,' or '*more than any one* of them.' The latter is open to less objection, and corresponds better with St. Paul's professions elsewhere (ii Cor. xii. 11).

No one of the apostles had preached the Gospel in so many different countries, and no one bore so many trials and afflictions in that holy cause. These labours are referred to by St. Paul now to add weight to his testimony, and to show his just influence and authority in establishing the Church.

yet not I but the grace of God with me.] Lest the mention of these great labours might be supposed to proceed from vain boasting, he ascribes all again to the grace of God, which gave him strength and aid. We have here two co-operating causes in every salutary work pointed out: the first and more noble cause, the grace of God; the second, the free will of man. Modern heretics readily admit the necessity of grace, and deny the free co-operation of our will. They rely

εἰμὶ ὃ εἰμί· καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ, οὐ κενὴ ἐγενήθη, [ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δὲ, ἀλλὰ ἡ χάρις τοῦ θεοῦ σὺν ἐμοί].

grace of God, I am what I am: and his grace in me hath not been void, [but I have laboured more abundantly than all they: yet not I, but the grace of God with me]:

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on the Greek reading of the passage before us: οὐχ ἐγὼ δέ, ἀλλὰ ἡ χάρις τοῦ θεοῦ ἡ σὺν ἐμοί. "Yet not I, but the grace of God which with me," that is, the grace of God 'which *was* with me' (Stanley on I Corinth. *in l.*). Admitting this reading, and further, the insertion of the substantive verb '*was*' to supply the ellipsis, it does not follow that grace *alone* is the cause of the whole work, because still that grace acted *with him*, who also 'laboured' ("I laboured"); and according to Scriptural usage, the influence of the less perfect cause may be denied only to set forth the comparative prominence of the more perfect and excellent cause. Cf. i Kings, xv. 22; Eccles. iv. 17; Matt. ix. 13. Besides, ἡ is omitted before σὺν in B D F G, Vulg., and all the Latin fathers. "It occurs in A E I K, but apparently was introduced from not understanding the personification which supplies ἐκοπίασε" (Stanley on i Corinth. *in l.*). The Auth. Vers. here, as often elsewhere, shows too plainly the Calvinistic prejudices of the translators; for why not supply, even with ἡ, the word 'laboured:' "yet not I *laboured*, but the grace of God which *laboured* with me?"

II. The Apostle resumes the subject of the resurrection, which had been interrupted by the allusion to his own unworthiness (v. 8), proves the doctrine by various arguments (12—34), and then explains how this mystery is to be accomplished, the properties of a glorified body, and the different degrees of glory hereafter. From the whole tenor of the argument, I take it to be plainly directed against Epicureans and Stoics, who ridiculed the idea of a general resurrection (Acts, xvii. 32). Minucius Felix represents a Pagan reproaching the Christians because of their hope of a resurrection: *Renasci se ferunt post mortem et cineres* (Price on Acts). The unbelief of the ancient world is embodied in the line of Aeschylus (Eum. 648):

"Απαξ θανόντος οὔτις ἐστ' ἀνάστασις

TWELFTH SUNDAY AFTER PENTECOST.

II Cor. iii. 4—9.

4. Fiduciam autem talem habemus per Christum ad Deum :
5. Non quod sufficientes simus cogitare aliquid a nobis, quasi ex nobis : sed sufficientia nostra ex Deo est :
6. Qui et idoneos nos fecit ministros novi testamenti : non littera, sed Spiritu : littera enim occidit, Spiritus autem vivificat.
7. Quod si ministratio mortis litteris deformata in lapidibus, fuit in gloria, ita ut non possent intendere filii Israel in faciem Moysi propter gloriam vultus eius, quae evacuatur :
8. Quomodo non magis ministratio Spiritus erit in gloria ?
9. Nam si ministratio damnationis gloria est : multo magis abundat ministerium iustitiae in gloria.

II COR. iii. 4—9.

4. Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν θεόν. 5.

II COR. iii. 4—9.

4. And such confidence we have, through Christ towards God. 5.

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4. *And such confidence we have through Christ towards God.*] "And the success of our ministry, of which we speak so confidently, for which we hope to be rewarded by God, we owe not to ourselves, but to Christ." The connexion with foregoing is close. Of the fruit of his labour amongst them, the Ap. boasts with reason. It is his letter of recommendation, which all can read. This success is yet not his own work, but Christ's, the great author of all the good done through His servants. The meaning of the clause before us is, then: "This confidence (i.e. sure ground of boasting) we have only through Christ in God's sight." πεποίθησιν, *confidence, boldness,* i.e. in boasting of success among the Corr. The sense is not: this confident boasting is well-founded, because it rests on a *power* given me by Christ (Alf.); but this *confident boasting* (=success of which I boast) I claim not as my own—it is the work of Christ in me; the *power* of doing good is not the subject, but the *actual good* done. And that 'towards God,' πρὸς τὸν θεόν, to show the boasting is sincere, well-grounded, not to gain the goodwill of men, but the favour of God. Hence πρὸς τὸν θεόν is not merely in God's cause, but for God's sake. Preachers are sometimes engaged in God's cause, without seeking God's glory, or doing what is pleasing to Him, or earning a recompense from Him.

5. *Not that we are sufficient to*

Οὐχ ὅτι ἀφ' ἑαυτῶν ἱκανοί ἐσμεν λογίσασθαι ὡς ἐξ αὐτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ. 6. Ὃς καὶ

Not that we are sufficient to think any thing of ourselves, as of ourselves; but our sufficiency is from

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think any thing of ourselves, as of ourselves;] The contrast is: We boast, indeed, but only of a work wrought through Christ's grace, and *not* ['we do not boast,' or 'we say not this'] as if we ourselves were able from ourselves to entertain even one *salutary* thought. ἱκανός, *sufficient, strong enough, able* (ii Cor. ii. 6; ii Tim. ii. 2), *fit, worthy* (Matt. iii. 11; Mark, i. 7; Luke, iii. 16). Here in its strict sense: We are not *able* of ourselves, by means of any *natural* gifts, to form *one pious* thought, or the least act *pleasing* to God and conducive to our salvation. Every such thought or act is, in the present order of God's providence, *supernatural*, and therefore requires God's grace.

'*of ourselves, as of ourselves*,' ἀφ ἑαυτῶν ὡς ἐξ ἑαυτῶν, "of ourselves, as if *from* ourselves." Both ὡς and ἐξ are emphatic: not able of ourselves, *as if* any such power came *from* ourselves originally. The change of prep. (ἀφ to ἐξ) denies the power, proximate or remote, to us; it is not ours now, and it *never* was ours, without the grace of God. Estius explains the altered construction well, without however placing any stress on the change of ἀφ to ἐξ: 'we are not able of ourselves,' that is, *not* of ourselves *alone*. As if the Ap. said: when I say 'not of ourselves,' I do not deny that we have sometimes pious and salutary thoughts, or that we have a share in them; what I mean is: we are not able to have such thoughts 'as if of ourselves.' Thoughts and aspirations, tending to salvation, do suggest themselves to us, but only through the grace of God, not *from ourselves*. Of *natural* good acts, there is no question.

but our sufficiency is from God.] "But our ability (to think or do anything pleasing to Him) is from God, not from any natural power." This text proves, against the Pelagians, that man can perform no salutary work without special grace from God. 1° The Ap. speaks of a *salutary* thought, for his argument is: our success *before God* in the ministry is the *work of Christ*, not ours, *because* we are not able to think, much less do anything pleasing to God without His grace. 2° And of *supernatural* aid, (*a*) because the contrast requires the *thought* to come *through Christ* (the meritorious cause, *not* of natural, but *supernatural* gifts), as well as the "confidence through Christ;" (*b*) because also the *ability* to think is emphatically referred to God, to the exclusion of any power of our own, proximate or remote. Now this emphatic ascription of our ability 'to think anything,' would be unnecessary, had there been question of any natural power, for no one denies that our being is from God, and whatever is required to preserve that being. The text is also conclusive against the Semipelagians; since, as St. Aug. reasons, the 'beginning of faith,' or *will* to believe in their system is a pious thought, conducive to salvation.

ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ πνεύμα-

God. 6. Who also hath made us fit ministers of the new testament,

Lect. Var. 6. ου γραμματος αλλα πνευματος—ου γραμματι αλλα πνευματι, Vulg. Vet. It. Syr.

Et ideo commendans istam gratiam, quæ non datur secundum aliqua merita, sed efficit omnia bona merita: *Non quia idonei sumus,* inquit, *cogitare aliquid quasi ex nobismetipsis, sed sufficientia nostra ex Deo est.* Attendant hic, et verba ista perpendant, qui putant ex nobis esse fidei cœptum, et ex Deo esse fidei supplementum. Quis enim non videat prius esse cogitare quam credere? Nullus quippe credit aliquid, nisi prius cogitaverit esse credendum. . . . Quod ergo pertinet ad religionem atque pietatem (de qua loquebatur Apostolus), si non simus idonei cogitare aliquid quasi ex nobismetipsis, sed sufficientia nostra ex Deo est; profecto non sumus idonei credere aliquid quasi ex nobismetipsis, quod sine cogitatione non possumus, sed sufficientia qua credere incipiamus, ex Deo est. St. Augustine, *de Predestin.* cap. ii. n. 5 (tom. x. page 792 D.). Cp. the 7th can. of the second Council of Orange: Si quis per naturæ vigorem bonum aliquid, quod ad salutem pertinet vitæ æternæ, cogitare ut expedit, aut eligere; sive salutari, id est, evangelicæ prædicationi consentire posse confirmat, absque illuminatione et inspiratione Spiritus Sancti, qui dat omnibus suavitatem in consentiendo et credendo veritati, hæretico fallitur spiritu, non intelligens vocem Dei in Evangelio dicentis: *sine me nihil potestis facere;* et illud Apostoli: *Non quod idonei sumus cogitare aliquid a nobis, quasi ex nobis: sed sufficientia nostra ex Deo est* (Harduin's Councils, tom. ii. p. 1099).

Obj. 1.—The Ap. speaks of the work of *evangelizing*, and therefore his words ought not be urged in support of a *doctrine*. So Bloomfield, who laments that "this has been done by Augustine, Thom. Aquin., Est., Calvin, Beza, &c., pronouncing, after the manner of the Council of Trent [Orange?], that whosoever shall oppose this dogma *is deceived* by an heretical spirit."

Answ. 1° No matter what the subject: if St. Paul asserts, man can do nothing pleasing to God in the ministry without His grace, the same may be inferred of all pious acts. 2° The work of *evangelizing* is the main subject, but the Ap. takes his proof of his own inability to please God from the fact that he is unable "*to think any thing*" (conducive to salvation) without God's grace.

Obj. 2.—The argument proves too much, for it excludes man's co-operation altogether: Videmus autem, ut nihil homini reliquum faciat (Calv. *in l.*).

Answ. 1.—It is not unusual to ascribe the whole effect to the nobler cause. 2° Man's co-operation is explicitly required more than once in the course of the argument; ch. iv., throughout, is a vindication of his own zeal and diligence; 3° and chap. vi. 1, συνεργοῦντες, the very word '*co-operating*,' that is with God, is prominently put forth.

τος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. 7. Εἰ δὲ ἡ διακονία

not in the letter but in the spirit. For the letter killeth : but the spirit quickeneth. 7. Now if the mi-

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6. *Who also made us fit ministers of the new testament.*] The same God, by Whose aid alone man can do the least spiritual good, has enabled us to be ministers of the new testament. Observe the adj. ἱκανοί, followed by the noun ἱκανότης (verse 5) [in Vulg. *sufficientes, sufficientia*], and again, the cognate verb ἱκάνωσεν (verse 6), a propriety not observed in Vulg. and Rh. The whole sentence might be rendered thus : Not that we are *able* to think anything of ourselves, as if from ourselves, but our *ability* is from *God, Who* hath *enabled* us to be ministers of the new testament, &c.

not in the letter, but in the spirit,] In many MSS. of Vulgate we read 'non literæ, sed spiritus,' corresponding with οὐ γράμματος, ἀλλὰ πνεύματος. We may assume that to be the true text, and the sense accordingly is : God enabled us to be ministers of the new testament, that is to say, *ministers* not of the Old Law, which gave merely the letter of the precept, but of the New Law, which gives the Spirit of God. If 'literæ,' 'spiritus,' are made to depend on testamenti (with Vasq., Martini), the sense is the same. With abl. 'literâ' and 'spiritû,' it would be : God commissioned us App. not *with* the mere letter of the law (as Moses), but with the spirit, that is, abundant means of imparting the Holy Spirit. The Ap., it must be always remembered, contemplates the Law as opposed to the Gospel, and therefore apart from *grace,* which is entirely a Gospel blessing.

For the letter killeth, but the spirit quickeneth.] The Old dispensation was but the letter, the New the Spirit ; now the letter is merely the occasion of sin and spiritual death (*killeth*), but the Spirit giveth grace here and glory hereafter (*quickeneth*). Cf. Rom. iv. 15 ; v. 20 ; vii. 7 ff. ; i Cor. xv. 36 ; from which passages it clearly follows that St. Paul frequently speaks of the Mosaic Law as an occasion of sin. Hence we do not think there is question here either of the penalty of *death,* ordained in the law against some crimes (as many of the Gr. Ff.), and much less of a false *literal* interpretation of Scripture as against its true spiritual sense (Origen). Man is represented as living under the Law *as such ;* now the Law of Moses (indeed any law) *as such* gives merely a knowledge of sin, and thus becomes the occasion of sin. For, 1° It is impossible to observe the *whole* natural law (sanctioned by the Law of Moses), without grace (which *grace* belongs not to it). 2° The Mosaic Law gave a *fuller* knowledge of the natural law ; and with knowledge, the guilt of sin increases. 3° It superadded many positive and difficult precepts, which became also a further occasion of sin. St. Aug. de Spiritu et Litera, cap. 5, gives in a few words the meaning of this text : Attende Apostolum ad Romanos explicantem satisque monstrantem quod scripsit ad Corinthios '*littera occi-*

τοῦ θανάτου ἐν γράμματι, ἐντετυπωμένη λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν κα-

nistration of death, engraven with letters upon stones, was glorious; so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his counte-

Lect. Var. 7. γραμματι B D¹ F G—γραμμασιν A C D³ E J K *rec.*

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dit, spiritus autem vivificat, sic majis accipiendum, quemadmodum diximus, quoniam legis litera quæ docet non esse peccandum, *si spiritus vivificans desit,* occidit. Observe the condition, 'si spiritus vivificans desit': *if the grace of God be wanting*, the more knowledge is increased, the more precepts are multipied, so much the more grievous and frequent is sin. "When," says St. Thomas, "any one is forbidden to do what he lusts after, his passion becomes more violent, like a river that rushes on more impetously when its waters are damm'd for some time." For this, he adds, three reasons suggests themselves, 1° What is forbidden is looked upon as something great and beyond our power; we covet it thus the more; 2° the outward transgression is checked by the law against it, but the inner lust is thus intensified, finding no vent; 3° whilst the act is not forbidden, it seems to be always within our reach, and hence, there is no wish to seize the first opportunity of doing it.

7. *Now if the ministration of death, engraven with letters upon stones, was glorious*;] Render: "But if the ministry of death in the letter, engraven on stones, was glorious." 'Litteris,' Vulg., without 'in,' suggested the connexion with the following: "engraven with letters on stones." Thus γραμμάσι, or γράμματι (the correct reading), would have quite a different sense from that in ver. preceding. The meaning therefore is: But if the ministration of death which was in the literal precept (caused by the letter of the law), that ministration (=Law) engraved on stones (not on hearts, tables of flesh, ver. 3) was set forth with glory, how much more the new ministration (ver. 9). The points contrasted are, 1° the death-causing Law, the life-giving Gospel, 2° the Law consisting in the bare letter, the Gospel giving the spirit; 3° the Law engraved on tables of stone, the Gospel on the fleshy tables of the heart; 4° the Law made void, the Gospel abiding; 5° the Law of condemnation, the Gospel of justice.

so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance,] So great was the glory which accompanied the ministration of the Old Law, that the children of Israel could not look at the *face* of Moses on account of the glory of his *face*. Moses is specially referred to, because the glory of the App., the ministers of the New Law, is the point insisted on here. For 'face,' 'countenance' (*facies, vultus,* Vulg.), we have the same noun προσώπον repeated in Gr. Estius says, "our interpreter purposely changed *facies* into *vul-*

ταργουμένην. 8. Πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ; 9. Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως, δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ.

nance, which is made void: 8. How shall not the ministration of the spirit be rather in glory? 9. For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

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tus to remove the ambiguity which must arise as to the reference of the relative if we read, propter *gloriam facies* ejus, *quæ*, since the antecedent would then more naturally be *facies*, contrary to the sense."

which is made void.] That is, which *glory* is set aside. It was designed to last only for a short time, a type of that law which was itself, therefore, fleeting and transitory.

8. *How shall not the ministration of the spirit be rather in glory?*] How much more shall not that ministration, by which the Holy Spirit is infused into the hearts of men, be manifested in glory? The time of that manifestation is, according to Est., the end of the world, when the ministers of the New Law will receive special glory from God; others take the future to indicate what *will* be found to be true on inquiry; others, of what was *future* from an O. T. stand-point. I take the glory of the N. Law to consist in the wonderful signs which marked its first solemn promulgation at Pentecost, in the miraculous gifts of tongues, prophecy, healings, &c., in the abundance of grace which, though invisible in itself, was often manifested in its effects, as in the zeal of the App., the constancy of the martyrs, &c., and, finally, in the beauty and perfection of the living Catholic Church—in all those attributes which show her to be the glorious spouse of Jesus Christ (à-Lap., Tirin.).

9. *For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.*] For if the Old Law, which multiplied precepts and sins (viewing it merely as a Law distinct from the New), was gloriously manifested, how much more the New Law, the means of all-righteousness, aboundeth in glory?

THIRTEENTH SUNDAY AFTER PENTECOST.

Gal. iii. 16—22.

16. Abrahae dictae sunt promissiones, et semini eius. Non dicit: Et seminibus, quasi in multis: sed quasi in uno: Et semini tuo, qui est Christus.

17. Hoc autem dico, testamentum confirmatum a Deo: quae post quadringentos et triginta annos facta est Lex, non irritum facit ad evacuandam promissionem.

18. Nam si ex lege hereditas, iam non ex promissione. Abrahae autem per repromissionem donavit Deus.

19. Quid igitur lex? Propter transgressiones posita est donec veniret semen, cui promiserat, ordinata per angelos in manu mediatoris.

20. Mediator autem unius non est: Deus autem unus est.

21. Lex ergo adversus promissa Dei? Absit. Si enim data esset lex, quae posset vivificare, vere ex lege esset iustitia.

22. *Sed conclusit Scriptura omnia sub peccato, ut promissio ex fide Iesus Christi daretur credentibus.

* Rom. iii. 9.

GAL. iii. 16—22.

16. Τῷ δὲ Ἀβραὰμ ἐρρήθησαν * αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐ-

* l. m. ερρεθ.

GAL. iii. 16—22.

16. To Abraham were the promises made and to his seed. He

Subject.—Chap. iii. contains various proofs that the blessing promised to Abraham comes not by the law, but by faith. 1° From the experience of the faithful in Galatia, for they received after conversion many gifts of the Holy Ghost, prophecy, tongues, &c., through that faith which they *heard* and believed, and not through legal rites (2-5). 2° From the example of Abraham, for, according to the Scripture, when Abraham *believed*, God graciously accepted that Act so pleasing to Him, and in lieu thereof, of His own goodness (*not* because of *strict merit*), justified Abraham, whose faith must be imitated by every one of his spiritual seed (6-9). 3° The law of *itself*, on the other hand, rather brought down *a curse* than a blessing, because its numerous ordinances could not be observed at all without grace, which was not due to it, and could be obtained only on *condition* of faith (10); and though it were possible to fulfil the whole law, not even so, could the grace

τοῦ· οὐ λέγει, καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλὰ ὡς ἐφ' ἑνός, καὶ τῷ σπέρματί σου, ὅς ἐστιν

saith not, *And to his seeds*, as of many: but as of one, *And to thy seed*, which is Christ. 17. Now

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of justification be claimed, because that was promised on *a different condition* entirely—namely, faith, 'for the just man liveth by faith;' temporal blessings being the reward attached to the strict observance of the law (11-12). 4° From that curse of the law Christ redeemed us by taking upon himself our sins, and suffering the ignominious death of the cross, by which He was regarded as accursed of God: "For cursed is every one that hangeth on a tree." Had not Christ so redeemed us by His passion, and had the legal ceremonies been necessary for all, then the promised blessing could never reach the Gentiles, since the law was confined to the Jews. Now, a means of obtaining justification, available to all—namely, faith, was *absolutely* promised by God (14); and such a promise (as may be *shown* even by arguments taken from the usages held sacred among men), cannot be revoked or altered. For who ever sets aside or adds to the last will of even a mere man, when once ratified? (15) *But* promises, binding and irrevocable as a last testament, were made by God to Abraham and to his seed. The true end of the Law (19—22) explained.

16. *To Abraham were the promises made and to his seed,*] The arrangement of words being the same in Greek, I regard the first clause as emphatic: to Abraham, to *him* were the promises made, not to any of his descendants living *under the law*, because the Apostle dwells after on the many years intervening from the promise to the law. This verse thus states briefly what is more fully explained verse 17. "To *Abraham* (four hundred and thirty *years before the law*) and to his *seed* were made *absolute* promises, ratified solemnly by God, which no subsequent arrangement could make void. But because this allusion to the seed of Abraham brought before St. Paul's mind the chief argument of the Judaizers, he meets and refutes it first. We are, they boasted, the seed of Abraham: to Abraham and to his *seed* God made the promise. Yes, the Ap. replies, to Abraham and to his seed, *as of one*, not to his *seeds*, as *of many*. Christ is this one seed, in whose mystic body you must be incorporated by faith if you would share in the 'promises.' 'Promises,' ἐπαγγελίαι, Romans, ix. 4=λόγια, Rom. iii. 2, used in the plural, because made so *often*, by so many types to Abraham, Isaac, Jacob, &c., refer to the coming of the Messiah and the benefits to be obtained through faith in Him.

He saith not and to his seeds.] Here the difficulty occurs at once, how the Ap. could argue from the singular number, *seed* being a collective noun, used too as such frequently, Genesis, ix. 9; xxii. 17; Exod. xxxii. 13; Deut. iv. 37, and this *collective* sense must have been before the Apostle's mind even when writing (see ver. 29 below). The Heb. noun is besides never found in the plural but once, and meaning

Χριστός. 17. Τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ, ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ

this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of

Lect. Var. 17. After θεου. *tex. rec.* adds εις Χριστον with D E F G J K—but A B C St. Jer. St. Aug. agree with Vulg. in omitting that clause.

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then 'grains of wheat,' or a cornfield rather (i Kings, viii. 15). How does the argument from the use of the singular number hold in such a case? 1° Because the inspired writer *interprets* the word here (Est., Menochius, Calmet, Kenrick, Dr. M'Evilly—some understanding the Ap. to dwell on the literal sense, some on the mystic sense, some on the custom of the Hebrews who insisted very much on the mere letter and form of expression, but all admitting that the argument is not independent of the authoritative exposition of the Ap. *He* interprets, *we* must receive his interpretation). Against this view it is urged fairly, that St. Paul would not here press an argument to which the Judaizing teachers might easily take exception; that the reasoning throughout the Ep. is remarkably close and logical; and that such an admission leaves no answer to the impious theory of Rückert, Bauer, and others, who accuse St. Paul of drawing inferences from O.T. which are not logically correct. 2° Because the word 'seed,' though sometimes taken collectively, is also applied to an *individual*, to one single person; and it *is so here* (the main point), as may be *proved* first from the common opinion of even the Jewish doctors, who understand by the 'seed' the Messiah; secondly, from the context, for it is only in that ONE seed all nations shall be blessed; and thirdly, from the frequent use of 'seed' in the singular number, when the sacred writers might have applied so many other words, 'sons,' 'descendants,' if they wished to point out *a multitude*. Pererius, à-Lapide, Windishman, &c., support this opinion, in which we see no difficulty. The Ap.'s argument is thus made to rest on the singular number, *and* on the singular *meaning* of 'seed,' *proved clearly* and admitted by his adversaries. It is not to the *seeds* or *sons* of Abraham, to each and every one, that the promises were made, but to the 'SEED,' that is, Christ and all His members forming one mystic body with Christ as their head. See the first promise of the 'SEED,' Gen. iii. 15.

17. *Now this I say,*] "The full sense of the statement made above is this: I repeat again my meaning more clearly." 'Testament' is explained in the Ep. to Heb. (p. 201). בְּרִית is strictly any compact, and not merely a testamentary disposition, which, of course it includes. Here it is applied to the covenant and solemn promise made by God to Abraham (Gen. xii. 3; xvii. 18; xxii. 18, and again to Isaac, Gen. xxvi. 4, and to Jacob, Gen. xxviii. 14), by which *all nations* were to

καταργῆσαι τὴν ἐπαγγελίαν. 18. Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ θεός. 19. Τί οὖν ὁ νόμος; τῶν παραβά-

no effect. 18. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. 19. Why then was the law? It was set because of transgressions, until the

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be blessed in his seed. This absolute, unconditional promise, ratified by God, the Law given so many years after could not abrogate, so as to make the promise void. Our language does not supply a phrase corresponding with κεκυρωμένην—ἀκυροῖ: Lat. ratum irritum facit.

doth not disannul, to make the promise of no effect.] εἰς τὸ καταργῆσαι, *to make void the promise.* The Law, given after so many years, does not *invalidate* the *valid* (ratified) covenant with Abraham, so as to make (εἰς τὸ καταρ. *result*), or with the view of making (*end and object*) the promise void. See App. II.

18. *For if the inheritance be of the law, it is no more of the promise.*] ἡ κληρονομιά, *the promised inheritance,* is not the earthly Canaan, which was but a type, nor here the heavenly Canaan precisely, the noblest antitype, but the inheritance promised to Abraham, that he would be *heir of the whole world*—that his spiritual seed should be diffused over the world. If that blessing came by the Law, and as the reward of its strict observance, then it is no more of the *promise,* because, 1° the promise implies *a free gift,* not *a just reward* for works done. 2° It makes *faith* the condition of obtaining the blessing, not the Law. 3° According to the promise, *all believers* are to share in the blessings; if these depended on the Law, Jews only could claim them. The same argument, Est. observes, is contained in Gal. ii. 21, and Rom. iv. 14. If justice be by the Law, then it is not through the *promised* seed, and Christ died in vain. It cannot extend to all nations who have not the Jewish law; and the promise to Abraham, that he should be the *father of many nations,* is made void.

But God gave it to Abraham by promise.] The argument is plain: si ex lege hæreditas, non ex promissione; sed ex promissione; ergo, non ex lege. If the inheritance is of the Law, then it is not of the promise; but it is of the promise: now *all know* that God gave it to Abraham by promise; therefore it is not of the Law.

'*gave it*' does not express fully the Vulg. *donavit.* κεχάρισται= *gave it as a free gift.*

ἐπαγγελία is rendered in the Vul. indiscriminately 'promissio' or '*re*promissio,' without implying by the latter the *repetition* of the promise.

19. *Why then was the law?*] The question is suggested by the preceding conclusion: *the inheritance is not of the law.* If *not,* of what use then the Mosaic law, or for what purpose was it given? A like question is put (Rom. iii. 1):

σεων χάριν προσετέθη, ἄχρις * ἂν seed should come, to whom he

*ita heic cod. I. m.

"What advantage then hath the Jew, or what is the profit of circumcision?" Ellicott says, τί is *not put* for διὰ τί, and yet renders the phrase '*what* then is the law?' and explains "i.e. what is the meaning, *the object of the law?*" It matters little seemingly whether we say: "why was the law?" or "what is the object of the law?" In a literal translation, we prefer "*what then is the law?*" because it approaches nearest to the indefinate, τί οὖν ὁ νόμος; the answer, which should be taken to fix the *meaning* of the question, suggests: What then was the *object* of the law? *why was it superinduced?*

It was set] For προσετέθη, D F G and many *curs.* MSS. have ἐτέθη, with Vulgate and Latin Ff. Yet the former rests on higher authority, external—A C D^3 E J K, and internal; because, as Est. says, the word seems specially chosen to mark how the law came in as something *added to* the promise, not to succeed or supersede it.

because of transgressions,] τῶν παραβάσεων χάριν, *gratia transgressionum, for the sake of transgressions,* an expression fairly urged by Est. in favour of his own interpretation, that the *Law was given for the sake of increasing sin,* ad *augendas* transgressiones lex posita est. His view is this: God ordained the Law in the first place as a help to the Jew in effecting his salvation, but the benefit was abused, and greater knowledge became the occasion of greater sin. God foresaw this abuse, and wisely permitted it for this end amongst others, *in order that* man, thus loaded with guilt, might more readily feel his own helplessness, and more anxiously seek redemption in the blood of Christ. In this sense the Apostle teaches, '*Now the law entered in that sin might abound.*' *The design of God,* says St. Thomas, *is not directed to the abounding of sin but to the humbling of man, as for this He permitted sin to abound*" (St. Thomas *in loc.*). The same thought was expressed by St. Augustine: "*This is the great mystery in the law; it was given in order that by the increase of sin the proud might be humbled, the humbled might confess their guilt, and those who confessed might be healed. God did not act thus out of cruelty, but to* HEAL *man. For sometimes one seems to be well, and yet is suffering from sickness, and because he is sick without knowing it, he does not seek medical advice; the disease is increased, its virulence is made manifest, then a physician is sent for, and a perfect cure is wrought*" (St. Aug. in Psal. cii. n. 15). See Beelen on Rom. v. 20, page 173. St. Augustine's words *in h. l.* explain his views fully: Superbienti ergo homini Lex posita est, ut quoniam gratiam caritatis nisi humiliatus accipere non posset, et sine hac gratia nullo modo præcepta Legis impleret, *transgressione humiliaretur,* ut quæreret gratiam. St. Chrys., Œcum., and most ancient and modern Comm., interpret τῶν παραβάσεων χάριν differently:

ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διατεταγεὶς δι' ἀγγέλων ἐν χειρὶ μεσίτου.

made the promise, being ordained

Ad *coercendas, puniendas* transgressiones lex posita est. The scope of the law, they say, was the *repression* of sin. The written law of Moses gave further insight into the grievousness and just punishment of sin, and thus checked or was designed to check, if not from higher motives, at least thro' *fear*, man's evil propensities. It added many positive precepts to the natural law, and explained more fully its requirements, and thus became the occasion, clearly against God's gracious purpose, of numerous transgressions. St. Jerome, though usually quoted for this opinion, merely says the Law was imposed on account of the *past* sins of the people, their idolatry, and their forgetfulness of the true God. In support of the view of Estius, Tolet., Beelen, &c., are the very form of expression, χάριν, *for the sake of*, and the context, as we shall see; but the second meaning is more common, and less open to objection on dogmatic grounds.

until the seed should come, to whom he made the promise.] Having explained the object of the Law (1) either to *increase*, or (2) to *check* sin, or *both* (à-Lapide), the Ap. now states how long the Law was to last: only until the Messiah should come, to whom God made the promise, and in whom it was to be fulfilled. The subject to ᾧ ἐπήγγελται may be ὁ θεός; or rendering (with Est.) passively: *cui promissum est=to whom the promise was made.*

being ordained by an angel,] Another distinction, according to Est., à-Lap., between the Law and the Promise, the former being given through the ministry of angels, the latter accomplished by our Lord himself. But δι' ἀγγέλων does not necessarily mean '*through* angels' as ministers: διά often signifies *among, in presence of.* Thus διὰ πολλῶν μαρτύρων (ii Tim. ii. 2) is well rendered: '*among* many witnesses' (Auth.), 'coram multis testibus' (Tertul. *Praesc.* chap. 25); πολλῶν παρόντων (St. Chrysostom, Thlt.). Again, ὁ δι' ἀγγέλων λαληθεὶς λόγος is another example according to Beel., Gr. Gr. p. 409; Stewart, Excurs. viii. on Heb. ii. 2, p. 568, meaning that angels *were present and assisted for greater solemnity* at the giving of the Law. And so too, διαταγεὶς δι' ἀγγέλων here has been understood by them and others: Hanc autem promulgationem legis, *præsentibus angelorum agminibus*, factam fuisse sacra historia non obscure tradidit his verbis (Deuter. xxxii. 2): *Dominus de Sinai venit, et de Seir ortus est: apparuit de monte Pharan*, ET CUM EO SANCTORUM MILLIA. IN DEXTERA EJUS IGNEA LEX. Quæ verba sine dubio ad legislationem Sinaiticam referenda sunt. Atqui vocibus *sanctorum millia* significari *Angelos*, certum est (Beelen on Acts, vii. 53, p. 154). From this phrase, διατ. δι' ἀγγ., the controversy (explained page 364) cannot be decided, and the inference of à-Lap., "Hinc patet, Deum non per se locutum fuisse Mosi, sed per angelum," is not borne out. Angels may be *present* at the promulgation of the Law, without as-

ταγεὶς δι' ἀγγέλων, ἐν χειρὶ μεσείτου. * 20. Ὁ δὲ μεσείτης, ἑνὸς

by angels in the hand of a mediator. 20. Now a mediator is not

* 2. m. σι heic et mox.

suming that angels *only* were present. These words are, however, fairly urged in favour of the first opinion.

With διαταγείς, '*ordained*' and promulgated in the *presence* (or by the *ministry*) of angels—comp. Acts, vii. 53, εἰς διαταγὰς ἀγγέλων, 'coram agminibus angelorum' (Beelen), *ministerio et ordinatione angelorum* (à-Lap., Tirin.).

in the hand of a mediator.] That is, according to many Greek and Latin Ff., by the power and authority [*hand*] of Christ, *the* Mediator between God and man. But far more probably, Moses is the '*mediator*' through whose ministry (not even *immediately* thro' or *before* angels) the Law was given to the Jewish people. For in the first place, Christ is expressly called the Mediator of the *New* (Heb. ix. 15), never of the Old Testament, whereas it is written of Moses: "I was the mediator [ἀνὰ μεσον], and stood between the Lord and you at that time" (Deut. v. 5). 2ndly. Only as Man-God is Christ Mediator; consequently, not being incarnate under O. T. He could not act then as 'Mediator.' 3rdly. The mediator here is represented as minister of angels, therefore not Christ. 4thly. The Law is often said to be delivered in or through the *hand* of Moses: "These are the judgments, and precepts, and laws, which the Lord gave between him and the children of Israel in Mount Sinai *by the hand of Moses*" (Levit. xxvi. 15); so Thdrt. *in l.* ἐτέθη δὲ ἀγγέλων ὑπεργούντων, καὶ τῇ τούτου θέσει Μωϋσέως διακονοῦντος. Αὐτὸν γὰρ μεσίτην ἐκάλεση. St. Greg. Naz., St. Gregory Nyss. (cited by à-Lap.), Est., Tir., &c. "It has been fully shown by Schoetg. *in l.* that '*the Mediator*' was the common appellation given to Moses in the Rabbinical writers; by whom the Law is often said to have been given 'by his hand as mediator'" (Bloomf.). If, says à-Lap., Moses may be styled a mediator between God and men, why do Protestants find fault with us if they hear of the mother of Jesus being called 'a mediator.' "When Moses was on the Mount, the Almighty told him of the idolatry of his people at the foot of it, in order that he might intercede for them; and thus it is the Divine Presence which is the intermediating Power by which we reach her [the Virgin] and she reaches us" (Dr. Newman's Letter on the Eirenicon, p. 90).

20. *Now a mediator is not of one, but God is one.*] One recent Comm. has reckoned 250, another 300, another 430 interpretations of this ver. Of these we may set aside without further argument all those that assume μεσίτης in ver. 19 to be Christ: for example, Christ is a mediator, not of one, but two *peoples* (Jews and Gentiles); not of one but two *natures;* not of one but two *testaments,* &c. Indeed ὁ δὲ μεσίτης, whatever be the meaning of the second clause (much more disputed than the first), must be taken in the

οὐκ ἔστιν· ὁ δὲ θεὸς, εἷς ἐστιν. 21. of one: but God is one. 21. Was

widest sense = *But every mediator. The fact of there being a mediator implies not* ONE *party but* TWO. The very word μεσίτης means one *who mediates between two parties:* Quia inter aliquos medius est (St. Aug.). This was plainly so in case of our Lord, 'the mediator of God and man' (i Tim. ii. 5); and of Moses, who 'stood between the Lord and you' (the people), Deut. v. 5 (p. 200).

but God is one,] This is the really obscure clause (locus adeo obscurus, ut nihil eo obscurius in Pauli Epistolis legatur, Calm.) of which so many views have been taken. It is remarkable that the ancient expositors, even those who, like SS. Jerome, Aug., Chrysost., have left formal commentaries on this Ep., hardly notice the difficulty of the text before us. For the safe guidance of the Ff. we are therefore unwillingly driven to decide between the many conflicting theories of modern interpreters—no easy task, as will be seen. As a summary of the different interpretations is quite impracticable, I shall now merely cite some of those which, either on intrinsic or extrinsic grounds, seem to deserve special attention. Of course it is hardly necessary to allude to the rashness of Michael. and Lücke, who doubt the authenticity of this clause, against the uniform testimony of all MSS., Vv., Ff. Est. explains thus: But God is *one*, that is, *one* party who made the promise to Abraham. There was no 'mediator' then: illa promissio sine mediatore, hæc lex in manu mediatoris. The Apostle's object, he says, is to show the superiority of the Promise over the Law, from the Promise being first and principally made for the sake of the blessing, by God Himself, *without a mediator;* the Law was *superadded*, for the sake of sins, through angels, in the hand of a mediator. The obvious objection to this view is the unnatural sense given to the phrase, 'God is one,' that is, God employed no '*mediator*' in the Promise. According to Thdrt. (who is not clear), Œcum., Salmer., Men., à-Lap., the meaning is: "Now there is but one God; one and the same God gave the Law and the Promise, and the Law does not annul the Promise; otherwise God would contradict Himself. He promised to bless all nations in the seed of Abraham, that is, in Christ; therefore He, who gave the Law also, never intended that blessing to come through it." Tirinus supposes the Ap. to anticipate an objection: God made indeed such a promise to Abraham, but may He not have altered His purpose. No; for God is *one*, perfectly consistent, and *unchangeable.* Therefore His absolute promise can never be made void. So too Schleiermacher, and not a few recent Protestant writers. 'Unus' is explained in the same way by Peq., but the connexion traced differently: The idea of a 'mediator' involves at least *two* parties, and the chance of a *contract* failing through one or other, is therefore increased; but God is ONE and the same for ever, unchangeable; and therefore His absolute promise

Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν the law then against the promises

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can never be made void. St. Paul, he observes, answers the question put above: What then was the Law? The law was merely superadded to the promise for the purpose of checking (or increasing) sin, temporary and provisional of its nature, given through angels, by Moses as mediator, *a mere man interceding between the people and God.* How much more excellent the Promise, the first and chief gift, permanent, bestowed by God Himself, unconditional, resting on the fidelity of God, who is alone unchangeable; no second party, thro' whose fickleness the promised blessing might fail, having any share in it. Winer's exposition, praised so much by Ellic., "'But God is one,' one party *only;* the people of Israel must be the other party. *Hence they are bound to observe the Law,*" is directly opposed to the whole line of argument throughout the Ep. So is Bloomfield's, "'God is one'; *therefore* the Sinaitical dispensation is most solemn; depending on His will (not on man's), which is unchangeable. See in Alf. the views of Luther, Calvin, Grot., and *his own,* which are certainly as obscure as the text he strives to elucidate. I shall only notice two other explanations, both of which seem natural and forcible, 1° The Law was given by angels through a mediator (Moses); now a mediator implies two parties; but God ALONE, ONE by Himself, made the Promise; hence there was no need of a mediator in the Promise. Adopting this explanation, Mauduit thus ably sets forth the Ap.'s reasoning. "15. Even a man's last will, once finally ratified, is never set aside. 16. Now God made an irrevocable promise to Abraham, to be fulfilled in Christ. 17. Such a promise could not be frustrated by the Law, ordained so many years after. 18. For if the Law gave the blessing, the promise would be made void. 19. Why then was the Law? It really only increased sin [or, prevented only some sins through fear]. From the manner of its promulgation, being given through angels, in the hands of Moses as mediator, its provisional state is clearly indicated. But the Promise was its counterpart in all respects, made by God immediately, needing therefore no mediator, since God is the ONE, the ONLY author of it. II° Because God is ONE, the Eternal Father and the Eternal Son are ONE therefore in essence; and hence between God, the giver of the promise, and the receiver, who is Christ, *the Seed* of Abraham, there can be no mediator. The difference between these two explanations is obvious enough. In the first, the weight of argument rests chiefly on the *gratuitous* nature of the *Promise:* there is but ONE bound by it or taking part in it, namely GOD; hence the services of a mediator are not needed. In the second, the prominent point is the nature of HIM who made the Promise, and of HIM, who received it. The giver of the Promise is God; the receiver is THE SEED, our Lord Jesus Christ, to whom in the person of Abraham, the promise was made ('to Abraham, *and* to his

† τοῦ θεοῦ †; μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως

of God? God forbid. For if there had been a law given which could

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SEED'). Now God is ONE essentially. God the Father and our Lord Jesus Christ are ONE God; and hence there is no 'mediator' between Them. See Mauduit, Disser. viii. Ep. aux Galates, who develops these interpretations at great length, and to whom is due the credit of bringing out the last fully, not to Windischm., as Alf. and Ellic. In truth, the germ of the solution is found in St. Aug. Expos. Ep. ad Gal. *in l.* "Mediator ergo *inter Deum et Deum* esse non potest, quia Deus *unus* est."

21. *Was the law then against the promises of God?*] The question is suggested, according to Est., Beelen (on Rom. v. 20), by the expression used above: The Law was ordained for the sake of sin. Was not the Law therefore opposed to the promises of God? The Law makes man more sinful; God does not bestow His promised blessings on sinners; therefore the Law is opposed to the Promise: Si lex propter transgressiones *augendas* posita est; nonne lex adversus promissa Dei. The Ap. answers *indirectly* thus: God forbid; it is by no means so in my teaching. Such, he adds, would be indeed the result assuming the objector's principle to be true. For then the Law would not bring *death* but *life*. Now if the law brought life, it, not the Promise, is the source of justice. And so the Law and Promise are verily opposed. The connexion is variously explained by the Comm., who take the words: 'The Law was set because of transgressions,' to mean 'The Law was ordained to *check* sin.' 1° Through the Promise, the only source of justice, sin was to cease. Now if the Law had such power also, was not it against the Promise? Si lex propter transgressiones *coercendas* posita est; nonne lex adversus promissa (St. Jerome, à-Lap. *al.*). The Ap. replies: God forbid. If indeed a law was ordained, which gave life (not merely restrained sin) the objection would have weight. But the Law did not give life; if it did, then it would *justify*, which it clearly did not, for '*the Scripture hath concluded all under sin.*' (This connexion, as it is the most common, seems also the most simple and natural). 2° St. Chrysost. thinks the question originated in ver. 10: 'as many as are of the works of the Law are under *a curse*.' St. Anselm in ver. 18: 'if the inheritance be of the law, it is no more of the promise.' 3° It arises, according to others, from *all* the points of disparity proved to exist between the Law and Promise. Two things so widely different must be entirely *opposed*. 4° Nothing in the immediate context suggests this question; it arises from the *spirit* of the Ap.'s argument throughout the Ep.—Is it because the Law and Promise are *opposed* that they do not co-exist? By no means. It is because the Law is useless: it cannot justify: it never had such a power, as is clear from the Scriptures, and it is no longer a type of

ἐν νόμῳ ἂν ἦν ἡ δικαιοσύνη. 22. Ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάν-

give life, verily justice should have been by the law. 22. But the

future blessings. Hence it serves no useful purpose now, and ceases therefore (Peq.).

Observe the form of question: '*against* the promises of *God*,' who alone is essentially TRUE.

God forbid.] μὴ γένοιτο, St. Paul's usual formula for rejecting with horror any hypothesis derogatory to God's honour. Rom. iii. 4, 6, 31; vi. 2, 15; vii. 7, 13; Gal. ii. 17, &c.

For if there had been a law which could give life, verily justice should have been by the law.] The meaning is as above, either, 1° Nay, on the contrary, if, as you contend, the law had given life (and not caused sin and death, as I say), then indeed justice would have been also from the law; and the law and promise would have been opposed; or, 2° If the law had not only *restrained sin* through fear, the only effect I ascribe to it, but also *given life*, then the law and promise would be opposed; *for if there had been a law which could give life, that law would have given justice also;* and we know from the Scriptures it did not give justice.

'Give life' (ζωοποιῆσαι) may mean *eternal life* hereafter, and then the argument proceeds from the end to the *means* (justification); or more probably spiritual life here, raising from the *death* of sin, and then it is an argument from the effect (remission of sin) to the *formal cause*, justification. If the law could give either *eternal* or *spiritual* life, it could justify.

22. *But the scripture hath concluded all under sin,*] '*The scripture*' is general, all the inspired records (for 'their Author'), not merely the Pentateuch or Mosaic law. 'Shut up,' συνέκλεισεν, is best understood according to the Heb. idiom (cf. Ps. lxxviii. 18, and Rom. xi. 32) of one confined, as if *in prison*. There is no reference to *shutting up* the mouths of men (as in Rom. iii. 19). Men are rather represented as *prisoners*, held in chains by sin (personified). '*All*,' τὰ πάντα, more *universal* as regards the *phrase* itself (=the whole world) than τοὺς πάντας (Rom. xi. 32); the sense of both is the same. And *that* passage, which attributes the shutting under sin to *God*, serves to explain *this*. The sense may be therefore: the sacred scripture *declares* that all men are sinners (='the law speaketh,' Rom. iii. 19); or God Himself (the author of Scripture) has shut up men in sin, that is, permitted for the wisest purposes man to fall into sin.

that the promise by the faith of Jesus Christ might be given to them that believed.] "That the promise from faith of Jesus Christ might be given to them who believe." *In order that* seeing their own helpless condition, enchained by sin, they may seek God's aid. The 'promise' is the 'inheritance' promised. That promised inheritance is dependent on, conditioned by faith, of which Jesus Christ is the object and giver. "The words ex πίστ. cannot well be taken with δοθῇ without harshness, especially as Ἰησου Χριστοῦ intervenes, and τοῖς πιστεύουσιν is already expressed" (Alf.).

τα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.

scripture hath concluded all under sin, that the promise by the faith of JESUS Christ might be given to them that believe.

'*To them that believe*,' to them, that is, who comply with the condition of faith required, and all that faith demands. To them is 'given' *gratuitously* the promised blessing.

"In order that the promised (inheritance), made to rest on the condition of faith of Jesus Christ (the promised seed), might be given freely to them who have faith."

FOURTEENTH SUNDAY AFTER PENTECOST.

Gal. v. 16—24.

16. Dico autem : * Spiritu ambulate, et desideria carnis non perficietis.

17. Caro enim concupiscit adversus spiritum : spiritus autem adversus carnem : haec enim sibi invicem adversantur : ut non quaecumque vultis, illa faciatis.

18. Quod si spiritu ducimini, non estis sub lege.

19. Manifesta sunt autem opera carnis : quae sunt fornicatio, immunditia, impudicitia, luxuria,

20. Idolorum servitus, veneficia, inimicitiae, contentiones, aemulationes, irae, rixae, dissensiones, sectae,

21. Invidiae, homicidia, ebrietates, comessationes, et his similia, quae praedico vobis, sicut praedixi : quoniam qui talia agunt, regnum Dei non consequentur.

22. Fructus autem Spiritus est : charitas, gaudium, pax, patientia, benignitas, bonitas, longanimitas,

23. Mansuetudo, fides, modestia, continentia, castitas. Adversus huiusmodi non est lex.

24. Qui autem sunt Christi, carnem suam crucifixerunt cum vitiis, et concupiscentiis.

* 1 Petr. ii. 11.

GAL. v. 16—24.

16. Λέγω δέ· πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

GAL. v. 16—24.

16. I say then, walk in the spirit, and you shall not fulfil the lusts

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Subject.—Their duty is to live according to the dictates of the Spirit. The fruits of such a life are contrasted with the works *which* exclude from the promised inheritance.

16. *I say then*] A phrase often used by St. Paul when he repeats more fully his meaning, and wishes to direct special attention to some details. "This is what I wish to bring clearly before you," referring to ver. 13 : "Only make not liberty," &c.

walk] General term for whole manner of living, borrowed from Old Test. (Psalm, i. 1). Cf. John, xi. 9, 10 ; xii. 35 ; Acts, xxi. 21 ; Rom. viii. 1, 4.

spirit] Even without the article, as here, πνεῦμα is used of the Holy Ghost. Cf. John, vii. 39; i Cor. ii. 4; ii Thess. ii. 13; Philip. i. 1. On the other hand, πνεῦμα

17. Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ of the flesh. 17. For the flesh

with article is applied to man's spirit, as guided by reason and religion (Matt. xxvi. 41; Rom. xii. 11. See St. Jerome on the '*Minutiæ*' of Gr. *in l.*). Its meaning must be determined then by the context. It is sometimes not easy to do this, since the pious actions of the just man may be properly ascribed either to the Holy Ghost, the chief Author, or to the regenerate spirit of man, elevated by grace, in which He dwells. Hence Comm. are not agreed which of these meanings should be preferred in the passage before us; and some unite both, or at least pass from one to the other without scruple. Est., Alf., &c., understand πνεῦμα of the 'Spirit' of God; because, 1° Romans, viii. 14: "For whosoever are led by the *Spirit of God,*" is parallel to Gal. v. 18: "but you are led by the Spirit;" and because, 2° v. 22, *inf.*, the 'Spirit' of God can with greater propriety be said to be the source "of the fruit." These arguments are not very conclusive, for the first seems to assume the question at issue, whether what is now ascribed to the *regenerate* spirit of man, may not again be attributed to the indwelling Spirit of God; and the second asserts what is doubtful enough, that good works cannot be said to spring from the just man's spirit endowed with grace, and only from the Author of that grace. Cardinal Wiseman (Lect. IV., On the Real Presence) contends that *flesh* and *spirit*, whenever opposed to each other in the N. T., have a fixed meaning—the first being the evil inclinations and weak thoughts of the carnal man; the second, the feelings and views of the spiritual man acting in and by grace. Father Perrone adopts the same opinion in answering the objection, John, vi. 64, against the proof of the Real Presence from the words of Promise. That 'flesh' when opposed to 'spirit' (however we may understand 'spirit') signifies the corrupt inclinations of fallen nature, or man yielding to them more or less and resisting grace, or at least 'nature' apart from God's special favour, is plain from every passage of N. T. where this conflict is described (John, vi. 64; Rom. viii. 4, 5, 7, 8, 13; Gal. iv. 29; v. 16, 19, 22, &c.). But it is hard to prove that 'spirit,' in all these references, means only the *regenerate spirit* of man. Take Rom. viii., on which the advocates of this interpretation rely chiefly as containing a full explanation of the terms. *Perhaps* in v. 9, "But you are not in the flesh, but in the *spirit*, if so be that *the spirit of God* dwell in you," the first spirit is that of the just man, the second, the spirit of God. Is it the same with v. 13? "But if *by the spirit* you mortify the deeds of the flesh, you shall live. 14. *For* whosoever are led by the *Spirit of God*, they are the sons of God." Is one spirit here different from the other? Again in this Ep. to Gal. iii. 2, 3: "Did you receive the *Spirit* by the works of the law or by the hearing of faith? 3. Are you so foolish, that whereas you began in the *Spirit*, you would now be made perfect in the flesh?" is not the

πνεύματος· τὸ δὲ πνεῦμα κατὰ τῆς lusteth against the spirit: and the

πνεῦμα of v. 2, the Holy Spirit of God, whose various gifts they had received (Spiritum intelligit sanctum, quem accipere dicuntur, qui dona ejus accipiunt, Estius), and therefore the Holy Spirit of God, too, in v. 3, even when opposed to the *flesh*.

Now if we take 'spirit' in these texts to mean the Holy Spirit of God dwelling in the soul of the just, there is no difficulty whatever. Nor does the answer to the obj., John, vi. 64, lose any of its force, which depends entirely on the meaning of 'caro,' *flesh*, and not at all whether the 'spirit' is that of the just man, or the Holy Spirit of God dwelling in him. 'Flesh' is in any case 'the inclination to evil.' *σάρκα λέγει τὴν ἐπὶ τὰ χεῖρω τῆς γνώμης ῥοπήν . . . . τὸ σαρκικὸν φρόνημα* (Thdrt.). To walk in the spirit, is thus to live under the guidance of the Holy Spirit of God, to live in union with that divine Spirit by the practice of every virtue, and the fervent discharge of every duty.

You shall not] May be either, 1° the necessary result of such a life is to indulge no longer in sinful desires of any kind; or, 2° preceptive, "you must not," as in the command, "thou shalt not have strange gods before me." The first agrees better with the form of expression (*οὐ μὴ*) and with the context. The sense is: in your acts follow as your guide the Holy Spirit of God, and you will thus subdue all your corrupt inclinations. The 'flesh' designates not merely impure sins, since enmities, dissensions, are said to be the works of the flesh after, but all grievous transgressions and deadly sins which spring from the 'old man,' born according to fallen nature (secundum *carnem*). Impurity is also the sin into which men most frequently fall. "I believe," says St. Liguori, "that all that are damned, are damned on account of this one sin, or at least not without it" (Disser. in 6tum præc. Decal. introd.).

17. *For the flesh lusteth against the spirit*:] The natural order would be: "For the spirit lusteth against the flesh, and the flesh against the spirit." Perhaps the change is made on account of *ἐπιθυμεῖ* (lusteth) being used more generally in a bad sense; hence the propriety of the verb being understood in the second clause, and expressly inserted in the first. The argument is: "obey the spirit, and you will resist the flesh," FOR the flesh and the spirit suggest opposite desires (further reason of this struggle); for they are habitually opposed, and the result is that the regenerate do not always the good they desire, nor even the little good they do with the fervour and zeal they would.

For these are contrary.] The flesh and the spirit are habitually so opposed, that even the just man is often wearied by the struggle, and falls "seven times a day."

17. *So that you do not*] *So that=hence it happens* that the regenerate do not all the good they propose to themselves. Est, à-Lapide, Tir., Men., Cal., Pic., &c., who compare Rom. vii. 15: "For

σαρκός· ταῦτα γὰρ ἀλλήλοις ἀντίκει-

spirit against the flesh; for these are contrary one to another: so that

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I do not that good which I will: but the evil which I hate that I do." ἵνα has thus what grammarians call the *ecbatic* sense, that is, it points out the result of the struggle, and not its object and *end*=the *telic* sense of ἵνα. To explain this distinction to the unlearned reader, I will quote examples where ἵνα is *certainly* used to indicate the *end* and object in view. Matt. xii. 10: the Pharisees ask our Lord whether it be lawful to heal on the Sabbath-days, *that* (ἵνα) they might accuse Him. Mark, i. 38: our Lord invites His disciples to go into the neighbouring towns and cities, *that* (ἵνα) He might preach there also. Luke, xvi. 24: the rich glutton calls on Abraham to send Lazarus, "*that* (ἵνα) he may dip the tip of his finger in water to cool my tongue." And other passages without number may be cited to the same effect, so much so, that some critics deny the word ἵνα ever denotes an event, or is properly rendered in English by *so that, so as*. Beelen (Grammatica Græcitatis N. T. p. 479) says the only passage of the N. T. where ἵνα points out the event is Apocalypse, xiii. 13. Fritzsche does not admit even this exception. "Beware," says Alford, on Gal. iii. 22, "of such an assertion as Burton's, quoted by Peile: 'ἵνα here implies not the cause but the consequence, as in many places.' ἵνα *never implies* anything of the sort, nor does any one of the exx. he gives bear him out." Ellicott (on Ephes. i. 17) characterizes this strong denial by Alf., and others of the *ecbatic* (pointing out merely the result) sense of ἵνα as 'perverse.' And Patrizzi (de Evang. l. iii. c. xv. n. 55) refers to Mark, iv. 12; Luke, viii. 10; ix. 45; xi. 50; John, vii. 23; ix. 39; xviii. 32; Rom. v. 20; xi. 32, &c., as instances where the *event* only is implied. The text we are now examining would be more to his purpose than many of those cited, which are well explained to mean *in order that* (*ideo ut*) strictly. Here the more obvious meaning is certainly: *in consequence of* this warfare between the flesh and the spirit, even the just man often grows weary; he desires not to feel the stings of the flesh, the sudden motions of anger, ambition, or of vanity, to strip himself of the old man with his deeds, and to put on the new man according to the image of God; but often the corruptible body triumphs over the spirit, *so as* to prevent him from reaching that perfection to which he aspires "*so as that he does not the things he would.*" Still ἵνα may be interpreted even here to point out the *end in view*. The *flesh* is plainly personified; that *flesh* wars against the spirit, and its object and aim is to prevent the just man from doing all the good he wills. Of course the Holy Spirit has not the *same* end in view, nor do the words fairly suggest such a meaning. The argument is this: the flesh lusteth against the spirit, and the spirit against the flesh, for these are contrary to one another, and the *flesh* acts thus contrary to

ται, ἵνα μὴ ἃ ἐὰν,* θέλητε, ταῦτα ποιῆτε. 18. Εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. 19. Φανερὰ δέ ἐστιν τὰ ἔργα τῆς σαρκός· ἅτινά ἐστιν, πορνεία, ἀκαθαρσία,† ἀσέλ-

you do not the things that you would. 18. But if you are led by the spirit, you are not under the law. 19. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty,

* l. m. μη αν. † l. m. σεια.

Lect.Var. 19. *rec.*, inserts μοιχεια (adultery) before πορνεια (fornication) with D E; but Vul. omits it with A B C and all the ancient versions. For uncleanness, immodesty, immunditia, impudicitia in Vulg., we have but one word in Greek, ακαθαρσία=impurity. In this and following verses, MSS. follow no fixed rule in the use of the sing. and plur. one of the many forms of variation which in no wise affect the sense.

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the spirit "*in order that* you may not do the things you would." The Ap. might have added: "and the spirit acts against the flesh *in order that* you may do the things you would." But by the omission perhaps he gives us to understand, the flesh is oftener successful.

18. *If you are led by the spirit*, &c.,] Comp. Rom. viii. 14: "For whosoever are led by the Spirit of God, they are the sons of God." If you are guided by the Holy Spirit of God, and act under His influence, then you fulfil the commandments of God not from servile fear, and you are no longer under the terrors of the law, intended only for the evil doer (Est., à-Lapide, Men.). But may not something more definite still be implied in the reasoning of the Ap., and his object be to show that whoever acted thus, in union with the Spirit of God, was no longer under the *Jewish law?* To be *under the law* is to fulfil the lusts of the flesh (v. 16), just as to be led by the spirit is to walk in the spirit. Hence the meaning would be: if you obey the Spirit of God within you, you no longer commit the sins forbidden by the law, as *all* do who rely on that law, and exclude the grace of the Spirit. If there were just and holy men under the Old Law, they observed God's law not through it, but through the grace of Christ. The general state of those under the law St. Paul describes (Rom. vii. 5): "For when we were in the flesh, the passions of sin which were by the law, did work in our members to bring forth fruit unto death." To walk according to the flesh—to be under the law—all mean the same thing with him, because he regards the law as the Jews did—*per se*—excluding the merits and grace of Christ, and as such the law was an occasion—nay, an incentive to sin in a certain sense, not a remedy against it. Whoever, therefore, subdues his evil passions is no longer subject to sin and the law. There is clearly tacit allusion to the experience of his hearers, who saw only the faithful Christians practise that purity of life commended here.

19. *Now the works of the flesh are manifest*,] By the 'works of the flesh' are meant all those sins to which man's corrupt heart is inclined, sins spiritual as well as those properly carnal.

manifest,] It cannot be pretended

γεια. 20. Εἰδωλολατρεία,* φαρμα- luxury, 20. Idolatry, witchcrafts,

* 2. m. τρια. enmities, contentions, emulations,

that you are ignorant from what principle these evil deeds spring. There may be allusion at the same time to the difficulty that often does exist of discerning good works, which may be fair to the eye of man, but proceed from vain or selfish motives.

fornication,] Frequently in SS., all commerce of the sexes out of lawful marriage, including adultery, Matt. v. 32, and incest, i Cor. v. 1. It was necessary also to repeat often to those who lived among Pagans that *fornication* in its strict sense was forbidden by the law of God. Primum itaque opus carnis est fornicatio (St. Jer.).

uncleanness, immodesty,]=ἀκαθασία=impurity, not in general as comprising the fornication just mentioned, but distinct from it as in Rom. i. 25, and expressing all lusts contrary to nature. Quomodo in V. T. de nefandis criminibus generaliter S. S. complexa est dicens *verecundos*, ab omni *immunditia* (Lev. xv. 31), St. Jer.

luxury.] ἀσέλγεια signified in early Gr. *excess of any kind,* and is used here, in connexion with πορνεία, to denote lasciviousness in thought, or word, or act, for example, unchaste glances, conversations, songs, &c., thus distinct from the sins just named. It is not therefore necessary to explain it of intemperance with Wilke, or of wanton insolence with Alf., nor again to restrict it, as à-Lap. does *here,* to sins against the sanctity of the married state, though in his Com. on ii Cor. xii. 21, he agrees with Estius in understanding the word to mean all sins of impurity less grievous than πορνεία and ἀκαθαρσία preceding.

20. *Idolatry,*] Not perhaps actual sacrifice to false gods, though of course the 'flesh' leads to this also, but partaking of meats offered to idols in circumstances in which the Christian partakers would be regarded as joining in the service of 'idols,' i Cor. x. 14; viii. 10. This 'idol worship' would be unlawful in itself if closely connected with the profession of the false religion, just as attendance at the Protestant service in these countries was declared to be in former times, when it was required, as a profession of heresy; if not so connected, it might be still unlawful on account of scandal to a weak brother, or an unbeliever, i Cor. x. 23, 28. It is remarkable how often this idolatry is spoken of together with sins of impurity in the N. T., probably because of the impure orgies of the Pagans at their idolatrous feasts, i Cor. v. 11.

witchcraft,]=φαρμακεία, which may be *poisonings*, and this agrees with context, but more generally implies in LXX. and N. T. *witchcraft, sorcery,* Exod. vii. 11; Isai. xlvii. 9; Wisd. xviii. 13; Apoc. ix. 21; xviii. 23. In the heathen worship of the East, the arts of incantation were much practised. Besides poisoning with intent to murder is included under φόνοι below.

enmities,] Inveterate hatred towards the neighbour, as distinguish-

κεία, ἔχθραι, ἔρις, ζῆλος, θυμοὶ, ἐρί- wraths, quarrels, dissensions, sects,

ed from '*wraths*'=θυμοὶ, sudden outbreaks of passion.

emulations,] Rather 'jealousy,' for 'emulation' is now generally used in a good sense. How does this word differ from φθόνος after, with which it is often connected even in classical writers. ζῆλος (jealousy) is the *actual* effort to lessen the good of another; φθόνος the evil *wish* to do so which often remains when there are no means left to carry it out. So Cajetan followed by Trench, N. T. Syn. p. 102. Estius (on James, iv. 2) makes the first the evil desire to have our acts regarded above their worth, as equal in merit to those of others, while we know they are not so; and the second, the evil desire to make the good of others less than it is. His view appears to us correct, because ζῆλος seems to imply the wish to make *progress* of some kind, whereas 'envy' is the meaner passion which would take from others their good without any change in our state. Zelus et in bonam partem accipi potest, cum quis nititur ea quæ meliora sunt æmulari. Invidia vero aliena felicitate torquetur (St. Jerome).

contentions, quarrels,] ἔρις, ἐριθεῖαι. Neither in Rh. nor Auth.—'variance,' 'strife' is the distinction between these words expressed. ἔρις occurs frequently for 'strife,' 'contention,' &c., not so ἐριθεῖαι, which is (rare in classical Greek) found in N. T. only in Romans, ii. 8; ii Cor. xii. 20 (joined as here with ἔρις); Phil. i. 16; ii. 3; James, iii. 14, 16. Fritzsche (in Rom. ii.) quotes several examples to show that the classic use was for 'vitiosa ambitio,' intriguing for selfish purposes; and this meaning, according to Beelen (Com. Rom. ii. 8), suits all the passages of the N. T. except Rom. ii. 8, where he prefers understanding ἐριθεῖα of a 'rebellious spirit.' Alford (Rom. ii. 8) thinks 'self-seeking' conveys the best idea of the word. All the older Commentators, assuming a derivation from ἔρις, give a sense accordingly, 'contentiousness'; but against their view is the contrast between ἔρις and ἐριθεία in the two like passages, Gal. v. 20; ii Cor. xii. 20. It may, however, be said that the latter word has more force, and is to be understood not of contentions between individuals, but of party strife and quarrels. The other derivation suggested is from the Homeric ἔριθος, *a hired workman,* and ἐριθεία will then mean the exertions of a hireling to advance his own interests, a greedy and ambitious spirit as above. See Bloomf. Rom. ii. 8, Beelen, Alford, Wilke Lex. *s.v.*, and Ellic. *in l.*

dissensions,] διχοστασίαι=divisions (cf. Rom. xvi. 17; i Cor. iii. 3) leading to (heresy) factions.

sects,] αἱρέσεις. The Greek word means strictly, 1° a *taking,* 2° a *selection* which may be either of good or of evil. 3° Hence it came to be used for choosing one's own party. 4° Adhesion to party on doctrinal grounds. Even in this last sense αἵρεσις is found in N. T. without imputing blame or obloquy, Acts, xxvi. 4, 5. Here, and in i Cor. xi. 19; ii Pet. ii. 1, many interpreters understand 'heresy' in

θειαι, * διχοστασίαι, αἱρέσεις. 21. Φθόνοι, † φόνοι, † μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν,

* 1. m. ἐρειθ.

21. Envies, murders, drunkenness, revellings, and such like. Of the which I foretel you, as I have fore-

Lect. Var. 21. *φόνοι* om. B, perhaps the scribe being deceived by the alliteration, but inserted in all the other chief MSS. and in Vulg. though St. Jerome expressly rejects the words. "In Latinis codicibus, adulterium quoque, et impudicitia, et homicidia (duo MSS. tacent *et homicidia*, ed. Ben.) in hoc catalogo vitiorum scripta referuntur, sed sciendum non plus quam quindecim carnis opera nominata de quibus disseruimus."

its strict ecclesiastical meaning of wilful rejection of defined truth, while others deny that αἵρεσις in the N. T. has any reference to doctrine either true or false, and explain it of sects and factions. See Suicer's Thes. sub. voc., Est. *in loc.*, and G. Campbell's preliminary Dissertations, p. 326, on 'Heresy.' The truth, I think, lies between these extreme opinions; and Acts, xxvi. 4, 5, ii Peter, ii. 1, there is plainly reference in the first to the distinctive *doctrines* of the Pharisees, without censuring however—nay, the contrary, as the Apostle's purpose is to bring forth what is most deserving of praise; and in the second, to the false *doctrine* which 'lying teachers' would propagate. Again, in i Cor. xi. 19 and here, I understand αἱρέσεις of '*inveterate* factions' as opposed to transient dissensions.

21. *Envies, murders,*] Compare Romans, i. 29, where both words occur also, and whence some critics suppose the second *might* have been added here.

drunkenness,] μέθη, drinking freely (a sacrificial term), here from context—excess in wine or other drinks, followed generally by drunkenness.

revellings,] Luxurious banquets=κῶμος, whence *comessatio* in Vulg. In Wisd. xiv. 23, the idolaters are described as making mad *revellings;* and ii Mac. vi. 4, it is recorded that the temple was filled with riot and *revelling*. Cf. Rom. xiii. 13. See Parkhurst, *s.v.* Vino homini sensus evertitur, pedes corruunt, mens vacillat, libido succenditur (St. Jerome).

I foretel,] I repeat again the fore-warning I gave you before. The Auth. Vers. is hardly intelligible: "Of the which I tell you before, as I have also told you in times past, that." Clarke's exposition is still more unmeaning: "'Of the which I *tell* you before,' when I *first* preached the Gospel to you; as I have also told you in times past' when I paid my *second* visit to you, for the Apostle did visit them twice." The words may be rendered thus: "I forewarn you as I did forwarn you," &c., that is, I warn you *before* the time of retribution, as I did warn you *before* the time of retribution, when I was formerly amongst you. I repeat now the same solemn forewarning of the judgment to come, you heard from me in times past (Est.).

that they who do such things shall not obtain the kingdom of God.] God is a great King, who has states to govern, subjects to rule over, and a capital wherein to dwell. The whole universe, material

καθὼς προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες, βασιλείαν θεοῦ οὐ κληρονομήσουσιν. 22. Ὁ δὲ καρπὸς

told to you, that they who do such things shall not obtain the kingdom of God. 22. But the fruit of the

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and spiritual, but chiefly spiritual, is God's empire. His subjects are men and angels—especially saints and good angels who do His will; and the great city of His empire is heaven, where He manifests Himself to the blessed. "Kingdom of God" is sometimes used in its widest sense, comprising all the above, i.e., Supreme Ruler, subjects, form of government, &c.; but whenever it is spoken of as an *inheritance*, as a *possession*, &c., it refers to the joys of heaven—which shall be the reward of the sons of God hereafter. For a fuller explanation of the phrase, see Gospel (Matt. iii. 2).

'*shall not obtain.*' Strictly, "shall not *inherit*," because they who obey God are "sons and heirs of God and joint heirs with Christ" (Rom. viii. 17). But though the kingdom of heaven is given to the just as *sons and heirs*, they must *gain* it also on the title of *service*. As the natural heir is often excluded from the earthly inheritance, or, on the other hand, brings, besides sonship, a new title to that inheritance by faithfully serving his father during life, so the sons of God may forfeit their right by disobedience, or by obedience merit the glory of heaven. The kingdom of God is thus both an 'inheritance' and the reward and *wages* of faithful service; and these two claims, far from being irreconcilable, must always co-exist. Heaven is an inheritance to be possessed only by heirs who, if capable of *service*, must add that title (Est. in Rom. viii. 17).

Since many of the sins spoken of are only *venial* of their own nature—contention, anger, &c., how is it that "they who do *such things* shall not obtain the kingdom of God?" 1° Though venial often in themselves (per se), they are often the occasion of grievous sins (per accidens), Est., à-Lap. 2° There is not one of these sins which *may not be* mortal, grievous, 'ex genere suo,' not 'ex toto genere suo;' and as there is question of sins which exclude from heaven, we are to understand mortal sins of each class. Thus 'anger' is a mortal sin when we desire unjust revenge grievously injurious to the neighbour. 'Contention' is a mortal sin when it causes ill-will and strife grievously opposed to charity, &c. 3° The Ap. seems to point out the usual *works* of the flesh as seen in those men who fulfilled its lusts, and then adds: "those who act so, who show such works (not precisely *any one* of them), shall not obtain the kingdom of God. The meaning will thus be: the works of the flesh are obvious to all—immodest acts, thoughts, and envy, murder, &c., *such a life* is sure to meet its due reward on the great day of retribution: *such sins* shall exclude from the kingdom of God. Where the Apostle would have his readers understand that *each sin* excludes from heaven, he uses a different form of expression. Cf. Ephes. v. 15.

τοῦ πνεύματός ἐστιν, ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγα- Spirit is, charity, joy, peace, patience, benignity, goodness, longa-

Lect. Var. v. 22 is made to end differently—by some at 'faith,' by others at 'chastity,' but more generally at 'longanimity,' which division we follow in Rh. The words are arranged thus in Greek..... love, joy, peace, longanimity, benignity, goodness. For 'patience,' 'benignity' we have but χρηστοτης, which means the latter.

But the fruit of the Spirit] The reader will of course attach no importance to the capital letters in such words as Spirit, Law, as if the first meant necessarily the Spirit of God, when printed 'Spirit'—the spirit of man when printed 'spirit,' or that 'Law' is to be understood of the Jewish law, and 'law' (without cap.) of either the moral or divine law. Manifestly such marks depend entirely on the views of the editor or printer. Here the context, which is our only guide in like cases, requires (v. 18) us to understand the Spirit of God dwelling in the just.

'*the fruit.*' It is no longer the *works*, as of the flesh, which brings forth no lasting fruit. "Elegantly has he said works of the flesh and fruits of the spirit, because vices end in themselves (in the momentary pleasure), and perish; virtues bud forth and bear abundant and abiding fruit" (St. Jerome).

charity,] The perfect love of God, and of the neighbour for God's sake, without which, though one should distribute all his goods to feed the poor, and deliver his body to be burned, it profiteth him nothing (i Cor. xiii.). This charity is placed first among the fruits of the Spirit, being the chief of all virtues, without which we can never attain salvation, nor produce fruit worthy of eternal life.

joy,] Delight, chiefly in spiritual things: "For better is one day in thy courts, above thousands. I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners" (Ps. lxxxiii. 11). Est., who tries to discover a minute contrast between the two lists, opposes *joy* to *envy*.

peace,] The tranquil possession of every blessing, spiritual and temporal. It is often united with *gratia*, 'grace,' of which it may be regarded as the effect (Beelen), or distinguished from it as applying only to temporal blessings, or rather including both, whence results peace with God, with the neighbour, and with oneself. I make it thus tranquillity of mind and conscience in the enjoyment of *every blessing* conducive to salvation. It is easy to trace the opposition between it and many of the vices enumerated above.

patience,] This *may be* the translation of μακροθυμία, more literally 'longanimity,' and if so, there is no Greek word corresponding to 'longanimity.' But more probably, μακροθυμία was rendered at one time by *patientia*, at another by *longanimitas;* and both words were thus inserted in the Lat. text. For μακροθυμία the Vulg. has *patientia* as often as *longanimitas*, and Est. quotes a Latin MS., where longanimitas and patientia are transposed here, one being put in the

θωσύνη, πίστις, πραΰτης, ἐγκράτεια. 23. Κατὰ τῶν τοιούτων οὐκ ἔστιν νόnimity, 23. Mildness, faith, modesty, continency, chastity. Against

Lect. Var. 22. After ἐγκράτεια D[1] E F G &c. insert *ἀγνεία, castitas*, Vulgate. Hence the Vulgate translator may have found the word in his copy, or, as above, the same word ἐγκράτεια was perhaps rendered *continentia* and *castitas*, and both afterwards inserted in the text.

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room of the other, and several, where they are placed one after the other immediately. This 'patience' is the virtue by which the defects and contradictions of the brother are borne with long, rather than yield to anger or resentment. It differs, according to Theoplylact, from 'meekness' after, inasmuch as the patient man acts deliberately and calmly under insult, though he may demand at length just punishment of the offender; the *meek* man remits the punishment altogether (quoted by Trench, page 210).

benignity, goodness,] St. Jerome's distinction is commonly admitted. "Benignity or sweetness, for the Greeks attached both meanings to χρηστότης, is a gentle, sweet, quiet disposition—suited to the society of good men, inviting others to seek its acquaintance, affable in address, reserved in manner. *Goodness* does not differ much from benignity, because goodness, too, is inclined to serve others. But they differ in this, that *goodness* can be sterner, and do a service, and grant a favour with an austere and wrinkled brow; it may not be amiable, and so by its sweetness win over all." Est. makes 'benignity' the kindness of heart and manner which always cheerfully promotes the *good* of the neighbour; 'goodness,' a tender regard for his interests, so as never to *do him harm*.

23. *Mildness,*] Meekness (πραΰτης), whereby we bear with the injuries done us by others, and their defects, without anger or resentment.

faith,] Not the virtue by which we believe all revealed truth, for the Ap. would probably place this first among the fruits of the Spirit, as being the 'root and foundation of all justice,' but fidelity to our promises and engagements (Est.). It may also include that simplicity of mind by which we judge favourably of the actions of others, and are ready to receive their statements as true and sincere (à-Lap.).

modesty,] There is no corresponding Greek work. It was, perhaps, another rendering of πραΰτης=mildness.

continency, chastity.] For both we have only ἐγκράτεια, which is rendered by Vulg. 'castitas' (Acts, xxiv. 25), and 'abstinentia' (ii Pet. i. 6). It is properly 'temperance,' and implies not only chastity, but also sobriety, subduing the impure passions and the indulgence of the appetite.

Against such there is no law.] τῶν τοιούτων may be either mas. or neut. Estius makes it mas. against *such men* (those who act thus), because the expression agrees better then with a similar one (i Tim. i. 9, 10): "Knowing this that the law is not made for *the just man*, but for the unjust and disobedient." Yet τῶν τοιούτων is

μος. 24. Οἱ δὲ τοῦ Χριστοῦ Ἰησοῦ, such there is no law. 24. And they that are Christ's, have cruci-

Lect. Var. 24. After Χριστοῦ A B C insert Ἰησοῦ—om. Vulg. with D E F G &c. Editors are almost equally divided. Tisch., Lach., Reith. for; Gries., Alford, &c. against. αυτων after σάρκα is added in F G Vulg.—om. A B C, *It.*

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rather here the counterpart of v. 21 above, "they who do *such* things" (τὰ τοιαῦτα), and therefore like it neut.: Against *such things* there is no law, because (as in v. 18) the threats of the law are directed against misdeeds, not against good works. If these fruits of the Spirit were brought forth by all men, there would be *no need* of penal laws (Est., à-Lapide, Pic., Mar.). St. Jerome adds: and all laws would be superfluous and useless, because productive of no good. If we understand the Apost., as suggested above, to speak of the Mosaic law, the meaning will be: "Such acts were never forbidden under the law; those that lived under the law did not do them; they are the fruits of the Spirit therefore. Under the law, and without the grace of Christ, the inclination to evil was only quickened by restraint. In that state man is represented as devoted to the violation of the law and to sin. Hence whatever was *not* forbidden was avoided; these works of piety were not forbidden, *there was no law against them;* and therefore they must be the fruits of the Spirit in a better state, the works of those who are the sons of God, and no longer bondmen under the law. Against these virtues there was no law, and hence they were not practised by men under the law. It will be always necessary to bear in mind, that what St. Paul affirms of the Jewish law is true of every law, even of the moral law, but of course more true of positive enactments superadded to the law of nature. Without the grace of Christ *every law* becomes the occasion of sin. When precepts are multiplied, and knowledge increases, the danger of transgression and deeper guilt is proportionately greater.

24. *And they that are Christ's, have crucified their flesh, with the vices and concupiscences.*] They that are true followers of Christ, who belong to Christ as true members of His body, have put to death the old man with all his passions and desires. After pointing out the works of the flesh and the fruit of the Spirit, we are thus told what is to be expected from a true Christian.

'*crucified.*' The same idea is put forth Rom. vi. 6: "Knowing this that our old man is *crucified* with him, that the body of sin may be destroyed, to the end we may serve sin no longer." The Apostle conceives the old man, or what is the same thing, the corrupt flesh wherein we were born children of wrath, as crucified on the cross. Our Redeemer died to save us; He was substituted in our stead, so that in His person the whole human race suffered death—the death of the cross, and this in order to subdue all the passions and desires of that corrupt body which we inherited from Adam. The primary

τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.

fied their flesh, with the vices and concupiscences.

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reference is not, therefore, to Baptism (Alf.), which is itself a type of Christ's death on the cross; to this latter the Ap. alludes immediately, though there is, no doubt, reference also to Baptism, prayer, fasting, and all the other means by which the saints subdue the corrupt inclinations of nature, and perhaps also to the painful sacrifices often to be made in that struggle.

'*vices.*' 'Vices' and 'concupiscences' differ, 1° as habits and acts (à-Lap.). 2° *παθήματα* denote the *irascible passions*; *ἐπιθυμίαι*, the concupiscible (impure), Parkhurst, who is certainly wrong. The first word does not, even in a bad sense, always mean the irascible passions, as is plain from Rom. vii. 5; nor again does the second (in a bad sense) always mean impure pleasures *only*, for St. Paul clearly comprises within it *all evil desires* (Rom. vii. 7), and so too here (v. 16). Cf. James, i. 14. Without pretending to lay down a rule applicable in all cases, I prefer understanding the 'vices' of sinful indulgence generally, and the concupiscences of the corrupt inclinations, which, by the grace of God, the just keep, if not entirely, as much as is possible under control. The object of the Ap. is to describe the purity of life expected from the true (living) members of Christ; they must abstain from all sin, and as far as corrupt nature permits, from the inclinations to sin—from *sin* and *imperfection*.

FIFTEENTH SUNDAY AFTER PENTECOST.

Gal. v. 25—vi. 10.

25. Si spiritu vivimus, spiritu et ambulemus.

26. Non efficiamur inanis gloriae cupidi, invicem provocantes, invicem invidentes.

1. Fratres, et si praeoccupatus fuerit homo in aliquo delicto, vos, qui spirituales estis, huiusmodi instruite in spiritu lenitatis, considerans te ipsum, ne et tu tenteris.

2. Alter alterius onera portate, et sic adimplebitis legem Christi.

3. Nam si quis existimat se aliquid esse, cum nihil sit, ipse se seducit.

4. Opus autem suum probet unusquisque, et sic in semetipso tantum gloriam habebit, et non in altero.

5. * Unusquisque enim onus suum portabit.

6. Communicet autem is, qui catechizatur verbo, ei, qui se catechizat, in omnibus bonis.

7. Nolite errare : Deus non irridetur.

8. Quae enim seminaverit homo, haec et metet. Quoniam qui seminat in carne sua, de carne et metet corruptionem : qui autem seminat in spiritu, de spiritu metet vitam aeternam.

9. † Bonum autem facientes, non deficiamus : tempore enim suo metemus non deficientes.

10. Ergo dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei.

* 1 Cor. iii. 8. † 2 Thess. iii. 13.

GAL. v. 25—vi. 10.

25. Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. 26. Μὴ γεινώμεθα *

2. m. γιν.

GAL. v. 25—vi. 10.

25. If we live in the Spirit, let us also walk in the Spirit. 26.

Subject.—Comprises first a concise statement of the manner of life of those who are guided by the Spirit of God (verses 25, 26); secondly, an exhortation to mutual forbearance and love (vi. 1, 5); and thirdly, to generosity towards their teachers and brethren and to all men.

25. *If we live,*] As Christians ;

κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλους * φθονοῦντες.	Let us not be made desirous of vain-glory provoking one another, envying one another.
* ita cod.	

it was stated just before we crucified the flesh: we profess to have put to death the old man; *if we live* then by the Holy Spirit, indwelling and directing us—let us show signs of this life—let us form our conduct by the Holy Spirit. Πνεύματι without *art.* I take, as above, to be the Holy Spirit of God, not our spirit or=spiritually (Middlet.), and the *dat.* to point out the *means* by which this rectitude of life is practised (Jelf's Synt., § 608).

let us also walk in the spirit.] στοιχεῖν, not the usual περιπατεῖν (=ambulare, in Vulg., see v. 16). "Let us walk in (by) the Spirit, *regulating* our lives by His laws, for such is the meaning of στοιχῶμεν, that is, let us be content with the power of the Spirit, and not seek to superadd the Law" (St. Chrysost.). The reference is, perhaps, more general, as suggested by the next verse: sin of every kind is opposed to the Christian's duty, who must, ever and in every cause, *stand by the side* (στοιχεῖν) of the Holy Spirit (Est., à-Lap.).

26. *Let us not be made desirous of vain glory,*] Render: Let us not become desirous of vain glory. The Ap. uses a mild expression, γενώμεθα, associating *himself* with his hearers, and *conceding* that so far they were not guilty, only exposed to the danger of *becoming* vain glorious. The 'vain glory' is not to be restricted to boasting of teachers, or triumphs in party disputes about legal ceremonies; it extends to all inordinate desire of worldly honours, which are vain and transitory, not truthful and lasting like the glory to come.

provoking one another, envying one another.] The love of 'vain glory' is the fruitful source of strife and envy: *provocantes, ad pugnas verborum; et si victi fuerimus, invidentes* (Estius). The subject of dispute, unknown to us, *may* have been the merits of different teachers, the advantages of the Law, the relative claims of Jews and Gentiles, &c. The party that prevailed in number or argument triumphed over their defeated brethren, while these in turn indulged jealousy and envy. The man that is ever seeking to excel all others, is sure to envy those that excel him. The omission of any connecting particle in this verse, and *the practical* exhortation here introduced, have made some critics join it with the following chap.; but "the address (vi. 1) ἀδελφοί (see ch. iv. 13), as well as the change of person [from στοιχῶμεν, γινώμεθα to ὑμεῖς καταρτίζετε], is a serious obstacle to this connexion" (Ellicott). Yet Est., as we shall see, connects with the following. The absence of the conjunction is not more remarkable than that of the illative particle in preceding verse, and perhaps the omission gives strength and energy to both clauses.

The Scriptural student will read with pleasure the useful instruction of St. Jerome on this passage: "If I seek glory from men, it is a

VI. 1. Ἀδελφοί· ἐὰν καὶ προλημφθῇ* ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν

* 2. m. ληφ.

VI. 1. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in

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vice; if from God, it is a virtue, who exhorts us to seek true glory, saying: *But whosoever shall glorify me, him will I glorify.* . . . What can be more the work of God than to read the *Scriptures*, to preach in the Church, to desire the priesthood, to serve God at the altar? And yet even these desires, unless one guard his heart with all care, may spring from love of praise. You might see many (as Tully says) write books with the title, "On the contempt of glory," and then prefix their own names for the sake of glory. We may interpret the Scripture, we may write with great power, we may produce what is worthy of being read: unless these things are done for Christ's sake, if we write only to be remembered by posterity, and to acquire great fame, our labour will be fruitless, and we shall be as a sounding brass and tinkling cymbal."

1. *Brethren,*] Together with indicating a transition to new topics, this affectionate address, '*Brethren,*' now at the close, is well calculated to conciliate his hearers, particularly when contrasted with the remarkable and, we may suppose, studied absence of the usual greetings at the beginning of this Ep. See also the last word of the letter, 'BRETHREN' (vi. 18).

and if a man be overtaken in any fault,] προλημφθῇ can hardly be called an unusual form in N. T. Greek, where μ is commonly retained before ψ and φ in the forms derived from λαμβάνω.

As to the sense, it is generally taken to be: If any man be *surprised,* and so overcome by temptation, far from *provoking* him to anger by unseemly reproaches, rather treat him with the greatest kindness (St. Chrys., Est., à-Lap.); thus making πρό emphatic, '*before,*' i.e., full advertence, or consent, or receiving caution. St. Jerome lays the stress on '*any,*' i.e., any *one* fault, "*si non peccatis pluribus, sed in vitio* ALIQUO; others on 'fault'=παράπτωμα, which they take to be *a slight trespass, an inadvertence* (see, however, Rom. v. 15, and *passim*). The guilt is thus palliated, not aggravated, in all these views.—When we see a brother fall, we are to bear in mind the many *snares* by which the enemy may have *surprised* him. To this is objected the emphatic position of καὶ before the verb, ἐὰν καὶ προλημφθῇ, *even* THOUGH *a man be taken in the very act of sinning, before* he could *escape,* even so treat him tenderly (Ellic., Alford). But the reason assigned, because you, too, may fall into *temptation* (*not* you may be caught *in delicto*), proves the first to be the correct interpretation. We are to remember our own weakness, not the brother's perversity.

you, who are spiritual,] The 'spiritual' are not *teachers* exclusively, nor *priests,* but as usual in

τοιοῦτον ἐν πνεύματι πραΰτητος· σκοπῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῇς. 2.' Αλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ

the spirit of meekness, considering thyself, lest thou also be tempted. 2. Bear ye one another's burdens: and so you shall fulfil the law of

Lect. Var. 2. αναπληρωσετε B F G *It.* Vulg.—αναπληρωσατε A C D E J K.

St. Paul, all the better instructed brethren (those really so, for irony would be out of place here), who should allow for the frailty of others. The same instruction is given, Rom. xvi.: "Now we that are stronger ought to bear the infirmities of the *weak*;" there it regards specially distinction of meats, here every difference that may arise.

instruct such a one,] καταρτίζετε (*instruite*, Vulg.) is, *restore to its place again*, used technically of *setting* a dislocated member. *Reform and instruct thoroughly* such an offender—don't slight or reproach him. Should they not reprove? St. Jerome answers: yes; but only obstinate sinners, who refuse to submit when mildly corrected. St. Paul threatens to come with a rod to the Corinthians after admonishing them as dearest children, i Cor. iv. He instructs St. Titus to rebuke the Cretians sharply, because they were *liars, evil beasts*, and *reprobate to every good work* (Tit. i. 12-16). Our Lord himself laid down the manner of fraternal correction: First mildly and secretly admonish thy offending brother; if he will not hear thee, take with thee one or two more witnesses; and if he will not hear them, denounce him to the Church (Matt. xviii. 15-17).

in the spirit of meekness,] 'Meekness,' which is not the gift of the Holy Spirit, is soon put to trial in correcting others. It frets itself. It wounds the neighbour's feelings. If you would succeed in this work of charity, it must be by being yourselves united with the Spirit of God—one, as it were, with Him, and by the exercise, moreover, of that special gift of 'meekness' which He alone can impart: you must be *abiding in the Spirit*, and blessed with the gift of meekness.

considering thyself, lest thou also be tempted.] It is strange how St. Jerome could regard this change of *number* as an anomaly which the defenders of St. Paul's *pure Greek* could not explain (Hebræus igitur ex Hebræis, et qui esset in sermone vernaculo doctissimus, profundos sensus aliena lingua exprimere non valebat, Ad Gal. c. vi. p. 520), for the change only serves to *single out* each individual, as if the warning were addressed to *one*, and not to the body. The thought of being exposed to like temptation (the fall is ascribed to *temptation*, not to neglect, St. Chrys.) should make us commiserate others. It should also humble us when we succeed in gaining a brother, for even the spiritual man is not sure of not falling into temptation, or sin and hell.

2. *Bear ye one another's burden;*] "You want to become disciples of that Law which imposes heavy *burdens* on men; if you will bear burdens, "bear ONE ANOTHER'S

Χριστοῦ. 3. Εἰ γὰρ δοκεῖ τις εἶναί τι *, μηδὲν ὤν, φρεναπατᾷ ἑαυτόν.

* τι superponitur.

Christ. 3. For if any man think himself to be something, whereas he is nothing, he deceiveth him-

burdens, and thus fulfil THE LAW OF CHRIST—a far higher and better law whose only burden is love" (Alf.). By *burdens* are meant *sins*: "For my *iniquities* are gone over my head: *and as a heavy burden, are become heavy upon me*" (Psalm, xxxvii. 5). The stronger brother is thus invited to help the weaker in carrying the heavy load of sin, which weighs him down, but which, by sympathy, by kindness, by friendly and timely advice, may be very much lightened.

and so you shall fulfil the law of Christ.] All the Lat. Ff., according to Est., read the future; so too (ἀναπληρώσετε) B F G, and nearly all the Vv. On the other hand, for the aor. imper. ἀναπληρώτατε are A C D E J K, and most cursive MSS. Griesh., Scholz., Tisch., Alf., prefer the aor; Lachm., Meyer, Ellicott, &c., the fut. The external evidence is, in short, about equally balanced, but the future seems more usual and more grammatical. St. Chrys. explains the *compound* ἀναπληρ. thus: "Fill up (he reads aor. imp.) *all together*, and bear with one another's burdens, for example: he is passionate, you are slothful; bear with his ill-temper, that he may bear with your sloth. Thus he will not sin, being aided by you; nor will you neglect your duty, being aided by him." ἀνα has also an intensitive force in composition, and here may mean to *fill to the full*, 'to satisfy the law *completely*' (Ellic.).

The 'law of Christ' is the law of brotherly love, commended so much by our Lord in word and deed. This is the new commandment He gave his disciples: "A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another" (John, xiii. 34, 35). And again: "This is *my* commandment, that you love one another, *as I have loved you*" (John, xv. 12), Christ gave us singular proofs of His love; He requires of His disciples *like* love towards one another—such was surely never expected before. Comp. i John, iii. 23: "And this is his commandment, that we should believe in the name of his Son Jesus Christ: *and love one another, as he hath given a commandment unto us.*"

3. *For*, &c.,] 1° The force of this argument would be clearer, perhaps, with *aor.* imperat. in foregoing ver.: "Instruct the weak, bear their burdens, fulfil thus the law of love, considering thyself lest thou also be tempted, *for* if a man thinks himself to be something, and above such temptations, he deceiveth himself." 2° Adopting the *future* with Vulg., '*For*' is an *indirect* argument; it strikes at the root of the opposite vice—self-conceit. This love of the neighbour would prevail if men felt they were nothing in the sight of God. The proud man who boasts of his knowledge and virtue, and therefore despises his weaker brother, proves himself thereby to be

4. Τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει, καὶ οὐκ εἰς τὸν ἕτερον. 5. Ἕκασ-

self. 4. But let every one prove his own work, and so he shall have glory in himself only, and not in

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nothing, and against him specially St. Jerome supposes the Ap. to direct this argument. It is true also that *man* is nothing in a wider sense—

1° Without the *grace* of God, man can perform no *salutary act*, and 2° without the *concurrence* of God no act whatever, even *morally* good. In the first sense, St. Paul felt he was '*nothing*' (ii Cor. xii. 11), and taught that we are not sufficient to think anything of ourselves, as of ourselves, but our sufficiency is from God (ii Cor. iii. 5). In the second sense, he said to the Athenians: "That it is God who giveth to all, life, and breath, and all things; for in Him we live, and move, and be" (Acts, xvii. 25, 28). But beware of inferring hence that man can do no good even in *the natural order*—for example, cannot relieve or compassionate the poor, without *supernatural* aid, an inference which might be drawn from an argument urged by Est. *in. l.*: "Quanquam et universe verum est *de omni bono tam naturæ*, quam gratiæ, nos ad id agendum nihil esse; cum juxta canonem Arausicanum: *nemo de suo habeat nisi mendacium et peccatum.*" The Second Council of Orange, cited here, was assembled to oppose the errors of the Semipelagians, who ascribed to man *himself* the beginning of faith and salvation, and against them the Fathers defined the necessity of divine grace *for every supernatural work;* they said nothing of *natural works*, of which there was no question. See Perrone de Gratia, par. i. cap. ii. p. 1279, *ad 5tum.*

φρεναπατᾷ (only here in N. T.), '*deceiveth his own mind,*' expresses, according to Ellic., a purely self-originated deception without the least ground for it. It implies the very opposite, we think, the worst kind of deception, depriving one's self of the understanding to know and feel what is right: Mentem suam decipit, St. Jerome.—He adds: Ecce Apostolus, cujus et ipsi [hæretici] auctoritatem sequuntur, dicit eos qui spirituales sunt, posse peccare, si per altitudinem cordis sui inflentur et corruant.

4. *But let every one prove his own work,*] Instead of looking at himself with a favourable eye, *let each one test his own work.* τὸ ἔργον the article used to designate the collective, *the whole* of his own conduct, '*universam agendi rationem,*' Schott quoted by Ellic.

and so he shall have glory in himself only, and not in another.] καὶ τότε, *et tunc* (as many Lat. Ff.), *and then he*, &c., after looking deeply into himself. Est. points out three somewhat different meanings of these words. (*a*) By judging his own work, each one will see what it is of itself, without making it greater by comparison with another's. (*b*) Reflection on his own conduct will teach each one to find matter of glory within himself, without seeking *praise* from others (which Est. prefers). (*c*) The spiritual man need not pry into the

τος γὰρ τὸ ἴδιον φορτίον βαστάσει. 6. Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι, ἐν πᾶσιν ἀγα-

another. 5. For every one shall bear his own burden. 6. And let him that is instructed in the word, communicate to him, that instruct-

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faults of others; by looking into his own work he will find matter of boasting (ironically). (*a*) and (*b*) are given by St. Jerome, who illustrates the first aptly from the athlete "who is not strong himself, because he overcomes a weak adversary; if he is strong really, let him glory in his own strength, not in the weakness of another." This appears to us the true sense of the passage. The man who weighs well the whole tenor of his own life without finding anything to regret or change, will have just ground of glory in himself, and not in his *relative superiority*. To be better than another, as the Ap. argues (v. 5), will not save us from the judgment to come.

5. *For everyone shall bear his own burden.*] Let each one consider his own work, *for* each shall bear his own guilt on the last day. So St. Jerome, Est., à-Lap., and the whole host of patristic and modern commentators. To this Alf. and Ellic. object, as irrelevant and alien from the context. The burden, they say, is one we must bear in this life, for "the *βαστάσει* must correspond with the *βαστάζετε* above"(Alf.). *Ans.*—Correspond in sense, yes; in *time*, no, as is evident. Would it not be a strange reason for exhorting to *help others, because each one* will have to bear in this life *his own load of guilt and imperfection?* Still the immediate purpose of the argument, it may be said, is to show that self-examination will hinder us from boasting of spiritual superiority over others, because we shall find enough to think of in our own sins; but surely this is in effect the common exposition, for it is not sin in the abstract we are to think of, but sin with all its fearful consequences for time and *eternity*. To help others to bear their burden, exhorting them in the spirit of meekness, praying for them humbly, &c., is a great means of lightening our own burden and responsibility hereafter. Comp. Rom. xiv. 10, 12; i Cor. iii. 8; ii Cor. v. 10; i Thess. iv. 6.

6. *And let him that is instructed, &c.,*] The connexion is traced differently. Est. supposes a transition to a new subject—the right of the ministers of religion to their support, which the faithful might refuse on the ground that these ministers were unworthy, being censured by the Ap. Others think St. Paul now corrects a possible misinterpretation of the words immediately preceding, from which it might be inferred "that it was not right to be chargeable on any body" (Ellicott). Much better, however, take this as a practical means of carrying out the instruction in v. 2. If you would bear one another's burdens, be generous to those who often suffer privations on your account. The sense is: Let him that is instructed in the Gospel, give liberally of his temporal goods to the preacher who instructs him.—

θοῖς. 7. Μὴ πλανᾶσθε· θεὸς οὐ μυκτηρίζεται· ὃ γὰρ ἂν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει. 8. Ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ

eth him, in all good things. 7. Be not deceived, God is not mocked. 8. For what things a man shall sow, those also shall he reap. For

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κατηχέω is, 1° *to sound* (comp. *echo*); 2° to instruct *orally* (and in the *rudiments* of any branch of knowledge); 3° to teach. In the second sense the verb came to be used technically by the early Christian writers, because *oral instruction* was found then so expedient in teaching the divine *mysteries*, while the discipline of the Secret prevailed (à-Lapide), or because it was so used in communicating the *rudiments* of faith (Suicer, Beel.). Hence κατηχητής, κατηχέων (*catechist*), the instructor of the newly converted, and κατηχούμενοι (*catechumens*), those who received instruction before Baptism, and *catechism*, with us an epitome of Christian doctrine containing such instruction. Here κατηχούμενος is taken generally, the person *instructed*. τὸν λόγον (depending on κατηχούμενος, the accus. of the object being retained after the pass. verb, hence *verbum* in some Lat. MSS.), the *word* of God—the Gospel. ἐν πᾶσιν ἀγαθοῖς, in all *temporal goods*, not in all *moral* goods, as if the disciple were warned not to share with (=imitate) the defects, but only the virtues of their teachers, which is *a priori* improbable and inconsistent with the general exhortation, verses 9, 10.

7. *Be not deceived,*] See the same form of solemn warning, i Cor. vi. 9; xv. 33. The Greek editors close the 7th verse with τοῦτο καὶ θερίσει, "this also shall he reap," thus making the connection of μὴ πλανᾶσθε with the following more evident. Both the warning itself and the illustration (what things a man shall sow, &c.) intimately regard the previous instruction, "Foreseeing in spirit, that those who are instructed and owe to their teachers the means of support and the necessaries of life, might excuse themselves on the pretext of poverty, and say: My farm was this year parched with drought, a hail storm destroyed my vines, the little return I had was given away in taxes, I have not the means of paying dues, &c.; therefore did he say: *Be not deceived, God is not mocked.* He knows, he says, your hearts. A plausible excuse may satisfy man, it will not deceive God. And at the same time he exhorts them to fulfil the precept by speaking of *seed*, since they could not regard as lost what they were to get back again with *manifold interest*" (St. Jerome *in l.*).

God is not mocked.] By any vain excuses: He will reward each according to his works.

8. *For what things*, &c.] A proof that God is not mocked with impunity: *For* what a man soweth *that* (ὃ γάρ and τοῦτο sing.) he shall also reap. The seed is the work done here (τὸ ἔργον), and the time of reaping (harvest) the end of the world, when the Son of man shall cast the evil doers into the

τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύ-

he that soweth in his flesh, of the flesh also shall reap corruption. But he, that soweth in the spirit, of the spirit shall reap life ever-

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furnace of fire, and the just shall shine as the sun in the kingdom of their Father (Matt. viii. 38-43).

For he that soweth in his flesh,] 'For'=ὅτι, *because*, shows how the general law just laid down is observed in one case of deepest importance. The similitude is borrowed from agriculture. The flesh and the spirit are, as it were, the soil into which the seed is cast. He who sows the seed (*works*) in bad soil (yielding to the desires of the flesh), he shall reap corruption, death and eternal misery; but he that casts the seed into the good soil (who performs his works under the influence of the Holy Spirit), he shall reap, as the reward of his labour, life everlasting (Est.).

But he that soweth in the spirit,] No longer in '*his* Spirit,' as in '*his flesh*,' above—"because," says St. Jerome, "he that soweth good works soweth not in his own field, but in the Spirit of God, from whom he is to reap life eternal."

9. *And in doing good,*] Rather: "But (δέ, *autem*, Vulg., opposed to carnal indulgences and its consequences) in doing good (*the* good, τὸ καλόν, the *very meritorious work* just spoken, and *like* works during life), let us not be weary." This seems to be the point of transition to the general command to practise *all* works of charity, more fully set forth in the next verse.

For in due time we shall reap,] A strong motive for not losing heart in the struggle here, is the reward before us, in "*the due time*" appointed graciously by God for our happiness.

not failing.] *Provided*, however, we persevere to the end, and do not grow faint-hearted before that due time. Thus μὴ ἐκλυόμενοι is made a *condition* of reaping the reward, not (as some Greek Ff.) a *quality* of it, as if the sense were: We shall reap the reward with *never-failing* joy. Much less is μὴ ἐκλυ. to be connected with what follows.

10. *Therefore, whilst we have time,*] When ἄρα οὖν are joined as here (comp. Rom. v. 18; vii. 3), ἄρα *assumes the truth* of the previous statements (rebus sic *aptatis*, dispositis), and οὖν points to the legitimate inference. See Klotz on Devar. ii. p. 178, Alf. and Ellic. *in l.* Beelen says: ἄρα est particula *concludentis*, οὖν autem *continuantis* sermonem (Gram. G. N. Test. p. 470).

Seeing the glorious reward before us, let us therefore do good *to all*, to our teachers, and to *all* mankind.

whilst we have time,] Ellic. objects to the temporal use of ὡς, *whilst*, and renders *as we have opportunity*. So too Alf. But this is trifling, for is it not the same in effect whether we say '*while*,' '*as*,' or '*since*,' we have time? the time being in each case the time of *sowing* here, as opposed to the 'due

ματος θερίσει ζωὴν αἰώνιον. 9. Τὸ δὲ καλὸν ποιοῦντες μὴ ἐνκακῶμεν· * καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι. 10. Ἄρα οὖν ὡς καιρὸν

* 2. m. ἐγκ.

lasting. 9. And in doing good, let us not fail. For in due time we shall reap, not failing. 10. Therefore, whilst we have time,

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time' when the harvest is to be gathered in hereafter.

but especially to those who are of the household of the faith.] "Especially unto them who are of the household of the faith," Auth Vers. This translation of *πρὸς τοὺς οἰκείους τῆς πίστεως, ad domesticos fidei* (Vulg.), is rejected by Alf., Ellic., &c., because "there does not seem to be any allusion to a *household*" (Alf.), or "to any especial idea of composing a *single family*" (Ellic.). Now I find *οἰκεῖος* only twice in N. T., i Tim. v. 8, in its literal sense, *those of one's own house and family*, and Eph. ii. 19, in the figurative sense as here applied to the Church as the house and family of God (*οἰκεῖοι* opposed to *πάροικοι*, and following *συμπολῖται*, can have no other meaning but "members of God's family in *the usual sense of the word*"—Alford *in l.*, with strange inconsistency). This would be enough to determine the meaning of *οἰκεῖος* here, even though the Church were not called 'house,' 'the house of God,' as by its proper name, *passim* in N. T. But a general and loose connexion between the members of Christ's body must suffice for Protestants, who are hardly united by any common bond of Christian faith. What principles are held in common by these two writers themselves? Are they agreed even on the authority of the Bible—the great and primary Protestant doctrine? Mr. Ellic. maintains the full inspiration of Scripture, without any admixture of human error or even imperfection, Pref. to Gal. p. viii. Mr. Alford holds that the divine guidance vouchsafed to the inspired writers admits of much variety in points of minor importance, and that any effort therefore to reconcile them would render the Scripture narrative a heap of improbabilities, Proleg. vol. i. p. 16, 17, and *passim*. "In the last apology of Stephen, which he spoke being full of the Holy Ghost, and with divine influence beaming from his countenance, we have at least *two demonstrable historic mistakes* [the italics are the author's]. And the occurrence of similar ones in the Gospels does not in any way affect the inspiration or the veracity of the Evangelists," *ibid.* p. 17. St. Paul, in quoting from the O. T., "sets down a wrong number from memory, and the subtleties of commentators in order to escape the inference are discreditable alike to themselves and the cause of sacred truth" (Alf., vol. ii. p. 525, on i Cor. x. 8). Mr. Alford is yet Dean of Canterbury, and Dr. Ellicott (most deservedly) Bishop of Gloucester and Bristol, in the Anglican *household*.

Love of one another is, however, a more edifying topic than these dissensions, which must ever prevail outside the true fold. As a

ἔχωμεν *, ἐργαζώμεθα † τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

* 2. m. χο. † 2. m. ξο.

let us work good to all men, but especially to those who are of the household of the faith.

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proof of our charity to *all*, let us pray for the conversion of those who are strangers to the Testament, and aliens from the faith.

I cannot forbear making a few extracts from the oft-quoted comment of St. Jerome on the words, "*Let us do good to all*, &c." "Let us imitate our Father, who maketh his sun to rise on the good and bad, and raineth on the just and unjust (Matt. v. 45). The fountain of goodness is open to all—slave and free, peasant and prince, rich and poor, drink alike of it. The lamp, when lighted in the house, gives light to all equally; but if on all indiscriminately charity is bestowed, how much more should it on those of the household of the faith. . . . The course of life is short. What I speak, what I dictate, what I write, what I correct, what I read over again, is so much of my time lost or put to good account. Titus, Vespasian's son, who entered Rome in triumph, after avenging the blood of our Lord by destroying Jerusalem, is said to have been so virtuous, that when he thought, late after supper one night, he had done no good that day, he said to his friends: 'I have lost a day.' Do we reflect we have lost a day when we speak an idle word, for which we shall have to render an account on the day of judgment? . . . St. John the Evangelist, when at Ephesus, and so old that he could hardly be taken by the disciples into the church, and could not speak much, used to utter no other words but these: '*My little children, love one another*.' At length the disciples and brothers, being wearied by the constant repetition, said to him: Father, why do you always repeat these same words? The answer was worthy of John. Because, said he, it is the precept of the Lord, and if it alone be done, it is enough?"

SIXTEENTH SUNDAY AFTER PENTECOST.

Eph. iii. 13—21.

13. Propter quod peto ne deficiatis in tribulationibus meis pro vobis : quae est gloria vestra.

14. Huius rei gratia flecto genua mea ad Patrem Domini nostri Iesu Christi,

15. Ex quo omnis paternitas in caelis, et in terra nominatur,

16. Ut det vobis secundum divitias gloriae suae, virtute corroborari per Spiritum eius in interiorem hominem,

17. Christum habitare per fidem in cordibus vestris : in charitate radicati, et fundati,

18. Ut possitis comprehendere cum omnibus sanctis, quæ sit latitudo, et longitudo, et sublimitas, et profundum :

19. Scire etiam supereminentem scientiae charitatem Christi, ut impleamini in omnem plenitudinem Dei.

20. Ei autem, qui potens est omnia facere superabundanter quam petimus, aut intelligimus, secundum virtutem, quae operatur in nobis :

21. Ipsi gloria in Ecclesia, et in Christo Iesu in omnes generationes saeculi saeculorum. Amen.

EPH. iii. 13—21.

13. Διὸ αἰτοῦμαι μὴ ἐνκακεῖν* ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἥτις

* 2 m. ἐγκ.

EPH. iii. 13—21.

13. Wherefere I pray you not to faint at my tribulations for you,

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Subject.—Seeing the goodness of God in their regard, the Apostle prays they may not faint at his trials, but may be able to appreciate the incomprehensible love of God, to Whom is glory for ever and ever. Amen.

13. *Wherefore*] διό refers to the blessing they enjoyed through the Ap.'s ministry : Seeing that God had effected so much good for them through *his sufferings*, they should not *therefore* be ashamed of them.

I pray you] αἰτοῦμαι has no object expressed, but ὑμᾶς (not τὸν θεόν) is rightly supplied (see *inf.*).

not to faint at my tribulations for you,] "I pray you not to be dispirited at my sufferings, borne for your benefit." St. Jerome observes that the Greek phrase διὸ αἰτοῦμαι μὴ ἐγκακεῖν may also be rendered: *Wherefore I pray* (*God*) THAT I MAY *not fail*, &c. "The world was converted by his preaching from the dominion of the prince

ἐστὶν δόξα ὑμῶν. 14. Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πα-

which is your glory. 14. For this cause I bow my knees to the Father

Lect. Var. 14. After πατερα insert Ἰης. Χριστου D E F G J K *rec. It.* Vulg. om. A B C.

of darkness: idols were abandoned, and Pagan temples, deserted by worshippers, were falling into ruin. On this account the whole host of demons, the whole array of the adverse powers, united their strength against Paul, that, wearied by tribulations and trials, he might at length cease to preach the Gospel. Wherefore he says: *I pray that I may not fail in my tribulations.*" So too Syr., Thdrt. ("I pray that I may bear all these trials, for my fortitude is your glory"), Bengel, Olsh. But the fear of failing himself under persecution does not seem to have ever caused much anxiety to the generous spirit of St. Paul, who gloried in his sufferings: for others was he solicitous, lest *they* might be disheartened, seeing how much he had to bear; for, as St. Jerome says, if it be one of the greatest trials of faith in ordinary life to see the good suffer and the wicked prosper, how much more to see the cruel persecutions of a chosen Ap. and the triumphs of his enemies. That some of the faithful did feel this '*temptation*' is evident from Gal. iv. 13; i Thess. iii. 3. Had St. Paul referred to personal fear, it would have been out of place to add '*for you*' (=for *your sake*) or '*which* (tribulation) *is your glory.*

which is your glory.] Which *tribulations* (ἥτις having for anteced. θλίψεσιν, but agreeing as often in gen. and num. with the predicate) are of *such a kind* (ἥτις [distinguished from ἡ]=*utpote quæ*; see Lid. and Scott *s. v.* n. 7) as to redound to your glory. How? "Because God so loved them as to give up for them His Son to death, and His servants to be ill-treated. That they might receive so many blessings, was St. Paul in chains." St. Chrys. *in l.*; so too Est. "The afflictions and chains of Paul were the glory of those for whom he bore them, for it thus appeared how much God loved them, who gave up not only His Son, but also His Apostles to suffer for them." à-Lapide, Mart. The digression opened ver. 1 with mention of the Ap.'s *chains*, and now closes appropriately with this solemn announcement, showing the proper light in which to view them.

14. *For this cause*] The connexion is either with foregoing ver.: That you may not be disheartened by my sufferings—*for this cause* I pray God to grant you perseverance, or a resumption of τούτου χάριν, ver. 1, as explained by very many Commentators, ancient and modern. Thdrt., Estius, à-Lapide, Beng., Harl., Olsh., Alford, Ellic., Ead., &c.: *For this cause* (seeing that Jews and Gentiles are formed into one household with the same blessings common to all) *I, Paul, the prisoner of Jesus Christ for you Gentiles*—you who are made heirs of the same promises, members of the same mystic body, and partakers of the same blessings (ver. 6) with the chosen people—'*for this cause*'

τέρα † τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. † 15. Ἐξ οὗ πᾶσα πατριὰ ἐν

of our Lord JESUS CHRIST, 15. Of whom all paternity in heaven

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I bend my knees in humble prayer, &c. The proof that verses 1—14 are parenthetic, is derived chiefly from the difficulty of connecting ver. 1 satisfactorily on any other hypothesis. See the various views ably refuted by Est. on iii. 1: that, for example, of St. Chrysostom, Thphl., who supply εἰμί in ver. 1: "I, Paul, *am* the prisoner"; of St. Jerome: "I, Paul, . . . *to me* the mystery has been made known" (ver. 3); of Œcum.: "I, Paul, . . . *to me*, the least of all the saints" (ver. 8); of others, who connect ver. 1 with ver. 13 of this ch., or ver. 1 of next. See also à-Lap. *in l.*, Ellic., Alf.

I bow my knees] A vivid description of humble and fervent prayer, representing the writer as if prostrate before the throne of God.

to the Father of our Lord Jesus Christ,] The omission of τοῦ κυρίου ἡμῶν Ἰ. Χ. is noticed and approved by St. Jerome: "Porro quod sequitur, *ad Patrem ex quo omnis paternitas in cœlis et in terra nominatur*, non ut in Latinis, codicibus additum est, *ad Patrem Domini nostri Jesu Christi*, sed simpliciter, *ad Patrem*, legendum," &c. The words are also omitted in A B C: inserted in D E F G J K, Syr., Vulg., Vet. It., many Ff., Gr. and Latin; rejected as spurious by Lachm., Tischend., Alford, Ellic.: defended by De Wette, Knappe, Eadie, &c. While the external evidence is thus nearly equal, it is hardly credible that they could have been *added* from ch. i. 3, and similar passages *before*, while they might have been easily omitted on account of ἐξ οὗ which should be joined immediately with πατέρα, and as apparently contributing little to the sense. But the addition is certainly not without meaning, as is plain from the shortest exposition of the context: We are the sons of God by adoption: He is *our* Father; and this *relation* we owe to Jesus Christ, who redeemed and saved us. By calling on God as *the Father of our Lord Jesus Christ*, we would remind Him, as it were, of the only claim we have—the precious blood and merits of our Saviour.

15. *Of whom*] Referring, as almost all admit, to πατέρα, even though the following genitives be genuine: the very words πατήρ and πατριά (imitated in Vulg., *pater, paternitas*) show this abundantly.

all paternity] Rather '*every* paternity' (πᾶσα [without art.] πατριά), altho' the sense is the same in this instance. πατριά is rendered *familia* in Vulg., Luke, ii. 4; Acts, iii. 25, the only places where it occurs in N. T. It answers commonly in LXX. to Heb. מִשְׁפָּחָה, which latter is also rendered *familia* in Vulg. There can be therefore no reasonable doubt of its scriptural meaning. For the classics see Hdt. i. 200 (Lidd.), and Hesych. (Suicer *s.v.*). The Vulg. *paternitas* (non-classical) rather means the relation of a father to his children, fathership, the honour and affection becoming a father—that is to say, manifested *by* him, than that paid *to* him. Were we to in-

οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται. 16. and earth is named, 16. That

terpret πατριά by *paternitas*, taken thus strictly, the sense would be: "God, the Great First Author of all being, gives to every creature on earth the power it has of propagating its own kind (this *fecundity* being called 'paternity'), and *whatever authority* one being has over another in heaven comes from God. This interpretation is wrongly ascribed by Ead., Ellic., Alf., &c., to à-Lap., who does not adopt it by any means. He says, indeed, that Erasmus, Beza (we add Ead., Ellic., Alf.), need not have condemned the Vulg. for rendering πατριά, *paternitas*, because the ablest Gr. scholars, St. Jerome, St. John Damascene, and others, adopted the same translation; but à-Lap. adds: *Paternitas* hic idem est quod parentela, quæ ab eodem patre, vel paternitate descendit; sunt enim quasi correlativa pater sive paternitas, et parentela, unumque includit alterum: . . Deus Pater non tantum Christi, sed et omnium est Pater, tam hominum quam angelorum, ita ut Deo communi parenti affines sint Judæi, homines et Angeli: ipse est enim Pater omnium familiarum, non solum corporalium, sed et spiritualium, puta Seraphim, Cherubim, Thronorum, et cæterorum ordinum. Licet enim hæc familiæ suos proprios et distinctos habeant patres et principes, omnes tamen communem patrem et principem habent Deum, a quo omnes descendunt; ideoque Deo Patri non tantum paternitas et generatio æterna, respectu Filii sui, sed et temporalis, per creationem in omnes cœlestes tribus et cognationes convenit, ac consequenter ab omnibus in cœlo et in terra quasi Pater est nominandus, celebrandus, colendus et redamandus, ita S. Chrysostom., Theophl., Theodor., Œcum., imo et S. Hieronymus. The reader will seek in vain through piles of Protestant works without finding anything so beautiful, so apposite, and so instructive as this. Recent Commentators, who are fond of slighting the old Catholic Theologians, should read them at any rate before condemning and misrepresenting their views. See Est., quoted here also by the same writers for opinions which he does not even allude to. Catholic interpreters are all agreed that πατριά (*paternitas*) means *a family*. *Every* family (or order) whether of angels in heaven or of men on earth, derives its *name* (and existence) from the Father of our Lord Jesus Christ. But why is this truth so solemnly set forth now? One good reason has been stated above by à-Lap., to teach all men that they, and even the angels in heaven, are not only the work of the same Creator, but the children of one common Father, bound together in brotherly love. It was also important when the Gnostic errors were becoming prevalent, to declare openly that no being in heaven or earth was eternal save the ONE self-existent God, in Whom all that is, lives and moves. Est., a-Lap., after SS. Augus., Chrys., &c. We need not refute the error of Valentinus, the celebrated Gnostic heresiarch, who relied on this passage to prove that male and female æons intermarried, from whom

"Ινα δῷ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄν-

he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto

Lect. Var. 16. δῷ A B C F G—δφη D E J K. το πλουτος—τον πλουτον D^3 J K *rec.*

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were descended new 'families' in heaven. The different classes or '*orders*' of angels—some at their creation being made subject to others (comp. ii. 2)—may well be called *families*.

is named.] It is disputed whether ὀνομάζεται means '*is named*,' or '*exists*'=has its being. In the first sense πατριά would be said to be a title derived etymologically from πατήρ, but if this title be not a *mere* name, if it convey that the title and *authority* appertaining to it, spring from the Πατήρ, then we in effect combine both senses.

16. *That he would grant you,*] This was the subject of the Ap.'s anxious prayer—that God may grant them strength to resist all trials.

according to the riches of his glory,] I pray that God may give you blessings in proportion to the riches of that glory which is God's special attribute : πλοῦτος, the superabundance of God's goodness, in imparting which His glorious power (δόξη) is manifested (there is no periphras. '*immense glory*,' or '*glorious riches*').

to be strengthened by his Spirit with might.] δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον=virtute (not virtutem) corroborari per spiritum ejus in interiorem hominem (not in interiore homine). This is the correct Vulg. reading, as Est. observes, adopted in the Clementine Bible after nearly all the Latin Ff. Render : "To be strengthened with might by his spirit unto the inner man" (not '*in* the inner man,' Auth. Ver.). δυνάμει is *dat.* of instrument, '*by His might*,' which is communicated *through* His Holy Spirit: the work of grace and mercy, being as usual, ascribed to the Holy Ghost. εἰς τὸν ἔσω ἄνθρωπον, *unto the inner man;* to him, and for his sanctification, the Ap. prays that God's power may be communicated. F. Beelen translates : quod attinet ad interiorem hominem, not (as Mr. Ornsby) 'as to what pertains to the inner man,' but 'which attains—reaches to the inner man.' The *inner man* is man's intellect and will, the fit recipient of grace : not necessarily 'the *new* man.' Optat eos corroborari in interiori homine, id est in mente, intellectu, voluntate, ceterisque internis animæ viribus et potentiis, hac enim, seu potius homo quatenus iis constat iisque vivit, dicitur homo interior : sicut e contrario exterior dicitur homo idem, quatenus sensibus membrisque externis constat, vivit, iisque operatur et indulget. So a-Lap., though he prefers, in accordance with his own view of the struggle, described Rom. vii., to understand by the *inner man*, the *just man*, adorned with sanctifying grace—for whom St. Paul prays further progress *in* perfection (to be strengthened in his inward and spiritual being). But St. Thomas, Tol., Est. (ii Cor. iv. 16), Tirin.,

θρωπον. 17. Κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις

the inward man. 17. That Christ may dwell by faith in your hearts: that being rooted and founded in

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&c., distinguish the *inner* from the *new* man. The first is opposed to *the outer man*, the second to *the old man*. The 'outer man' is man made up of body and sensitive faculties; the 'inner man' is man as endowed with soul, reason, and intelligence. This 'inner man' may or may *not* be adorned with grace, for just and unjust are thus alike endowed with an organic body and an intellectual soul—an *outer* and *inner* man. In the just the inner man is, as it were, the dwelling of, and to a great extent identical with, the *new* or regenerate *man*, not so in the unjust. Comp. Rom. vi. 6; vii. 22; ii Cor. iv. 16; Col. iii. 9; i Pet. iii. 4.

17. *That Christ may dwell by faith in your hearts,*] Two modes of connecting the inf. κατοικῆσαι are obvious; first and easier mode, making it parallel with κραταιωθ. and dependent on δῷη: I pray that you may be strengthened, &c., and that Christ may dwell in you; second, making it the result of κραταιωθ.: I pray that you may be strengthened, *so that* (ὥστε κατοικῆσαι), in consequence of the might given you, Christ may dwell within you. I see no grammatical or exegetical difficulties against the first view, the efforts of recent Commentators notwithstanding. The Ap. prays that they may have strength from God to resist every trial, and he prays again that Christ may *abide permanently* in them as faithful members.

'*by faith*,' without which it is impossible to please God, or be united to Christ; not that faith alone will suffice; it is an essential *condition*, and the root of all justice.

'*in your hearts*.' With *the heart we believe* unto justice. It is not difficult to make profession of our faith, or defend it by argument: to cherish it in our inmost hearts—hoc opus Dei est.

that being rooted and founded in charity, you, &c.] Not a correct translation of either Vulg. or Greek, though it *may be the meaning*. Even if the verses are so divided that the words "being rooted, &c.," must begin ver. 18, still the trajection of '*that*' (ἵνα) is unwarranted. Render therefore: *being rooted and founded in charity*, THAT *you may be able*, &c. Thus the ambiguity of the original, which does not define clearly whether "being rooted, &c.," should be connected with preceding or following clause, is retained to some extent. I take "that you may be able, &c.," to be a new sentence, dependent also on δῷη: *And may God grant, that you may be able*, &c. In this construction, "being rooted and founded in charity," is explanatory of what went before, as if the Ap. were to say: When I speak of Christ's dwelling in you through faith, I mean that you should be 'rooted and founded in charity.' The change of case from dat. ὑμῖν to nom. ἐρριζωμένοι will not surprise the merest tyro, for "gramatically considered, the anacoluthon is so common as to present no difficulty"

ὑμῶν. 18. Ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι· ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις, τί τὸ πλάτος καὶ μῆκος, καὶ ὕψος καὶ

charity, 18. You may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth. 19. To

(Ellic.). In ἐῤῥ. τεθεμ. some interpreters (Peq.) admit a double metaphor: from planting *trees*, and laying foundations of *houses*. This seems unnecessary, for both words may well be applied to a building (and thus the leading idea at the close of ch. ii. is manifestly brought out again after the digression), whose foundations are deeply and solidly laid. The meaning of the Rhem. and Auth. versions is plain enough: I pray that Christ may dwell in your hearts, that so being rooted and founded in charity you may be able, &c. But the position of ἵνα is an insuperable objection to this *arrangement*. I don't object so much to the meaning thus given to the clause ἵνα ἐξισχ. which is made to depend on κραт. and κατεικ.: I pray that you may be strengthened, and that Christ may dwell in your hearts, *in order that* you may be able, &c.

charity] In its widest sense, comprising the habits and acts of charity—habitual love of God above all things, and under this, love of the neighbour for God's sake.

18. *That you may be able to comprehend,*] ἵνα ἐξισχύσητε, '*that you may be fully able.*' Connected, as we have just said, with the principal verb δῴη: *May God give you grace that you may be able;* or, which is in effect the same, with the foregoing clauses: May God grant you to be strengthened and united in Christ, that (being strengthened and Christ dwelling in you) you may be fully able, &c. καταλαβέσθαι is doubly emphatic as compound and middle, the middle voice being stronger than the active, "for many middle forms are distinguished from their actives only by giving more the idea of energy" (Krüger, quoted by Ellic. *in l.*).

with all the saints] The Church militant, the members of which are called saints, according to the usage of St. Paul. At least to *restrict* 'saints' to the just reigning in heaven, though they may be included, is hardly tenable.

what is the breadth, and length, and height, and depth,] That these several dimensions are *explicitly* named to heighten our idea of the magnitude of the thing spoken of is obvious: τὸ μέγεθος παρὲδήλωσεν (Thdrt.). But what is that *thing?* 1° '*The charity of Christ,*' as in next verse. The sense is thus: That you may be able to know in some degree, and thus appreciate the extent of the love of Christ; to know indeed *fully* that love surpasseth all understanding (Rosenmüller, Bloomfield, Ellic., Meyer). 2° '*The charity of God,*' supposed (wrongly) to be spoken of in foregoing verse (Erasm.). 3° The Christian temple, embracing all nations, and enduring to all time (Wolf., Bengel, Ead.). 4° *The mystery of God's economy* in redemption and calling to the faith. So St. Chrys., Theoph., Œcum.,

βάθος. 19. Γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ

know also the charity of Christ, which surpasseth all knowledge,

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à-Lap., Est. (misquoted by Ead.), Mart., and Catholic commentators generally. Cf. Job. xi. 7-9: "Peradventure thou wilt comprehend the *steps* of God, and wilt find out the Almighty perfectly? 8. He is higher than heaven, and what wilt thou do? he is deeper than hell, and how wilt thou know? 9. The measure of him is longer than the earth, and broader than the sea." This last interpretation seems best suited to the context.

Besides the literal sense of the passage, Ff. and Comm. give various mystic interpretations. Thus St. Aug. (followed by SS. Anselm and Thomas) says (Ep. 112, *de videndo Deo*, cap. 14): Ego hæc verba Apostoli sic intelligere soleo: in latitudine, bona opera charitatis; in longitudine, perseverantiam in bonis usque in finem: in altitudine, spem cœlestium præmiorum: in profundo, inscrutabilia judicia Dei, unde ista gratia in homines venit: et hunc intellectum etiam coaptare in sacramento crucis. St. Jerome applies the dimensions to the preaching of our Lord's cross: Hæc universa et in cruce Domini nostri Jesu Christi intelligi queunt, Ascendens quippe in altum captivam duxit captivitatem et descendit in inferiora terræ. Et post altitudinem et profundum, in omnem terram exiit prædicatio crucis. Atque ita et altitudinem, et profundum, et longitudinem, et latitudinem tenet. Estius to the cross itself: "He understands the *length* of the cross typical of its great efficacy, who has learned that no one from the beginning to the end of time is saved or justified but by the cross. And its *breadth*, who views the Church diffused over the entire earth, from the side of Christ (*latitudo* ex *latere* Christi) on the cross. And its *height*, who considers the height of glory to which the humility of the cross of Christ raises us. And its *depth*, who looks with awe on the great mystery of election and the number of them that are signed with the cross."

19. *To know also the charity of Christ,*] γνῶναι τε is co-ordinate with, or explanatory of καταλαβέσθαι, according as we understand the preceding verse of *God's* economy, or of *Christ's* love. Having explained καταλαβέσθαι of knowledge of God's mysterious providence, we interpret γνῶναι τε as a separate and not merely a supplemental idea. The Ap. prays they may be fully able to *comprehend* God's designs, and to *appreciate* practically *Christ's love* towards them.

which surpasseth all knowledge,] The genitive γνώσεως depends on ὑπερβ., 'the knowledge—surpassing love.' The very collocation of the words excludes any other meaning, such as: "God's exceeding love in giving us a knowledge of Christ;" or, "a surpassing love of the knowledge of Christ" (Erasm.). Hence, in Vulg., scientiæ is *dat.* governed by supereminentem, according to the Latin idiom. How can St. Paul pray his readers may *know* what *surpasseth all knowledge?* Some understand 'sur-

Χριστοῦ· ἵνα πληρωθῇ πᾶν τὸ πλήρωμα τοῦ θεοῦ. 20. Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ

that you may be filled unto all the fulness of God. 20. Now to him who is able to do all things more abundantly than we desire or un-

Lect. Var. 20. υπερ om. D E F G Vulg.

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passing all knowledge' of *worldly* things or worldly wisdom, the *Gnostics* (hence γνῶναι, γνώσεως) being aimed at chiefly. Others, more probably, 'surpassing all mere *speculative* knowledge,' and the sense is accordingly: May God grant you grace to know and feel (by *experience*) Christ's love, which surpasseth all (speculative) knowledge. Cf. Phil. iv. 7: "And the peace of God, *which surpasseth all understanding*, keep your hearts and minds in Christ Jesus."

Expertus potest credere
Quid sit Jesum diligere.

that you may be filled unto all the fulness of God.] ἵνα, as usual, points out the end and aim, not only of καταλαβέσθαι (Ellic.), but of γνῶναι as well, indeed of all the gifts for which the Ap. prayed on behalf of Ephes. I pray for all these blessings *in order that* ye may be filled unto all the fulness of God. Est., à-Lap. understand "the fulness of God" to mean the abundance of God's gifts. Oro ut Dei cognitione, omniumque bonorum plenitudine impleamini. But it is difficult to explain εἰς, '*unto*,' in this sense. No clear example of εἰς for ἐν has yet been pointed out in N. T. Hence others interpret πλήρωμα του θεοῦ of the fulness which is in God, belongs to Him essentially (gen. *subjecti*), and render εἰς, 'according to,' 'like,' or 'unto,' that ye may be filled 'as God is filled,' be perfect as He is perfect (Ead.), or reach *unto* that fulness of perfection which is in God (Olsh., Ellic., Alf.). This last fulness is no doubt unattainable, but so is the perfection of our heavenly Father, and yet our Lord calls on us to be perfect as our heavenly Father is perfect (Matt. v. 48).

20. *Now to him who is able to do all things more abundantly than we desire or understand,*] The sentence may be divided into two clauses according to the original: "Now to Him who is able to do beyond all things, exceedingly beyond what we ask or think of" (Ead., Ellic., Alf.). But the common interpretation (and Vulg. admits no other) is certainly more natural and quite grammatical. "To Him who is able to do far beyond all things, which we ask or think." God's *will* 'to do' is assumed, as in Rom. iv. 21. The doxology itself is called forth by the mention of the power and fidelity of God, and aptly closes the dogmatical part of Ep. "δὲ brings out a slight contrast to what has just preceded, viz., *ourselves* [compared with Almighty God], and our need of strength, and our growth in knowledge and fulness" (Alford). ὑπὲρ governs πάντα and is not to be joined adverbially with δυναμένῳ. ὑπερεκπερισσοῦ qualifies ποιῆσαι= to do superabundantly above all

τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν. 21. Αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. Ἀμήν.

derstand, according to the power that worketh in us: 21. To him be glory in the church, and in Christ JESUS, unto all generations, world without end. Amen.

Lect. Var. 21. *και* A B C Vulg.—om. D³ J K.

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which we ask or *think*. *Cogitatio* latius patet quam *preces* (Beng.).

according to the power that worketh in us.] The sense is well brought out by à-Lapide. God is able to do far more than we pray for or think of, according as may be seen even in that wonderful power, which worketh great changes within us day by day. Judging according to that power that brings forth such fruits constantly, we may conclude how great is God's might to do more than we conceive.

ἐνεργουμένην is not passive (Est., Hamm., Bull), but middle as in Vulg. and Rhem., "which worketh in us" for our special benefit, not "which is wrought in us by God."

21. *To him be glory in the church, and in Christ Jesus,*] *αὐτῷ* is emphatically repeated, referring back, of course, to *τῷ δὲ δυναμένῳ*: To him who is able: . . . to *Him* be glory (rather, *the* glory, *ἡ δόξα*, *the* glory, that is, God's essential attribute).

'*in the church.*' Id est, ipsum glorificet universa Ecclesia tantis beneficiis ab eo affecta; idque *per* Christum Jesum, et in omnes ætates omnium sæculorum usque in æternum (Est.). And so very many Comm. explain *ἐν Χριστῷ Ἰησοῦ thro'* Christ as meritorious cause. St. Paul is not, however, slow to write *διὰ Ἰησοῦ Χριστοῦ* when he means this. Others translate: 'In the church, which is in Christ Jesus.' Better take the first clause 'in the church,' as designating the *outer* sphere of that glory; and the second, 'in Christ Jesus,' the *inner*. It is not enough that God's glory should be proclaimed in the visible church, it is also required to make that confession *in union* with Jesus Christ. Hence the art. (Vulg.) *καὶ* is properly inserted both on external and internal grounds.

unto all generations, world without end. Amen.] Lit.: "Unto all generations of the age of ages. Amen." "It is not improbable, as Grotius suggests, that the two formulæ expressive of endless continuity, *γενεαὶ γενεῶν* (Luke, i. 50) and *αἰῶνες τῶν αἰώνων*, are here blended together" (Ellicott). So many forms united tend at any rate to heighten our idea of *endless* eternity. Each *αἰών* is conceived as composed of many *γενεαί*, and *eternity* 'the age of ages,' as comprising *all αἰῶνες* (see p. 271).

SEVENTEENTH SUNDAY AFTER PENTECOST.

Ephes. iv. 1—6.

1. Obsecro itaque vos ego vinctus in Domino, * ut digne ambuletis vocatione, qua vocati estis,

2. Cum omni humilitate, et mansuetudine, cum patientia, supportantes invicem in charitate,

3. † Soliciti servare unitatem Spiritus in vinculo pacis.

4. Unum corpus, et unus Spiritus sicut vocati estis in una spe vocationis vestrae.

5. Unus Dominus, una fides, unus baptisma.

6. ‡ Unus Deus et Pater omnium, qui est super omnes, et per omnia, et in omnibus nobis.

* I Cor. vii. 20. Phil. i. 27. † Rom. xii. 10. ‡ Mal. ii. 10.

EPHES. iv. 1—6.

1. Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ, ἀξίως περιπατῆσαι

EPHES. iv. 1—6.

1. I therefore, a prisoner in the Lord, beseech you that you walk

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Subject.—Exhortation to walk in a manner worthy of their calling, in meekness, patience, and unity of will and affection, because there is but one body, one Spirit, one Lord, one faith, one baptism, one God and Father of all.

I therefore,] This exhortation opens the second part of the Ep. (cf. Rom. xii. 1, παρακαλῶ οὖν, as here). St. Paul has been inviting them to contemplate the power of God, the charity of Christ in calling them to the faith, the many privileges bestowed on them, and their own destiny; he exhorts them '*therefore*' to strive at perfection; οὖν, 'therefore,' as in Rom., points to an inference from all that had been stated, regarding the mercy of God.

a prisoner in the Lord,] 'In the Lord' *could* be connected also with 'beseech' or with 'walk.' In the first sense, I beseech you in the Lord, through His name, sufferings, and death; in the second, to walk in the Lord—according to the rules of Christian prudence, and in union with Christ; but the arrangement requires the connection as in Rh. version. He is a prisoner in the Lord, that is, bound in chains for the sake of J. C., which, as Est. observes, is an additional proof of sincerity, and a strong motive to comply with his instructions.

beseech you] παρακαλῶ means to *pray, beseech, exhort,* which last is more natural here. The twofold meaning, *I entreat and exhort you,* is also quite admissible (page 41).

τῆς κλήσεως ἧς ἐκλήθητε. 2. Μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ. 3. Σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ πνεύματος

worthy of the vocation in which you are called. 2. With all humility and mildness, with patience, supporting one another in charity. 3. Careful to keep the unity of the

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that you walk worthy of the vocation in which you are called.] The gen. of attraction, ἧς ἐκλήθητε, *may* be translated "to which you are called," and this meaning is preferred by many: "Seeing the glorious end *to which* you are called, walk in a manner worthy of it." Our version, following the Vulgate, interprets the call of that already received: Live so as to correspond perfectly with the graces already received from God. Walk worthy of the vocation *by which* ye were called. This construction seems to me more correct and more usual (cf. i Cor. vii. 20; ii Tim. 1, 9, and Beelen's Gr. Gr., p. 162, who says κλῆσιν καλεῖν never occurs).

2. *With all humility and mildness*] ταπεινοφροσύνη is a lowly estimate of ourselves. "He that knows he is but earth and ashes, and soon to be reduced to a little dust, will never be puffed up with pride; and he that meditates on eternity, and on the shortness of life, will always look to his last end, and feel humble and lowly" (St. Jerome). '*Meekness*,' in our intercourse with others, is the fruit of that true humility which teaches us to esteem ourselves as nothing because we are in truth nothing, and therefore unworthy of the least respect from others.

with patience,] μακροθυμία, long suffering, enduring patiently evil, and slow to revenge. Estius makes one clause of the words, "with patience forbearing one another in charity;" but thus it would be difficult to point out any force in μακροθυμία, or to show how '*forbearing*,' ἀνεχόμ., sprang both *from patience and from charity*, making even the former, from its position, more emphatic. Besides the μετὰ is repeated here as before the foregoing nouns, so that the parallelism, both of the nouns and participial clauses, ἀνεχομ. ἀλληλ., and σπουδάζ. τηρ., would be destroyed in the suggested connexion (Alf.). It is better then take μετὰ μακροθυμίας as one clause, which is expanded by ἀνεχόμ. "The relapse of the participle from its proper case [agreeing with ὑμᾶς] into the nom. is perfectly intelligible, and even natural" (Ellic.).

supporting one another in charity.] Better, "bearing with one another in love." Whatever may be disagreeable in the manner or condition of others, bearing all for the love of the neighbour and according to the laws of well-regulated charity, not from human respect, from fear, &c. Observe the commonest form of participial anacoluthon, where the participle in nom. follows a noun or pronoun in another case, παρακαλῶ ὑμᾶς . . . . ἀνεχόμενοι (for ἀνεχομένους).

3. *Careful to keep*] σπουδάζοντες, striving earnestly to keep. The meaning is: try to maintain

ἐν τῷ συνδέσμῳ τῆς εἰρήνης. 4. Ἓν σῶμα καὶ ἓν πνεῦμα, καθὼς ἐκλήθητε

Spirit in the bond of peace. 4. One body and one Spirit: as you

Lect. Var. 4. καθὼς καί; B omits καί with Vulg.

with all zeal. σπουδάζοντες by no means suggests the idea of a hopeless effort, conveyed by the present meaning of 'endeavouring' (Auth.). See Trench on the "ENGLISH OF OUR VERSION," p. 17.

the unity of the Spirit] What Spirit? 1° *Their own hearts*, St. Ans., Estius, à-Lapide, Tir., Pic., Mart., and perhaps most commentators, ancient and modern, Cath. and Protest., Calvin, Bengel, &c. The sense is thus plain: Endeavour to maintain unity of heart and affection with one another. 2° *The Spirit of God*, that unity which the *Holy Ghost* inspires—St. Chrys., Theophyl., Œcum., Kenrick, who argues from the insertion of the article here. Whichever exposition we adopt, to be consistent, must we not interpret of the same spirit, in this and next verse, ἑνότητα τοῦ πνεύματος—ἓν πνεῦμα. Dr. Kenrick makes the 'Spirit,' ver. 3, the Holy Ghost; and ver. 4, the mind of man. Dr. M'Evilly takes exactly the opposite view. The reader will be better able to decide which of the above interpretations is preferable after examining the next verse.

in the bond of peace.] With peace as the bond that unites you, with the bond which is peace (gen. of *identity*), Estius, Pic., Ellicott. Others understand the bond of= belonging to peace—that is, *charity*, the bond of which peace has possession as it were, or the bond which brings about peace. These meanings do not differ substantially, for peace is the fruit of this fraternal charity, and one cannot exist without the other.

4. *One body*] '*Be ye* one body and one soul' (à-Lapide). Estius would supply thus: '*as ye* are one body, be ye one spirit also.' Verses 5, 6, however, show these views are not correct, for clearly we ought fill up the omission the same way in verses 4, 5, 6; now all commentators are agreed as to the meaning of the two last clauses, "There *is* one Lord," "There *is* one God," and hence we must render here: "There *is* one body and one Spirit . . . 5. There is one Lord, one faith, one baptism. 6. There is one God and Father of all." The one body is the mystic body of Christ in which they were incorporated at Baptism. "The Church or body is one. There are not two rival communities. The body with its many members, and complex array of organs of very different position, functions, and honour, is yet one" (Eadie, who talks a little after of the '*unscriptural claim*' of modern Rome). The sum of the Ap.'s exhortation is: Preserve the strictest union: there is but ONE body, 'for we are members one of another' (verse 24) The omission of the causal particle (γὰρ), which is certainly to be supplied (against Ellicott), renders the reasoning more forcible.

one Spirit.] I take to be the Spirit of God, 1° because of the thirteen times the word occurs in this Ep.; there are only five pas-

ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν. are called in one hope of your call-

sages (vv. 3 and 4 here; ii. 2; iv. 23; vi. 18) in which, even according to Est., πνεῦμα does not mean the Spirit of God. The last of these exceptions, vi. 18, is more commonly interpreted of the Holy Ghost; and ii. 2, iv. 23, have qualifying epithets which clearly determine the sense. So that in truth it might be said there is no exception at all, strictly speaking. This argument will have more weight by keeping in mind that in the Ephes. compared with the other Epistles, πνεῦμα is unusually frequent. 2° We have allusion here (in 'Lord' and 'Father') to the other Two Persons of the Blessed Trinity, and therefore probably in πνεῦμα a reference to the Holy Ghost. 3° Distinct mention is made again towards the end of this chap. of the Three Persons of the Blessed Trinity. Cf. verses 20, 30 ('the Holy Spirit of God'), 32. 4° The argument seems to have greater force by understanding πνεῦμα of the *Holy Spirit:* There is one mystic body: there is one '*Holy Spirit*' animating that body. Besides, the reason given above for supplying 'est,' not 'sitis,' holds here too; and there would be no sense in saying "*there is* but one soul in you" as a motive to charity. It should be, at least, '*let there be* but one soul," which is against the parallelism. The argument is plainly: God the Father, who called you, is ONE; our Lord Jesus Christ, who redeemed you, is ONE; the Holy Spirit, who sanctified you, is ONE; the faith you profess, is ONE; the Baptism (all the sacraments) you received is ONE; the end of your calling, eternal life, is ONE; therefore, with so many bonds of union, you should be ONE in love. "You have enjoyed one Spirit, you have been united in one body . . Observe how he repeats '*one*,' combining the Church in union: We have, he says, one Lord; we have received one Baptism; we have brought to it one faith; we have one Father; it is meet, therefore, we should have, as brethren, but one mind" (Thdrt.).

as you are called in one hope of your calling.] 'As' *also* you *were* called. There is one body, one spirit, as there is one heaven. Another motive to unity: they were all called to enjoy the same rewards hereafter. The full meaning seems to be: you were all called to a state (calling) in which one and the same object of hope is held forth. "This is a great incentive to union and charity, that we are called to enjoy the same eternal inheritance, that we shall pass soon from this vale of tears to our heavenly country, to live there for ever in union and bliss. Why should we contend for a little lump of earth, black or white, we who strive to reach heaven? Whoever keeps this hope before him, whoever fixes his thoughts on this happiness, and then thinks of the earth, must cry out: how few and short are the days of man—how narrow his thoughts" (à-Lap.). As to the grammatical construction, ἐν μιᾷ ἐλπίδι is not precisely for εἰς μίαν ἐλπίδα (Bloomf.), but the Ap. supposes them called *to* the hope, and now imagines them rest-

5. εἷς κύριος, μία πίστις, ἓν βάπ- ing, 5. One Lord, one faith, one

ing *in* that hope. ἐν after verbs of *motion*, and εἰς after verbs of *rest*, seem to be thus interchanged. Cf. Kuhner, § 621; Bernardy, page 208; Beelen Gr. Gr., p. 444.

5. *One Lord, one faith, one baptism.*] There is but one Lord Jesus Christ; there is but one faith; there is but one baptism. The ellipsis is thus to be supplied in the same way in each clause. Hence we must not interpret 'one faith' (the *middle* clause) as an exhortation or prayer: *Let* or *may* your faith be *one:* the Ap. distinctly asserts 'FAITH IS ONE.' All Christians *have* one and the same Lord, one and the same faith, one and the same baptism; therefore they should have also one mind and one heart.

Our 'Lord' is Jesus Christ, who purchased us by his blood, distinguished from 'Father' in next ver. Hoc autem dico propter Sabellium, qui eundem Deum Patrem arbitratur et Filium, *confunditque personas* dum eandem divinitatem in utroque deprehendit. . . . Sicut enim Deo Patri non adimit Filius ne Dominus sit, cum Dominus solus ipse dicatur: ita et Filio non aufert Pater ut Deus sit, quia Pater Deus tantummodo nominatur. . . Unus est Dominus, et unus est Deus, quia Patris et Filii dominatio, una divinitas est (St Jerome).

Faith is 'ONE,' not subjectively (nearly all Prot.), but objectively. Dr. Ellicott is driven to admit this: "Still the context and the numeral μία seem here to preclude a rigid limitation of πίστις to faith in the abstract, faith in its utterly subjective aspect. As there is one Lord, so the μία πίστις is not only a subjective recognition of this (?) eternal truth, but also necessarily involves a common objective profession of it." *Not* by any means of 'this' *one* truth—that Jesus is 'Lord,' for the confession of Jesus Christ is necessarily implied in holding His sovereignty ('one Lord'), but a confession of the whole body of revealed doctrine. As, says à-Lapide, he does not believe in the 'Lordship' of Jesus Christ, who denies either his divine or His human nature, and as he does not believe in the one sacrament of Baptism, who insists 'wine' can be used as well as 'water' in baptizing, so neither can he have the *one* true faith, who rejects wilfully any article revealed by God and proposed by His Church. Besides subjective faith, fides '*quâ creditur*' cannot be the motive of union here. 1° *All the other* symbols of union named by the Ap. are *independent of us.* 2° Subjective faith may be said, in a very vague sense (quatenus *assensus*), to be of the same kind, not *one* (μία) in all the different members of the Church. 3° It would be absurd to set forth as a symbol of that strictest union which should prevail among Christians, the purchased slaves of ONE Lord, sons of ONE Father, heirs of ONE promise, the unity of faith of those who reject or receive the same truths according to their own good will and pleasure. 4° The exhortation, both here and elsewhere (i Cor. xii., xiv., Col. ii.), is to preserve union, *notwithstanding* the admitted *va-*

τισμα. 6. Εἷς θεὸς καὶ πατὴρ πάντων, baptism. 6. One God and Father

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riety of gifts. Now 'gifts,' however *different,* might as well be said to be *one* (quatenus *dona*), as acts of faith in *opposite* dogmas. 5° The argument of the Ap. should have been rather: We agree to *differ* in faith and religious worship; let us not on that account fail to love one another: Si fides ecclesiæ divisa aut diversa esset aut esse posset, non ejus unitas, iis qui solliciti esse debent servare unitatem charitatis, ut rei imitandæ, sed rei declinandæ exemplum proponi debuit; non ut ratio *ob quam,* sed ut ratio *non obstante qua.* Dr. Murray's Church Treatise, vol. i. p. 571. 6° Dissent in 'faith,' in 'teaching,' is here (and invariably) set forth by St. Paul as utterly destructive of all 'unity' and fellowship with Christ. See vv. 13, 14: "Until we all meet into the *unity of faith.* . . That henceforth we be no more children tossed to and fro, and carried about with *every wind of doctrine,*" ver. 25 *ibid.* St. Paul speaks therefore of the ONENESS of the object of faith. All the members of the One body profess and believe one doctrine, the same revealed truths, the same articles of *faith.* And since the Church's faith is *one,* there never can be within her fold a difference in any *single article* of that faith. For observe how strictly *one* faith must be—first from the express statement, 'ONE faith' (there is only *one true* faith); secondly from parallelism: As there is 'one Lord,' 'one baptism,' one God' (all perfect symbols of unity), so it is said there is '*one* faith'; thirdly, from 'one faith' being also set forth as a model of *love:* "If the union of the faithful in brotherly love should be perfect as the love of Jesus Christ for them, nothing but the most complete and absolute unity of faith could be proposed by the Ap. as a model of such love." Dr. Murray, De Ecclesiâ, vol. i. p. 574. Again, unity of faith is not merely an *actual* (such as may be supposed to exist in times of primitive fervour) quality, but a *permanent* attribute of the Church, just as baptism is a permanent sign of grace, and therefore God has provided some method of preserving and enforcing this perfect unity of faith to the end of time.

one baptism.] There is only one *baptismal* rite ordained by God for the remission of sins. Judaizing teachers may insist on the efficacy of their lustrations, but in vain, for Christ has instituted but one Baptism, unum ratione materiæ et formæ, ratione modi et virtutis (Vasq. Disp. cxlvi. cap. iii.). This seems to be a satisfactory reason why the Ap. does not here mention any of the other sacraments. In the same way, i Cor. x. 17, where there is question of *sacrifices,* St. Paul speaks of the *one* bread (εἷς ἄρτος), the sacrifice of the Eucharist. It may be also that '*baptism,*' the most necessary of sacraments, is put for all (Est.). The argument is: all believe the same articles of revelation; all are baptized according to one rite and by the same authority; therefore all should be united in one love. The inference of St. Cyprian and the Donatists: Bap-

ὁ ἐπὶ πάντων καὶ διὰ πάντων ἐν πᾶσιν·	of all, who is above all, and through all, and in us all.

tism is *one*, and therefore cannot be conferred validly by heretics outside the one true Church, derives no support from the text before us. It might be said with as good reason at least: Baptism is *one* in matter, form, and efficacy; therefore whenever the rite is duly applied, the sign has its effect. Nor again is the argument of SS. Ambr., Optat., and other Ff., against the *repetition* of baptism, at all conclusive (however true the doctrine). For who would argue thus: Baptism can only be conferred *once;* therefore ye should be one in affection? Besides the B. Eucharist is also said to be *one*, and still that sacrament is conferred again and again (Est.).

6. *One God and Father of all, who is above all, and through all, and in us all.*] There is but one God, and one Father of all the faithful; therefore they should love one another as brethren. "One God requires united worshippers; one Father, sons joined in brotherly love." Est., who cites appositely Mal. ii. 10, "Have we not all one Father? hath not one God created us? why then doth every one of us despise his brother?"

'*who is above all and through all;*' ὁ ἐπὶ πάντων καὶ διὰ πάντων; where the gender (and consequently the meaning to some extent) is ambiguous. The third clause ἐν πᾶσιν is clearly masculine, if we read (as in Vulgate) ἐν πᾶσιν ἡμῖν or ὑμῖν, and even without the pronoun πᾶσιν is best taken as masculine, for the Ap. is speaking of the members of the Church. Now there is no reason for admitting a different gender in the other two clauses. Assuming thus all to be masculine, the sense is still variously explained. It is by no means likely St. Paul attached no definite meaning to the different prepositions. They must not therefore be overlooked. Thdrt. says: 'over all' signifies His dominion; 'through all,' His providence, and 'in all,' His indwelling. 'Over all' points thus to God as sovereign Lord of all men (or *things*, if πάντων be neuter), ruling all men (things) by His providence, sanctifying them by His indwelling. This is surely simpler than to interpret the first clause of the sovereignty of God, the other *two* of the Holy Spirit, διὰ denoting the Holy Spirit of God in operative motion, ἐν in operative rest. The allusion to the Blessed Trinity—God the Father, supreme Lord *over all* things; God the Son, the eternal principle *by Whom* all things were created, and God the Holy Ghost, the fountain of grace *in whom* all are justified, is not so untenable as Dr. Ellicott thinks, 'specially when such early writers as Ireneus have maintained a different opinion, and where the prepositions have certainly this distinct reference, not unfrequently in S.S." See p. 297. Alf. says well: "I cannot but recognize in these three carefully chosen expressions a distinct allusion to the Three Persons of the Blessed Trinity."

EIGHTEENTH SUNDAY AFTER PENTECOST.

I Cor. i. 4—8.

4. Gratias ago Deo meo semper pro vobis in gratia Dei, quae data est vobis in Christo Iesu :

5. Quod in omnibus divites facti estis in illo, in omni verbo, et in omni scientia :

6. Sicut testimonium Christi confirmatum est in vobis :

7. Ita ut nihil vobis desit in ulla gratia, expectantibus revelationem Domini nostri Iesu Christi,

8. Qui et confirmabit vos usque in finem sine crimine, in die adventus Domini nostri Iesu Christi.

I COR. i. 4—8.

4. Εὐχαριστῶ τῷ θεῷ πάντοτε περὶ ὑμῶν, ἐπ τῇ χάριτι τοῦ θεοῦ τῇ

Lect. Var. 4. μου after θεῷ all MSS. but B.

I COR. i. 4—8.

4. I give thanks to my God always for you for the grace of God

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Subject.—Vv. 4—9 contain first an expression of thanksgiving for the gifts bestowed on the Church at Corinth (cp. Rom. i. 9; Eph. i. 16; Phil. i. 3; Col. i. 3.) "Indeed in all his Epp. to churches, with the single and sad exception of that to Galat., the Ap. either returns thanks to God, or blesses Him, for the spiritual state of his converts" (Ellic. on Phil. *l.c.*); and secondly of hope that they will persevere to the end.

4. I always thank God on your behalf for the many favours given you in your union with Christ Jesus (and through His merits).

I give thanks to my God, &c.] This expression of thanksgiving is not designed chiefly to dispose his hearers for further blessings, though a grateful heart is the fittest recipient of new graces, but to conciliate the Corinthians at the outset, and to put afterwards their falling away in stronger contrast. It is an appeal to their feelings and experience. How much has not God done for you? How have you requited His goodness?

'*my God.*' *My* (emphatic) is the outpouring of the Apostle's love of God.

always] Not every moment of life, sleeping or waking, which would be of course impossible, but *frequently*, and so *habitually* that the thought is, as it were, ever present to his mind (comp. Rom. i. 9).

for you,] Not precisely *for* the benefits given to you (Est.), but on your account—holding your place, just as a priest is said to be chosen to offer sacrifice *for* the people.

for the grace of God] The various gifts of God conferred on them, both internally and externally, he makes the subject of his continual thanksgiving.

δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ. 5. Ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει. 6. Καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν. 7. Ὥστε ὑμᾶς μὴ

Lect. Var. 6. Χριστου—θεου F G.

that is given you in Christ JESUS, 5. That in all things you are made rich in him, in all utterance, and in all knowledge; 6. As the testimony of Christ was confirmed in

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in Christ Jesus,] St. Chrys., Est. understand *through* the merits of Jesus Christ; better interpret, '*in*,' strictly with St. Thomas—*incorporated in the mystic body* of Christ. Comp. Rom. vi. 11, and that whole ch. As members of Christ they received every grace.

5. *That in all things*, &c.] Render: '*That in every thing you have been made rich in him:*'—ἐν παντί not ἐν πᾶσι. ἐν παντί is general first, and then specific—*in all*, that is to say, in all utterance, and in all knowledge.

rich,] Probably in allusion to the great temporal prosperity of their city. Few converts were wealthy; they had abundant spiritual treasures.

in him,] As above, in union with Him; the riches are not to be limited to the time of first conversion (Stanley): the Apostle rather speaks of the gifts that followed ever since (see v. 7).

in all utterance and in all knowledge;] The first λόγος, the second γνῶσις; what do they mean, and how differ? Est., without determining the sense of each word, takes both to be the *perception* of what is good and salutary, and the *means of communicating* this knowledge. γνῶσις would be naturally the *perception*, λόγος the *preaching* of it, but thus the *preaching* precedes the *understanding* of the Gospel truth. Kenrick makes λόγος the preaching of the mysteries of faith to *others*, γνῶσις the *more perfect* apprehension of them within ourselves. By λόγος I understand the *word preached* generally—not so much however to others, for the Apostle speaks of graces received, as *to themselves;* and by γνῶσις the gift of *understanding* the truths thus preached. You have amongst you zealous preachers of the word of God, and pious, attentive listeners (Mart.).

6. *As the testimony of Christ*, &c.] καθώς=*quibus modis, by which means, whereby*, that is, by 'utterance' and by 'knowledge,' strong testimony has been given to the truth of the Christian religion, and to your participation of its fruits (Est.) 'The testimony of Christ' would be thus the testimony regarding Christ, the 'testimony concerning me (Christ)' of Acts, xxii. 18. The gifts—internal and external—bestowed on the Corinthians, gave a further proof of the divine mission of Christ. The past tense, ἐβεβαιώθη, is clearly not against this interpretation, as some insist, who explain: You have been made rich in every gift, *as when* the Gospel of Christ was first preached amongst you and attested by many signs. The graces that you received then in confirmation of the Gospel, have abounded since among you. For examples of καθώς meaning *as when*, these critics refer to ii Mac. i. 37; Acts, vii. 17. We arrive at a

ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 8. ὃς

you, 7. So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord JESUS CHRIST. 8. Who also will

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good sense whether we interpret the passage thus: I give thanks to my God that you have been rich in all those gifts, *whereby* the Gospel has been established more firmly amongst you; or, I give thanks &c., *as when* the Gospel was first established amongst you.

7. *So that nothing is wanting to you,* &c.] 'I thank God you are rich in every gift, *so that* nothing is wanting to you;' such is the connexion, v. 6 being parenthetical. It is asked how the Corinthians, amongst whom many vices prevailed as we learn from both these Epp., could be said to be rich in every gift. Even the Ap. himself elsewhere (iv. 8), seems to speak ironically of their boasted spiritual riches. The answer is, their *church*, the *body* of the faithful, and not each *individual*, was blessed with every gift. The *church* of Corinth, as is plain from the whole tenor of the Ep., was specially favoured by God, though some, and we have every reason to believe comparatively *few*, members failed to correspond with divine grace. The city of Corinth was in the same way justly proverbial for its wealth, though no doubt some of the inhabitants suffered from poverty.

in any grace,] χάρισμα properly denotes the *miraculous gifts* of the Holy Spirit (*gratia gratis data*), of which there is question specially in chap. xii. χάρις, *grace*, the supernatural gift destined by God for *our* sanctification (gratia gratum faciens). The words are, however, often used indiscriminately, and with both meanings included. Thus, χάρισμα means the gift given to each one for his own sanctification (i Cor. vii. 7), and here comprises most probably every heavenly gift, external and internal, for the latter cannot be excluded since there is question of the aid given by God to each one to attain his own salvation.

waiting for, &c.] A proof of their great love of God, and of their participation of the gifts bestowed on them. They not only believed and hoped in the glorious revelation of Jesus Christ; they ardently expected it, *waited* for it (compound).

the manifestation, &c.] ἀποκάλυψις and ἀποκαλύπτω are often spoken of a revelation of something hitherto existing, but secret and unknown (Ephesians, iii. 3-7); often also of a revelation by which that which hitherto did not exist is now *accomplished*, and thus manifested (Rom. viii. 18, 19). The general judgment is at once a manifestation of all the hidden acts of men, and the full accomplishment of all the hidden designs of God. That day is therefore anxiously expected by the saints, for then the glory of their Redeemer will be proclaimed before the whole world.

8. *Who,* &c.] The *immediate* noun is 'Jesus Christ,' yet '*who*' more probably refers to '*God*' as its antecedent, v. 4; for, 1° otherwise the Ap. would have written: *Who,* &c. . . in *His* day (Gr.), or

καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ. 9. Πιστὸς ὁ θεὸς, δι'

confirm you unto the end without crime, in the day of the coming of our Lord JESUS CHRIST. 9. God

Lect. Var. 8. ημερα—παρουσια D E F G—in die adventus, Vulg.

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in the day of *His* coming (Vulgate). 2° The ground of this firm hope, assigned in the next ver., is: '*God* (not *He*, that is, Christ) is faithful.' 3° God is the subject throughout the context, by Whom they were made rich, by Whose gifts the testimony of Christ was *confirmed* (ἐβεβαιώθη), and by Whose aid, the Apostle hopes, they will be *confirmed* (βεβαιώσει) unto the end. See Beelen's G. G. page 153, and for the classical usage (connecting the relative with a *remote* antec.), Bernhardy, p. 297. Cf. ii Thess. iii. 3.

will confirm you, &c.] The Ap. expresses his firm confidence of the perseverance of the *body* chiefly, and also an ardent wish of the salvation of *each individual*. There is no prophecy contained in the words on the one hand, nor any assurance of predestination even to the elect (Est.) on the other. As far as God is concerned, nothing will be wanting on His part, for He wishes the salvation of *all men*, and therefore gives to all the necessary means to that end. But it depends on each individual whether he will correspond or not with the abundant graces of God.

unto the end, &c.] The end of the world. See below.

without crime, &c.] Into *venial* sins even the just fall (if not exempted by special privilege); hence St. Paul says without *crime*, not without *sin or fault*. But are not many finally saved of those who fall from justice? The answer is given above. There is no prophetic announcement here of what will infallibly happen, but only the expression of a strong desire of what ought to happen. Est. strives in vain to restrict the promise to the elect, who will be without *crime on* the last day, if not *till* then. But surely the Apostle implies something more than this, which would be in effect to say: whoever are destined to be saved will be saved. His words contain, first, an assurance of God's aid and protection to *all;* and secondly, an expression of the strongest confidence that *all* will co-operate with the designs of God.

in the day of the coming of our Lord Jesus Christ.] All the Gr. MSS., without exception, read simply: *in the day of our Lord Jesus Christ*. This is the day of general judgment, the *end* spoken of above, when the great manifestation of Christ's power is to be made to the assembled world. See, on this 'day of the Lord,' i Cor. iii. 13; v. 5; ii Cor. i. 14; Phil. i. 6, 10; i Thess. v. 2; ii Thess. ii. 2.

9. *God is faithful*;] The argument, again, is not at all with Est.: God has promised to save *the elect*, God is faithful to His promises; therefore, &c. But God has promised *to all men* the means of salvation; He is faithful to his promises; therefore, &c.

οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ is faithful; by whom you are called

by whom you are called unto the fellowship of, &c.] On this δι' οὗ, referring to *the primary cause*, the Socinians should study well the comment of St. Chrys: Ἐπειδὴ γὰρ δι' αὐτοῦ καὶ ἐν αὐτῷ συνεχῶς ἔλεγε περὶ τοῦ Υἱοῦ, ἵνα μὴ νομίσωσιν, ὅτι ὡς ἐλάττονος αὐτοῦ οὕτω μέμνηται, προσένειμεν αὐτὸ τῷ Πατρί. "*Because he said* THROUGH *him and* IN *him* frequently of the Son, lest they may think he wished to insinuate that the Son was less in some degree (than the Father), he applied the same to the Father." See also Thdrt. *in l.* If we render ἐκλήθητε, *you are called*, the '*fellowship*' must be the participation of the joys of heaven, and the argument is: God will assist you to the end, for He is faithful to his promises; you are called by Him to eternal life, therefore He will supply you with graces necessary to that end. And if we render ἐκλήθητε, you *were* called, the sense may be still the same, but it may then also be: God is faithful to His promises, by whom you were called to the fellowship of Christ *in Baptism*. As He hath begotten you by the word of truth in the laver of regeneration, and thus pledged Himself to supply you with the graces necessary to salvation, He will faithfully accomplish His designs if you do not frustrate them. "And how is it, you will say, that all do not comply with the will of God? On account of their own infirmity. And why has not God corrected this infirmity? Tell me rather why should He do more than He has done? Has he not created the world, which witnesses to His goodness and power? For the heavens show forth the glory of God (Ps. xviii. 4). Has He not sent prophets? Has He not wrought miracles? Has He not given the natural and written law? Has He not sent His Son? Has He not commissioned the Apostles? Has He not worked signs? Has He not threatened hell? Has He not promised heaven? Doth He not make his sun to rise daily? Are not his commandments so simple and easy that many in the pride of their philosophy impose more difficult duties? *What is there that I ought to do more to my vineyard, that I have not done to it?* (Isai. v. 4)." St. Chrysost. in Epis. i. *ad Corin.* Homil. ii. 3. The same Father thus alludes to the frequent repetition of the sacred name in this passage: "But consider how he dwells on the name of Jesus Christ, and not on that of any man, neither Apostle nor teacher, but always bears in mind that loved name, preparing as if to bring back his readers, maddened by some intoxication. For no where in any other Epistle does he dwell so continuously on the name of Christ; here it is used frequently in a few verses, and forms almost the whole introduction. Examine the passage: *Paul, called to be an apostle of Jesus Christ, to those sanctified in Christ Jesus, to those who invoke the name of our Lord Jesus Christ*, &c. . . See you not how often the name of Christ occurs? Whence it is plain, even to those who are very insensible, that this is not rashly and without

αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

unto the fellowship of his Son JESUS CHRIST our Lord.

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motive, but by the frequent repetition of this lovely name the Apostle probes the tumours and extracts the poison of their disease" (*Ibid.*). συνεχῶς δὲ τὸ τοῦ Κυρίου ὀνομα παριντίθησι, "He constantly inserts the Lord's name" (Thdrt.). St. Augustine (Confes. B. iii. c. 4) tells us that before his conversion he often felt himself moved somewhat in reading the philosophical works of Cicero: "but there was, after all, a coldness, because I found not there the name of Christ. And whatever I read without this name, however learned, and polished, and beautiful, did not seize on my whole soul." St. Bernard (*Serm.* xv. n. 6 in CANT.) eloquently describes the virtue of this divine name: "If you write, I am not satisfied, unless I read the name of Jesus. If you reason or converse with me, I am not pleased unless I hear of Jesus. Jesus is honey to the lips, melody to the ear, joy to the heart, &c." Compare the sweet church hymn on the Feast of the Sacred Name:

Nil canitur suavius
Nil auditur jucundius
Nil cogitatur dulcius
Quam Jesus Dei Filius.

NINETEENTH SUNDAY AFTER PENTECOST.

Ephes. iv. 23—28.

23. * Renovamini autem spiritu mentis vestrae,

24. † Et induite novum hominem, qui secundum Deum creatus est in iustitia, et sanctitate veritatis.

25. ‡ Propter quod deponentes mendacium, § loquimini veritatem unusquisque cum proximo suo : quoniam sumus invicem membra.

26. ‖ Irascimini, et nolite peccare : sol non occidat super iracundiam vestram.

27. ¶ Nolite locum dare diabolo :

28. Qui furabatur, iam non furetur : magis autem laboret, operando manibus suis, quod bonum est, ut habeat unde tribuat necessitatem patienti.

* Rom. vi. 4. † Coloss. iii. 12. ‡ 1 Petr. ii. 1. § Zach. viii. 16. ‖ Ps. iv. 5. ¶ Iac. iv. 7.

EPHES. iv. 23—28.	EPHES. iv. 23—28.
23. Ἀνανεοῦσθαι δὲ ἐν τῷ πνεύ-	23. And be renewed in the spi-

Lect. Var. 23. *ανανεουσθαι—αναγεουσθε* D³ K It. Vulg. (renovamini).

Subject.—The exhortation which began v. 17, with a solemn warning against heathen practices, is continued. Christians must cast off the old man and put on the new, always speak the truth, not yield to anger, steal, or speak bad words, &c.

23. *And be renewed*] This clause does not begin the sentence, as is plain from infin. *ἀνανεοῦσθαι* parallel to *ἀποθέσθαι*, and both dependent on *ἐδιδάχθητε* (not on *λέγω*, v. 17, à-Lap.). The exhortation opens at v. 17 : I implore you *to walk* no longer as senseless heathens in darkness and guilt (17—19) : you have not so learnt Christ (20) : if indeed (which seems doubtful, from your conduct) you have heard Him and learnt the truth as it is in Jesus, and *thus learnt* to put off the old man (22) ; *and* [I implore you] *to be renewed*, &c.

ἀνανεοῦσθαι (properly *renovari*, Tertul., *de resurrectione carnis*) is probably *pass.*, the middle reflective sense being unused, differing from *ἀνακαινόω* inasmuch as in this (*ἀνακ.*) the former state of the *old man* is brought out more—in that (*ἀναν.*) merely the *renewal of strength*, which was being wasted by indulgence (*φθειρόμενον*). Hence *καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον* strengthens the idea. *δέ* is slightly

ματι τοῦ νοὸς ὑμῶν. 24. Καὶ ἐνδύσασθαι * τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ

* I. m. θε.

rit of your mind: 24. And put on the new man, who according to God, is created in justice, and holiness

Lect. Var. 24. ενδυσασθαι—ενδυσασθε D^3 K Vulg.

adversative: you have been taught not only to put aside the corrupted *old* man, *but* to be renewed, &c.

in the spirit of your mind:] What spirit? 1° The mind of the believer, 'mind' being added to specify the more general term 'spirit' (so St. Aug., Thdrt., Estius, Mart., and interpreters commonly). 2° The Spirit of God, the Third Divine Person, who is said to be "of your mind," because in the soul of man the Holy Spirit dwells, and thus belongs to it in a certain sense, either by peculiar personal presence, or as the seat of His working (so Œcum., Thplt., à-Lapide ['the Holy Spirit infused into the mind'], Ellic., Alf.). 3° 'spirit' is the highest faculty of the soul, that which is properly the subject of spiritual influence, or 'spirit' and 'mind' are a mere cumulative periphrasis for one or the other. So apparently St. Jerome and others. I prefer the second interpretation for the reason given v. 4 (see p. 444). Seeing that in no other Ep. does St. Paul use the word 'spirit' more frequently than in this, as designating the Holy Spirit of God, I think it better not to depart from that usual meaning without the strongest reasons, which are not to be found here. I have noticed also more than once elsewhere, how easy the transition is from the spirit of the just to the Spirit of God, indwelling in them by sanctifying grace.

24. *And put on the new man,*] ἐνδύσασθαι (*and to put on*), infin. again opposed to ἀποθέσθαι. The *new man* is not, we think, Christ (St. Jerome, Mart.), except in so far as Christ risen from the dead is the great prototype of the just; nor Adam as created by God in original justice (à-Lap.), but the *new man*= newness of life which is begun in Baptism and perfected by perseverance in virtue—to be put on in Baptism, first of all, and then kept on as if, by progress in good works during life. It is the opposite of the 'old man' crucified on the cross, and as the latter is he who yields to the suggestions of fallen nature, inherited from the first Adam, so the former is he who, after being born again in Baptism, continues through life to resist the evil desires of the flesh, and to bear the image of the second Adam (comp. Rom. iv. 6, 11; Col. iii. 9, 10). St. Thomas, on Rom. *l.c.*, explains the propriety of the terms thus: Man is said to be that which prevails most in him; but 'oldness' [we have no better English word for '*vetustas*'] prevails most in the sinner, and 'newness' in the just; hence one is called the *old man*, and the other the *new man* (see p. 436).

who according to God is created in justice,] This clause is explanatory: the *new man* is he who is created unto the likeness of God (κατά answering to Heb. ב [Gen. i.

καὶ ὁσιότητι τῆς ἀληθείας. 25. Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλή- | of truth. 25. Wherefore putting away lying, speak ye the truth every

27], *like to*). Comp. Col. iii. 10; i Pet. i. 15. The description would, as St. Jerome argues, be eminently verified in Christ, and also fully in Adam, in that state in which we were created by God; but it is also applicable to the '*new man*' and the new spirit of the righteous, whose souls are again made like unto God by sanctifying grace (Est.). "As God at the beginning created man unto His own likeness, so Christ restored fallen man, and created him, as it were, again to God's image and to His own" (à-Lapide on Col. iii. 10). "In describing great works only, is the word '*creation*' used. Whence we are to infer that the new man, who is created according to God in Christ, is a mighty work" (St. Jerome). κτισθέντα (the historical tense, with meaning of finite verb), *who was created,* is certainly in favour of the allusion to the first creation of Adam, yet it may be well understood of the regeneration which took place in Baptism. That new birth it is our duty to preserve and support by the practice of every virtue.

in justice and holiness of truth.] The words occur together also in the canticle of Zachary, Luk. i. 5, and Wisd. ix. 3. Comp. i Thess. ii. 10; Tit. i. 8. *Justice* (δικαιοσύνη) is the virtue by which we give to the neighbour his due, and holiness (ὁσιότης) the virtue of purity and integrity as regards our own soul (Est.), or the consecration of oneself to God by piety (à-Lap., Olsh., Alf.). Both comprise, according to all, whatever is necessary for perfect justice.

'*of truth,*' τῆς ἀληθείας (dependent probably on the two preceding nouns) opposed to τῆς ἀπατης, ver. 22, and to ψεῦδος, ver. 25. This 'truth' excludes any want of sincerity in our relation both to man and God, and all false delusions as to the extent of our duty in either regard. It is the *Gospel truth,* the standard of our lives. To say that it means 'God's essence' (Alf.) or 'the truth as it is in Jesus' (Ead.), is to mystify, not to explain the sacred oracles. Observe, *every* word is an argument against the theory of *imputative* justice; for we must be *renewed, put on the new man,* and acquire '*justice and holiness of truth*' (see Est. *in l.*). The impressive prayer of the Church for the young Levite on entering the sanctuary, is "Induat te Dominus *novum hominem,* qui secundum Deum creatus est, in justitia, et sanctitate veritatis," by which she would remind him of his duty to lay aside for ever the old man with his habits, and to put on the new man, created by Almighty God in holiness, purity, and truth; she calls on him to imitate Jesus Christ in newness of life: Qui igitur conversationem ejus [Jesu Christi] imitari potest, et universas in se virtutes exprimere potest, et sit mansuetus, sicut ille fuit mansuetus et humilis corde, et ponat animam suam pro amicis, ut ille posuit pro ovibus suis: verberatus non respondeat, maledictus non remalidicat, sed vincat in humilitate superbiam;

θειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη. 26.

man with his neighbour: for we are members one of another. 26. Be

iste indutus est novum hominem (St. Jerome).

25. *Wherefore*] Seeing that you have been taught to *put off the old man* with his habits, and to put on the new, *wherefore*, &c.

putting away] ἀποθέμενοι (not ἀποτιθέμενοι), having put aside once for all in Baptism—follow up the profession then made 'of renouncing the devil with all his pomps.'

lying,] τὸ ψεῦδος in its widest sense—in word, and thought, and deed, specially the first as appears from following.

speak ye the truth every man with his neighbour;] This exhortation is prominently put forth on account of ἀληθείας just preceding. The same words are found in Zach. viii. 16. Λαλεῖτε ἀλήθειαν ἕκαστος πρὸς τον πλησίον αὐτοῦ (LXX.), דַּבְּרוּ אֱמֶת אִישׁ אֶת־רֵעֵהוּ, loquimini veritatem vir cum proximo suo. We think Stier *is* over-refining when he conjectures the Ap. changed the πρό of LXX. into μετά as better denoting the intimate connexion between the members. The Heb. particle אֵת (which according to Gesen. primarily signifies *nearness*) is indiscriminately rendered μετὰ, παρά, and πρός in LXX. (see Calas. *s.v.*).

The 'neighbour' is not to be limited to Christians (Ead.), on account of the following clause, for, as Est. well observes, we are *all members one of another*, at least *in hope and love*, since we wish that all may be converted to Christ, and thus become members of the same body; or if limited, it is of course because the Ap. contemplates intercourse between Christians only.

for we are members one of another.] The strongest reason for the closest union—we are fellow members. "Let not the eye deceive the foot, nor the foot the eye. For example, if the pit is deep, and sticks covered with clay are laid over it, so that it seems to the eye to be solid ground, will not one use his feet to try if the place be hollow underneath—whether it will resist and support his weight? does the foot then deceive the eye, or rather report the true state of things? Again, if the eye see a serpent or wild beast, does it deceive the foot; does it not at once proclaim the truth? And the foot thus warned proceeds no further. And again, when neither the eye nor the foot has means of ascertaining the truth, but every thing depends on the smell, even to decide whether the draught be poisonous or not, does the smell deceive the mouth? By no means. Why? Because if it deceives, it destroys *itself*. Does the palate deceive the stomach? Does it not reject what is bitter? Does it not accept what is sweet? Behold the return of mutual services, behold the care and foresight that is truthful, and ever ready. So let us not deceive one another, if we are indeed members one of another. This is the test of friendship, as the opposite is of enmity." St. Chrys. *in l.* Theodoret has the same illustration.

26. *Be angry and sin not*.] Taken from Ps. iv. according to LXX. ὀργίζεσθε καὶ μὴ ἁμαρτάνετε. The Hebrew is: רִגְזוּ וְאַל־תֶּחֱטָאוּ, where the verb רִגְזוּ is variously rendered, *Irascimini, contremiscite*,

Ὀργίζεσθε, καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ παροργισμῷ

angry, and sin not. Let not the sun go down upon your anger. 27. Give

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commovemini, &c. From the last, which seems to be the primitive meaning of רָגַז, the other uses of the verb, to be moved with fear or anger, *to tremble, to be angry*, naturally flow. We may therefore take the LXX. ὀργιζέσθε, and Vulgate *Irascimini*, to represent the original correctly, without appealing to the authority of St. Paul. There is also a difference of opinion as to the sense both in Ps. and here. It is commonly taken to be: '*If*' you are angry (first imperative conditional and concessive, see Eccles. xi. 9), beware not to sin. Comp. Ecclesiasticus, xxx. 9. There is then no command to be angry, but supposing that such a feeling must spring up even in a just cause, or from sudden passion (Thdrt.), we are reminded of the danger of cherishing it too long. St. Chrys., Thplt., Œcum., Est., &c. If we render with Eadie: "Be angry" (when occasion requires) "but sin not," the meaning is exactly the same in other words, for it is only when necessary that a feeling so dangerous will be permitted.

let not the sun go down upon your anger.] παροργισμός is irritation 'on occasion given' (Alford): namely, that anger of which the Ap. spoke before, which was *in itself* free from sin (παρ=præter, i.e. advertentiam et deliberationem, à-Lap.). St. Jerome's explanation: "Let not the sun of justice go down leaving you in darkness on account of anger," seems untenable. The meaning is: all irritation (even when not sinful) is to be allayed as soon as possible: "Ira sit brevis." The *literal* sense of the phrase is explained differently. Some think the Ap. alludes to the Jewish method of computing time, according to which the day ended with sunset: Do not reserve your wrath for *a future day*; let it end with *the present*. Others understand him to warn his readers against the danger of harbouring these uncharitable feelings through the *night*, when the great Judge may come suddenly: Beware of retiring to rest in anger, for you may never awake from that sleep. "How shall we appease anger? How shall we extinguish the flame? By reflecting on our sins, on the debt we owe to God, and on the account we shall have to render; by considering that we punish not our enemies, but ourselves; by considering that we gladden the devil, our true enemy, for whose sake we do harm to one of our own members" (St. Chrys. *in l.*). à-Lap. refers to the rule among some religious orders, binding the brothers to ask forgiveness in the evening for the faults against charity during the day. Plutarch, *de amor. fratr.* p. 488 B, says the Pythagoreans were wont (πρὶν ἢ τὸν ἥλιον δῦναι) 'before the sun went down' to ask pardon of those against whom they entertained feelings of anger. And shall Christians, sons of the same Father, brothers in Jesus Christ, be less forgiving? Shall they close their eyes in sleep at enmity with even members of their own household? Evening family prayer is a great remedy

ὑμῶν. 27. Μὴ δὲ δίδοτε τόπον τῷ διαβόλῳ. 28. Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω, ἐργα-

not place to the devil. 28. He that stole, let him now steal no more, but rather let him labour working with his hands the thing which is

Lect. Var. 27. μηδε—μητε *rec.*

against such resentment. It is hard to pray that God may forgive us *as* we forgive others their trespasses against us, whilst the offending brother kneeling by us, seeks in vain for our mercy.

27. *Give not place to the devil.*] The particle μηδέ (the true reading and not μήτε *rec.* which could not be used after μή as it stands), *nor yet*, has no equivalent in Vulgate. The Vet. It., followed by St. Jerome *in l.*, reads: *Neque* locum detis diabolo. Comp. Tertul. de resurrect. carn. p. 584 B: *Neque* locum dederitis diabolo. Render: "Nor also give place to the devil." Do not give the devil room to overcome you, as you would do by cherishing anger. ὁ διάβολος, properly 'the *devil*' (by slight change), according to the usual signification in N. T.; not *the slanderer, the calumniator, the man that speaks evil of you* (Luther, Erasm. al.), except inasmuch as Satan is indeed our *accuser* before God (Est.).

28. *He that stole, let him now steal no more;*] This is a correct translation of the Vulg., *qui furabatur*, but hardly of the Gr. ὁ κλέπτων, *he that steals* (not ὁ κλέπτης, too strong, nor ὁ κλέψας, too weak). See Ellic., Stier, Alf. That some of the Christians may have been guilty occasionally of *stealing* (under which term are included all sins of injustice) is not to be wondered at, when we remember how common this vice was among Pagans. Euseb. Præp. Evang. lib. vi. c. x. n. 13, says that a charge of *theft* was not much resented among the eastern nations: Ἀπὸ Εὐφράτου ποταμοῦ καὶ μέχρι τοῦ Ὠκεανοῦ, ὡς ἐπὶ ἀνατολὰς, ὁ λοιδορούμενος ὡς φονεὺς ἢ ὡς κλέπτης, οὐ πάνυ ἀγανακτεῖ κ. τ. λ. There is no necessity then to soften down the meaning by rendering with Doddridge: *He that stole in his heathen condition.* He that *steals*, let him now steal no more, but restore (implied, for unjust *detention* is also *stealing* in the wide sense of the word) the ill-gotten goods.

but rather let him labour,] On the contrary, let him now employ himself in honest labour, manual labour being the common occupation among a primitive people. Comp. the proverb among the Jews: He that teacheth not his son a trade, teacheth him to steal.

working with his own hands the thing that is good.] See different readings: the text is supported by A D E F G, Vulgate, It., Aeth., Arm., St. Jerome, St. Augustine, Lachm., Ellic., &c. Working with his *own hands*, the same hands that were made the instruments of sin—with his *own hands* too, and living therefore no longer on the labour of others. Besides that the cause of theft is too often sloth and idleness.

that he may have something to give to him that suffereth need.] He is to labour not only for his own

ζόμενος ταῖς χερσὶν τὸ ἀγαθὸν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι.

good, that he may have something to give to him that suffereth need.

Lect. Var. 28. ἰδιαίς before χερσιν A D E F G.

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honest support, but also that he may give to him in need. When idle he injured others: he is to maintain himself and relieve others by honest industry now. Schöetg. strangely infers from this passage that some of the faithful must have considered it lawful to steal, for the purpose of assisting their brethren. Nothing of the kind is implied—the contrary. ὁ κλέπτων is he who steals, rather than labour for self-support: he is now to work with his hands for his own maintenance, nay, more, to work more earnestly, that as a good Christian he may share the fruit of his labour with others.

TWENTIETH SUNDAY AFTER PENTECOST.

Ephes. v. 15—21.

15. Videte itaque fratres, quomodo caute ambuletis :* non quasi insipientes,

16. Sed ut sapientes : redimentes tempus, quoniam dies mali sunt.

17. †Propterea nolite fieri imprudentes : sed intelligentes quae sit voluntas Dei.

18. Et nolite inebriari vino, in quo est luxuria : sed implemini Spiritu sancto,

19. Loquentes vobismetipsis in psalmis, et hymnis, et canticis spiritualibus, cantantes, et psallentes in cordibus vestris Domino,

20. Gratias agentes semper pro omnibus, in nomine Domini nostri Iesu Christi Deo et Patri.

21. Subiecti invicem in timore Christi.

* Col. iv. 5. † Rom. xii. 2.

EPHES. v. 15—21.

15. Βλέπετε οὖν ἀκριβῶς * πῶς περιπατεῖτε· μὴ ὡς ἄσοφοι, ἀλλ' ὡς

* 2. m. κριβ.

Lect. Var. 15. After οὖν A Vulg. insert ἀδελφοι.

EPHES. v. 15—21.

15. See therefore, brethren, how you walk circumspectly : not as un-

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Subject.—Exhortation to walk cautiously and avoid intemperance. They should, on the contrary, strive to avail themselves of every opportunity of advancing in perfection, singing God's praises, and thanking Him at all times.

15. *See therefore*] Since you are light, and should reprove the works of darkness, see *therefore* how you live, &c. (Pic.). The reference is farther back, according to others. The Ap. had said (v. 8 how they should *now walk as children* of light, (10) proving what is well pleasing to God, (11) and having no fellowship with the works of darkness. He now resumes : See therefore, brethren, how you walk circumspectly.—Est. (who thinks there is a play on the contrast between the 'children of *light*' and '*see*'), Ellic.

how you walk circumspectly,] See that ye do walk strictly, accurately, ἀκριβῶς. The exhortation is thus to lead a strict and exact life, and nothing more is conveyed by the phrase, "see how you walk circumspectly." There is no second exhortation involved in it, as if the Ap. were to say : "assuming

σοφοί. 16. Ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραί εἰσιν. 17.

wise, 16. But as wise: redeeming the time, because the days are evil.

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that ye walk strictly, I warn you to see *how* ye do so, to see not only that you have a strict rule of life, but also that that rule is the *best*" (Alf.). This refining seems quite unnecessary and opposed to the explanation given in the next clause. St. Paul exhorts them to walk strictly, not as *unwise* but as wise. The man who would shape his conduct according to a *strict* rule, though not the strictest and best, could hardly be called *unwise*. They are foolish indeed, writes à-Lapide, who, in the full light of the Gospel, act as if they were still in darkness.

16. *Redeeming the time,*] St. Anselm explains of the past time, which was lost, in which the days were evil and misspent. You are now to repair that lost time by greater fervour. Others: purchasing at any cost the time required for the due service of God, and giving up all your goods, if necessary, to gain it, 'because the days are evil,' because the days of this life are full of trials and distractions (Estius). The exposition of à-Lap. is better: buying up, as it were, at any cost, every *opportunity* (καιρός) of serving God, because your own time (in which were persecutions) in this world is so occupied with cares and trials, that few opportunities of good occur. When they do present themselves, you should use them and buy them, as it were, at the *fitting* time, in the best market. "Would you know how precious time is? Ask the damned—they know it by experience. Let that rich glutton come forth from the abyss, and tell what he would give for one year, a day, an hour of your time. I would give, he says, the entire universe, the whole world, were it mine; I would give all the pleasures, all the riches I enjoyed; I would endure for it all the torments I bear. O give me but one moment to ask pardon, and I would buy it with all the labours, the penances, the mortifications of earth and purgatory, nay, with all the pains of hell, though they lasted for a hundred thousand and a thousand millions of years. Ask the souls in purgatory; they will say: if we could return again to life, and get time to atone for our sins, we would purchase it, not with gold or precious stones, but with our blood and with our life, nay, with a thousand lives. Ask the blessed; they will say: O happy mortals, if you knew what merits, what an increase of glory you might gain in each moment of time, you would purchase it at any labour or expense. Could we return to life again, we would buy one hour by the rack, by fire, and martyrdom; we would bear for the sake of it all that the saints have suffered from the beginning of time, nay, all they will bear to the end of time, until the day of judgment" (à-Lap.).

because the days are evil,] At all times man's life is so short and filled with distracting thoughts, that he must seize every good opportunity of promoting his spiritual welfare—like the merchant who buys

Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου ἡμῶν. 18. Καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία, ἀλλὰ πληροῦσθε

17. Wherefore become not unwise, but understanding what is the will of God. 18. And be not drunk with wine, wherein is luxury, but be ye

Lect. Var. 17. *συνίετε* A B. *συνιέντες rec.* with D^3 E J K. *συνίοντες* D^1 F G. Vulg. has the participle 'intelligentes' with *It.* Reith. reads *συνίετε*, Tisch. Bloomf. *συνιέντες*, Alf. *συνίοντες*. After *κυρ.* B adds *ἡμῶν*; for *κυρ.* A reads *θεοῦ* with Vulg.

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his goods when the demand is least and the chance of profit greatest, &c.; but the days were specially evil among the Christians at Ephesus, where the Gnostics were disseminating their false principles, and using every exertion to seduce the faithful to their own immoral habits. Encompassed thus by depraved men, the faithful were to be specially on their guard.

17. *Wherefore*] Connected with what immediately precedes: because the days are evil, and the opportunities for good are few, *wherefore* be prudent and circumspect (Estius). This verse is, according to others, a repetition of what was said already at verse 15, and 'wherefore' corresponds with 'therefore.' The whole exhortation may be taken as the reason of this inference: they are children of light, bound to walk strictly, with few occasions for good and many for evil, *wherefore*, that is, for these several reasons.

become not unwise,] ἄφρονες= senseless, a stronger term than ἄσοφοι=unwise, which preceded. Wherefore act not like men out of their senses, allusion being made perhaps to the drunken orgies of Bacchus; imitate not the example of these mad votaries of the pagan gods.

but understanding what is the will of God.] Before the participle we are to supply *γίνεσθε* from the preceding clause. This difficulty may have suggested the change into the imperative *συνίετε* (see readings). The meaning is: be not senseless; but (be) understanding what is the will of God. This knowledge of God is not a speculative one, but a practical submission to the will of God. It is that knowledge and love of God on the part of man which is approved by God: "If any man love God, the same is known by him" (i Cor. viii. 3).

'*of God.*' 'Of the Lord' is the more generally received reading. Christ our 'Lord' is also 'God.' And were He not admitted to be so universally in early times, such changes in the text would never have been thought of, much less sanctioned.

18. *And be not drunk with wine,*] This exhortation may have been suggested by the allusion to the pagan rites, or adduced as one great example of the 'folly' just spoken of.

wherein is luxury;] In which (*wine*) is luxury; or rather, referring to the whole clause, in which (*drunkenness*) there is luxury. It is not wine that is forbidden, but to be *drunk with wine*, and in that (ἐν ᾧ) is luxury. St. Jerome speaks strongly at first on the necessity of

ἐν πνεύματι. 19. Λαλοῦντες ἑαυτοῖς filled with the holy Spirit, 19.

Lect. Var. 18. After πνεύματι Vulg. with some ancient versions adds ἁγιῷ.

joining 'quo' with 'vino,' but modifies his view towards the close: Ego Apostolum sequor: in vino esse luxuriam, in vino ebrietatem . . et licet me quidam in eo libro, quem de servanda virginitate scripsi, reprehendendum putent: quod dixerim adolescentulas ita vinum debere fugere ut venenum, non me sententiæ pœnitebit: opus quippe ibi magis vini, quam Dei a nobis creatura damnata est (St. Jerome, Ep. ad Gal. v. 19). The moderate use of 'wine' is therefore neither approved (at least explicitly), nor condemned here. It is in drinking wine to excess that there is luxury, according to the Ap. The same may be said in a less degree of intemperance in eating. But 'wine,' and all intoxicating drinks, are so frequently abused by men, that 'wine,' of itself, could be said to lead to dissoluteness. "29. Who hath wo? whose father hath wo? who hath contentions? who falls into pits? who hath wounds without cause? who hath redness of eyes? 30. Surely they that pass their time in wine, and study to drink off their cups. 31. Look not upon the wine when it is yellow, when the colour thereof shineth in the glass: it goeth in pleasantly. 32. But in the end, it will bite like a snake, and will spread abroad poison like a basilisk" (Prov. xxiii. 29—32).

'*luxury.*' ἀσωτία (badly rendered in the Authorized, 'excess,' because in drunkenness is implied necessarily excess, and a greater evil is indicated here as the consequence of that excess) is derived from ἀ-σώζειν, and thus signified at first 'extravagance,' and as spendthrifts are commonly dissolute and debauched, it came to mean profligacy, debauchery (see Trench, Syn. page 62). Luke, xv. 13, the prodigal is said to have lived *riotously*, ἀσώτως, explained verse 30, "devoured his substance with harlots." The Vulgate always translates ἀσωτία by luxuria, and no Latin word could perhaps convey the exact meaning with greater force. "He who is filled with the Spirit has prudence and meekness, modesty, chastity; but he who is filled with wine has folly, frenzy, lasciviousness, lust—for all this I hold to be meant by the single word luxury (luxuria)," St. Jerome.

How necessary this caution was against intemperance and its concomitant evils, appears from the lax notions of the great Pagan philosophers on the subject. Even Plato permitted drunkenness in honour of Bacchus, the god that gave the wine (*de Leg.* lib. vi. p. 870).

but be filled with the (holy) spirit.] Be not filled with intoxicating wine, but be filled with the Spirit of God. Use, therefore, the means appointed by God that you may be filled more and more with the abundance of His grace. Some of these means are indicated in the next verse, with perhaps a tacit reference to the very different practices among the heathens. The use of ἐν with πληρόω is rare; the just man loses, as it were, his old personality, and assumes a new one *in*

ἐν ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς ἅδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ. 20. Εὐχαριστοῦντες πάντοτε

Speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your

Lect. Var. 19. ἐν before. ψαλ. B. Vulg. whic' om. ἐν before τῇ καρδία. πνευματικοῖς om. B. ἐν ταῖς καρδίαις A D E F G *It.* Vulg., καρδία B. ἐν τῇ χάριτι added in A. All these changes, which seem to have been caused by parallel Col. iii. 16, do not affect the sense.

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the Spirit of God, with whom he is ineffably united.

19. *Speaking to yourselves*] This is one of the means by which they were to strive to be filled with the Holy Ghost: *speaking to one another*, not meditating each in private, which our transl. might suggest, but reciting these hymns in their meetings—public and private. Est. thinks there is allusion to the practice of antiphonal singing. In Pliny's letter [cited by Alford] the Christians are described "as usually assembling on a fixed day, and singing between them (secum invicem) a hymn to Christ as to God."

in psalms, hymns, and spiritual canticles,] By '*psalms*' we are not to understand those only contained in the psaltery of David (Olsh.), but all sacred songs accompanied with music, and which were composed sometimes by persons specially gifted by God (i Cor. xiv. 26). *Hymns*, on the other hand, were generally sung without accompaniment, and also directed immediately to the celebration of God's *praises*. *Canticles* being a word equally applicable to profane songs, the Ap. adds 'spiritual.' So Est., but he fails to point out the difference between *psalms* and *hymns* as opposed to *spiritual canticles*. All psalms and hymns (the former being *sacred* songs with music, the latter being *sacred* songs without music) are necessarily spiritual (even though πνευματ. mean 'inspired by the Holy Ghost'), and how do they differ then from spiritual canticles? "The difference, which is by no means clear, would seem to be that the two former celebrated the praises of God in strains adapted to be *sung in chorus;* while the canticles were *poems* on some religious subject, and it is probable, were usually only *recited;* or if sung, sung as are our *solo anthems*, in which there is much of recitative" (Bloomf.). The ode or canticle Ellicott makes the *genus* of which the psalm and hymn are the species. St. Jerome takes the psalm, as distinct from the hymn, to be a sacred song on some *moral* duty; the 'hymn' in praise of the majesty and power of God; and the canticle to have for its proper subject the beauty and order of the visible world. Thus the threefold division is our own duty, God, nature—man, his Creator, and the creatures destined for his use. The reader may be able to distinguish these words by some other rule; he must not cut the knot by supposing St. Paul used different terms without a different meaning for each.

singing and making melody in your hearts to the Lord:] ἄδοντες, ψάλλοντες, singing 'hymns' and 'psalms.' This clause is often taken to be an explanation of λαλοῦντες, and subordinate to it: "The hymns and canticles must not be a mere

ὑπὲρ πάντων, ἐν ὀνόματι τοῦ κυρίου ἡμῶν Χριστοῦ Ἰησοῦ, τῷ θεῷ καὶ πα-

hearts to the Lord: 20. Giving thanks always for all things, in the name of our Lord JESUS Christ, to

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lip-service, they must flow from the heart" (St. Jerome, Est.). But we may interpret it also of another kind of sacred anthem, that of the *heart*. It is our duty to sing together (vocally) God's praises in private and public: but we must also worship within our hearts. So ἄδοντες is co-ordinate with λαλ. (Harl., Ellic.); καρδία (sing.) is emphatic in any case—forming as if one *heart* 'as we are one *body*,' Cf. Acts, iv. 32: "And the multitude of believers had but one heart and one soul." St. Jerome thus exhorts young choristers: *Cantantes Domino*. Audiant hæc adolescentuli: audiant hi quibus psallendi in ecclesia officium est, Deo non voce, sed corde cantandum: nec in tragœdorum modum guttur et fauces dulci medicamine colliniendas, ut in ecclesia theatrales moduli audiantur et cantica, sed in timore, in opere, in scientia Scripturarum. Sic cantet servus Christi, ut non vox canentis, sed verba placeant quæ leguntur: ut spiritus malus qui erat in Saule, ejiciatur ab his qui similiter ab eo possidentur, et non introducatur in eos *qui de Dei domo scenam fecere populorum*.

20. *Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father.*] εὐχαριστοῦντες, co-ordinate with the other participles, λαλ., ἄδον., φαλλον., and with ὑποτασσόμενοι following, as we shall see. 'Thanksgiving' is the great duty ever present to St. Paul's mind. 'Always,' so frequently and habitually that it would be a constant exercise of life. 'For all things,' ὑπὲρ πάντων (pro omnibus Vulg.), where the gender is doubtful, either for all *persons* or *things*; most probably 'for all *things*' good and *evil*, since all God's arrangements are wisely designed for our benefit. Theodoret understands all *persons*: "For we should praise God not only as our own benefactor, but 'for all' who partake of His bounty." Such restriction seems out of place and against the usage of St. Paul, i Thess. v. 16, 17. We should thank God for all that befalls us. "This," says St. Jerome, "is the special perfection of Christians, even to thank God for what are deemed misfortunes. This, according to the Ap., is their great virtue, to give God thanks even in trials and afflictions, saying always: Blessed be God: I know that I suffer less than I deserve; it is nothing compared to my sins; it is nothing to the punishment that is my due; to say with holy Job, 'Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so it be done: blessed be the name of the Lord.'" The whole passage belongs to the highest order of eloquence. See also the grand homily of St. Chrys. on the same text: "What! are we to give thanks for all things? Yes, though we suffer from poverty or disease. If you are blessed with good gifts, if rich, and wealthy, and prosperous in all your ways, no wonder you should be thankful. What we want

τρί. 21. Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.

God and the Father. 21. Being subject one to another in the fear of Christ.

Lect. Var. 21. *ἐν φοβῳ Χριστου* A B D E Vulg. Lat. Ff.—*ἐν φοβῳ θεου rec.* some curs.

is thanksgiving in sadness and affliction, to say nothing before we cry out: *Thanks be to God* . . . . What is poverty, what is disease, what is blindness? O man, these are nothing; there is but one evil, *sin*, and this alone we should inquire into, leaving all other things in the hands of God."

in the name of our Lord Jesus Christ,] Not precisely '*through the merits* of our Lord Jesus Christ,' to which we are indebted for all graces, and for all things *as far* as they tend to our spiritual good (Estius, à-Lapide), nor to His honour and glory; but strictly 'in His name' in Whom we are incorporated. Our thanksgiving is made pleasing to God, because we are His members, and in His name we make that offering; Qui gratias agit Deo et Patri, in mediatore Dei et hominum, referat eas Christo Jesu: quia nisi per illum accedere non valemus ad Patrem (St. Jerome).

to God and the Father,] Meaning either, *our* God and *our* Father (see Phil. iv. 20: "Now to God and *our* Father"), or to God (indefinite) and the Father of our Lord Jesus Christ, or to the God and Father of our Lord Jesus Christ; but there is no clear example of this last construction except Ephes. i. 17.

21. *Being subject one to another in the fear of Christ.*] *ὑποτασσόμενοι* ('*being subject*') is best taken as a fourth participial clause, co-ordinate with foregoing. But what then, it is asked, suggests this idea of subjection in such a context? Some think the 'subjection' is in contrast with the 'drunkenness' (ver. 8): be not maddened with wine into insubordination, but *subject*, &c. Others connect it with λαλ., ἀδον., ψαλλ., εὐχαρ. which regard our duty to *God*; *ὑποτασσ.*, on the other hand, declares generally our duty to *man*, the parts of which are specified after. We cannot see much difficulty in the transition, for if the Ap. is to insist on the necessity of *moral* virtue as a means of advancing in perfection, 'of being filled' with the Holy Ghost, why may he not add to *πληροῦσθε ἐν πνεύματι* this important injunction, *ὑποτασσ.*? And so the connection is quite natural. Implemini Spiritu Sancto; then are indicated the means of being so filled—loquentes, cantantes, psallentes, gratias agentes, subjicientes vos invicem.

'*in the fear of Christ.*' So rightly Vulg., for *ἐν φόβῳ Χριστοῦ* is decidedly the true reading, found in all uncials. The sense is not 'obey others while *they* continue in the fear of God, and command nothing contrary to His law' (Thdrt.), but let your obedience be in effect paid to Christ—let the fear and love of Him, not fear of man, be the motive of subjection: sed et hoc quod ait: *in timore Christi*, sic accipiendum, ut ipsa subjectio non propter hominum gloriam, sed propter timorem Christi fiat, dum illum timemus offendere (St. Jerome).

TWENTY-FIRST SUNDAY AFTER PENTECOST.

Ephes. vi. 10—17.

10. De cetero fratres confortamini in Domino, et in potentia virtutis eius.

11. Induite vos armaturam Dei, ut possitis stare adversus insidias diaboli.

12. Quoniam non est nobis colluctatio adversus carnem et sanguinem : sed adversus principes, et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae, in caelestibus.

13. Propterea accipite armaturam Dei, ut possitis resistere in die malo, et in omnibus perfecti stare.

14. State ergo succincti lumbos vestros in veritate, et induti loricam iustitiae,

15. Et calceati pedes in praeparatione Evangelii pacis :

16. In omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extinguere :

17. *Et galeam salutis assumite : et gladium spiritus (quod est verbum Dei).

* Isai. lix. 17. i Thess. v. 8.

EPHES. vi. 10—17.

10. Τοῦ λοιποῦ, † ἀδελφοί μου, † δυναμοῦσθε ἐν κυρίῳ, καὶ ἐν τῷ κρά-

EPHES. vi. 10—17.

10. Finally, brethren, be strengthened in the Lord, and in the might

Lect. Var. 10. τοῦ λοιποῦ A B—τὸ λοιπὸν D E F G J K. Vulg. *de cetero*. ἀδελφοι (μου) after λοιπ. F G J K *rec.*, but om. A B D E.

Subject.—Exhortation to put on the Christian armour, which is fully described.

10. *Finally,*] This answers to the Greek reading τὸ λοιπὸν, Vulg., de cetero, and begins the last general exhortation of the Ep. After explaining the obligations which the several parts of the family owe to each other, the Ap. points out '*finally*' the arms which *all* should use in the spiritual warfare. It is said (Alf.) that τοῦ λοιποῦ would be 'henceforward,' for the time that remains; but no proof is given that it also cannot mean 'for the rest,' or finally. See Liddel and Scott *sub voc.* It is more the context than the form of expression that fixes the sense here, because τὸ λοιπὸν for 'henceforth' is common among the later Greek writers. See Ellic. on Gal. vi. 17.

brethren,] It is doubtful whether

τει τῆς ἰσχύος αὐτοῦ. 11. Ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβολου. 12. Ὅτι οὐκ

of his power. 11. Put you on the armour of God, that you may be able to stand against the deceits of the devil. 12. For our wrestling

Lect. Var. 11. After ενδυσ. ὑμας G. For πρὸς τὸ, D E F G read εις το. μεθοδιας A D[1] E F G J K. μεθοδείας B.

this word should be retained in the text. While the authority of MSS. of the highest class is against its insertion, it is certainly an additional argument that St. Paul nowhere in this Ep. addresses his readers as 'brethren.'

be strengthened in the Lord,] Use every exertion to acquire grace and strength to fight in the cause of Christ.

'*in the Lord.*' In the grace and aid of our *Lord* (J. Christ) and in union with Him. Try to gain more strength, but don't rely on yourselves, but *be strengthened* in the power of Jesus Christ. The verb ἐνδυναμ. is never middle in N. T. (δυναμουσθε, B).

and in the might of his power,] This may be taken as an explanation of the words 'in the Lord.' Seek aid in the Lord, that is, in the might of his power, or seek to advance in the grace of Christ, and that *through* the might of his power. 'Might of his power' is understood, according to a common Heb. idiom, of His 'mighty power' (Est., à-Lap., Beng.); or the first is the 'operation,' exercise of the might of our Lord. The raising of Lazarus e.g. to life would be the *working* of that almighty *power* which always was and always will be God's. κράτος is thus the 'strength' exercised on occasion, ἰσχύς, the 'might' that slumbers (as far as *we see,* because we bear in mind the axiom: omnis potentia in Deo est actus) till manifested in action.—The careful student must guard against the admission of strange idioms, Hebraisms, &c., which are nearly as common in Thucydides, Xenophon, and the purest Attic writers as in St. Paul.

11. *Put you on the armour of God,*] There is no Latin word for πανοπλία, '*panoply*' (the nearest to it being the Vulgate, *armatura,* which Ellic. therefore unjustly censures), the whole armour, offensive and defensive, of a fully equipped soldier. The emphasis does not rest *merely* on this word (Ellic.), as it is clear that τοῦ θεοῦ is strongly opposed to τοῦ διαβόλου. We are exhorted to put on the *full armour,* that given us (*made,* as it were, Est.) by God. Whether the Ap. alludes to the armour of the Heb. or the Roman soldier (with which he must have been familiar during his prison life) matters little, for both were nearly the same. See Polyb. *Hist.* vi. 23 (ap. Ellic.).

that you may be able to stand against the deceits of the devil.] The end for which they are called on to equip themselves fully is, that they may be able to stand against (στῆναι πρός, a military term, to oppose firmly so as not to yield to) the snares of the devil, the plots devised by Satan or his ministers, heretics, philosophers, or even worldlings against the just.

ἔστιν ὑμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς

is not against flesh and blood: but against principalities and powers,

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12. *For our wrestling is not against flesh and blood,*] A proof that we require to be prepared against the wiles and stratagems of the devil, for *the struggle* for us is not against flesh and blood. πάλη (ἀπ. λεγόμ.) is strictly *wrestling*, then a contest of any kind. As the παλαιστής, *wrestler*, would not, of course, need the armour described here, it has been thought that the Ap. uses πάλη in the wide sense. But even so, no other word could express more vividly the peculiar nature of the spiritual struggle in which each one has to engage with the adversary in close fight.

'*flesh and blood.*' See Matt. xvi. 17; i Cor. xv. 30; Gal. i. 16; Heb. ii. 14, for the same phrase (Comp. John, i. 13). It means mere man, without any special aid from God, and thus carries with it the notion of weakness, inability to effect a proposed end. Here the Ap. would insinuate—had we to wrestle against *weak* man only (not *sinful* man, and much less not *our own flesh and blood* = corrupt inclinations, in which sense the phrase is often quoted in ascetical works, though no example of this meaning of *flesh and blood* [*the flesh* only is named] can be found in N. T.), then might we prevail without the panoply of God; but having to fight against a stronger enemy, we must put on the needful armour. The sense is briefly: Our enemy is not *man*, but Satan and his hosts. "Not against man, made of flesh and blood, but against demons, who are most subtle, wicked, and powerful spirits; not against one demon, or those of the lowest order, but against many; and these principalities, powers, rulers of this world, have we to fight in single combat."—à-Lap., who properly objects to any comparative or exceptional particle, we have not to fight *so much*, or *only* against 'flesh and blood,' for the sentence is absolute—we have not to fight against man *at all* (non adversus homines quos videtis, St. Aug.), but against evil spirits of the highest order. Is not man, however, the tyrant, for example, who persecutes the Church, or the bad companion who draws us into sin, our enemy in the spiritual contest? Most assuredly; but only as the instrument of Satan is he powerful, and against that man therefore we must take the sword of the spirit and the shield of faith (Est.).

but against principalities and powers,] Rather, with St Jerome: *but against principalities, against powers, &c.*, the repeated πρός (six times) with the asyndeton being strikingly impressive. Created pure spirits are of different orders or choirs, thus reckoned usually: Seraphim, Cherubim, Thrones—the first hierarchy; Dominations, Virtues, Powers—the second; and Principalities, Archangels, and Angels—the third hierarchy (see Is. vi. 2; Ezech. x. 1-19; Col. i. 16; Ephes. i. 21; Jude, 9). The scholastics, after St. Thomas, generally teach that Lucifer was the first in dignity and intelligence of the angelic hosts, his greater gifts being the occasion of his sinful pride, and

τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ

against the rulers of the world of this darkness, against the spirits of

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that some of each order fell after his example. From this passage it is evident that among the apostate angels were principalities and powers (climacteric), designated still by the name of their order before their fall, and subject to one another.

against the rulers of the world of this darkness,] Better: against the *world-rulers* of this darkness. The unusual compound should be retained in some form, as being at least suggestive of κοσμοκράτορας, *rectores-mundi* (Vulg.), *mundi-tenentes* (Tertul.), *mundi-potentes* (St. Hil., Est.). Schöettg. shows how this word itself, קוזמוקרטורין, was adopted by the Rabbins to designate the prince of darkness, and this fact alone sufficiently refutes his own explanation of ch. i. 20, repeated here, according to which the 'princes and powers' meant the Jewish doctors in high station, the Scribes and Pharisees of influence. It is further refuted by the whole context, and the distinct reference to the 'devil' in ver. 11. κοσμοκρ. must not be softened down to κρείων, *a ruler* simply, for the evil spirits are rulers *of this world*, κόσμος. But how? 1° Because Satan is lord of the wicked and impious: "Ne forte cum dixisset, mundi, intelligeres dæmones esse rectores cœli et terræ, mundi dixit tenebrarum harum: mundi dixit, amatorum mundi: mundi dixit, impiorum et iniquorum. St. Aug. Enar. in Ps. liv. 1; St. Jerome *in l.*, many Catholic, and nearly all Protestant expositors. 2° Because the angels at their first creation received from God power over this material world, which they lost at their fall, but got back again in a great measure after the prevarication of Adam. We find this satanic dominion over the material world widely exercised before the coming of Christ, frequent corporal possessions of every kind, idolatry diffused nearly through all nations, and the most shameful excesses universally prevalent. The world was then in a great degree, and even still is to some extent, the realm of Satan; yet he has not control over the *whole creation*—only over the world of darkness—this earth, which is covered with darkness compared with the glorious world to come. See Maldon. on John, xii. 31; Estius *in l.*, who quotes appositely Prudentius:

Non mentem sua membra premunt, nec terrea virtus
Oppugnat sensus liquidos, bellove lacessit:
Sed cum spiritibus tenebrosis nocte dieque
Congredimur, quorum dominatibus humidus iste,
Et pigris densus nebulis obtemperat ær.
Scilicet hoc medium, cœlum inter et infirma terræ,
Quod patet ac vacuo nubes suspendit hiatu,
Frena potestatum variarum sustinet, ac sub
Principe Belial rectoribus horret iniquis.
His colluctamur prædonibus; ut sacra nobis
Oris Apostolici testis sententia prodit.

So also à-Lap.: "By the 'world-rulers' are meant the demons who hold sway in the dark atmosphere about us, who are often the cause of storms, lightning, thunder, and various phenomena in the air, for the purpose of injuring the fruits

πνευματικὰ τῆς πονηρίας ἐν τοῖς wickedness in the high places. 13.

of the earth, cattle, and men; who are the cause too of droughts, sterility, disease, pestilence, inundations, wars, and other scourges; and who, in fine, tempt men constantly to intemperance, lust, anger, pride, and vices of every kind" (à-Lap.). Witness the solemn saying of St. Jerome (ad Ephes. cap. vi. p. 546, Migne): "*Hæc autem omnium doctorum opinio est, quod ær iste, qui cælum et terram medius dividens, inane appellatur, plenus sit contrariis fortitudinibus.*" See B. iii. c. viii. of Adamnan's Life of St. Columba, "Of the fight of the demons against the angels," and indeed the whole third book on "the Apparitions of Angels." Against these Apparitions, so frequently recorded in the lives of saints, Protestant writers are fond of objecting that Satanic possessions, &c., do not occur within *their own experience*. They forget that the very same difficulty has been urged by unbelievers against the miracles of our Lord, and against the teaching of the Apostles. Demoniacs are repeatedly mentioned in the Gospel narrative: are we to question its truth because *we* (of others we cannot presume to speak) may not have seen like events. Should we not be rather thankful to God that we live in a happier age, and in a Christian country, in which the unbloody sacrifice is offered day after day on a thousand altars, in which Catholic devotions, exorcisms, lustrations, mainly intended to banish the evil one from our homes and hearts, are among the ordinary duties of Christian life. How can we judge from personal experience of the fearful ravages of fiends in heathen lands, where the name of Jesus is never heard, the sign of the saving cross never formed, and where the chalice of demons is still drunk amidst impure orgies? "The things which the heathens sacrifice, they sacrifice to devils and not to God" (i Cor. x. 20). It may be that Protestants owe much more than they would fain believe to the 'monkeries' and 'nunneries' which they never cease to revile and calumniate.

against the spirits of wickedness in the high places.] To understand this much disputed passage we must fix the meaning of πνευματικά, πονηρία, and ἐπουρανία. The first is a collective adjective used as a noun like τὸ λῃστικόν, *the pirates;* τὸ ἱππικόν, *the cavalry;* τὸ ὁπλιτικόν, τὸ πεζικόν, &c. (Jelf's Synt. p. 92, δ; Bernhardy, wissenschaftliche Synt. der Griechischen Sprache, page 326), *the hosts of spirits*. These spirits are distinguished by one quality, πονηρία, *wickedness, malice, perversity*. Whence Satan, their chief, is rightly named ὁ πονηρός, *the evil one* (see ver. 16). τὰ ἐπουρανία is most probably the seat of warfare or, strictly speaking, the enemies' camp—the surrounding air with the whole space that intervenes from earth to heaven—the *void*, as St. Jer. called it, which is haunted, infested with hostile powers (ch. ii. 2 sup.). The sense is thus: against the hosts of demons, who delight in evil, and who dwell in the upper regions of the air, have we

ἐπουρανίοις. 13. Διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ

Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in

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to struggle. If we explain either πνευμ. or πονερ. as a mere epithet of the other 'spiritual wickedness' or 'wicked spirits' (Est., à-Lap., Auth. Vers.), much of the force and beauty of the expression is lost. The Rh. '*spirits of wickedness*' comes nearest to the true meaning, for it is manifest from the gen. following that πνευματικά (and the same of spiritualia or spiritalia, Vulgate) was used as a noun. Again, ἐπουρανία is not to be changed to ὑπουρανία (*under the heavens*), Erasmus, Beza, Luther; nor the ἐν to περί or ὑπερ, St. Chrysostom, Theodoret, Goodwin, connecting with πάλη, "we have not to fight for heavenly blessings;" nor to πρός: "spirits of evil that contend *against* heaven," Locke; nor must we supply the substantive verb: "spirits of evil, that *were* in heaven, but fell," Doddr.; "that were of heaven in their origin," Storr.; nor make ἐπουρ. "the celestial spots occupied by the Church," Eadie. All these views are either ungrammatical or fanciful. The Ap. warns us that our enemies are numerous, spiritual, invisible, malicious, powerful, cunning, penetrating the bodies about us, lurking in the dark, near and *over* us. Hence the Church prays (Benedict. Fontis Sab. Sancto): non insidiando circumvolet, non latendo subrepat, non inficiendo corrumpat (St. Jerome, Est., à-Lap., Grot., Beng., Olsh., Ellic., Alford, Allioli, &c.).

13. *Therefore take unto you the armour of God,*] This verse is to a great extent a solemn repetition of verse 11. 'Therefore' seeing that such are your adversaries, in such power, and such position, '*take unto you*,' ἀναλάβετε, not 'take up with you to the battle' (Conyb.), but *take and put on* the whole armour (as above) of God.

that you may be able to resist in the evil day,] The end for which they are to take up the armour of God is, that they may be able to resist the demon on the day of trial. What is this '*evil day*'? 1° The whole term of life in this world, during which we have to contend against the foe (St. Chrys., Œcum., Thplt.). 2° The day of judgment, 'Dies Domini,' when the devil shall appear as our accuser. St. Jerome, who adds: that *others* explain the passage of future trials and persecutions which St. Paul warned the Ephesians of prophetically. 3° The day, then, of greater, stronger temptations is the 'evil day,' particularly the time of persecution, when the faith shall be put to a severe test (Estius, à-Lapide). Many 'evil days' would seem to have been impending at Ephesus, in consequence of the general moral depravity in a wealthy Pagan city, and the insidious errors of the Gnostics. See chap. v. 16 *supra*. That the 'evil day' was not the time of Antichrist, or any violent persecution just preceding the second coming of our Lord, as many rationalists

πονηρᾳ, καὶ ἅπαντα κατεργασάμενοι στῆναι. 14. Στῆτε οὖν περιζωσάμε-

all things perfect. 14. Stand there-

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contend, need hardly be proved, because the whole theory is inconsistent even with the lowest view of Apostolic inspiration. The question is discussed at greater length in the Ep. to the Thessalonians, on a misunderstanding of which the neological system entirely rests. ii Thess. ii. 2, the Ap. warns them not to be alarmed 'as if the day of the Lord were at hand.' Rom. xi. 25-26, he represents the end as so distant that the remnant of the Jews are still to be gathered into the fold; and in this very Ep. he has spoken of the 'coming ages,' ch. ii. 7, of course, before the end of time.

and to stand in all things perfect.] The common Gr. reading is that in the text: καὶ ἅπαντα κατεργασάμενοι στῆναι, *et universa operati stare*, as St. Jerome literally renders it. The Vulg. '*perfecti*' may have been used for κατειργασμένοι in Cod. A, which Est. seems to have had before him when he speaks of the Gr. participle admitting a passive and active sense. With κατεργασ. we cannot translate 'all things being accomplished,' 'omnibus perfectis,' as some Latin MSS. have it, though this may be the meaning, but 'having accomplished all things,' that is, 'having done all that was required not only before, but also during the conflict,' you may stand firm against the further assaults of the enemy. κατεργασ. is in effect=καταπολεμήσαντες, '*having triumphed over*' (Œcum., Thplt.) in the 'evil day.' That victory is not, however, complete—it is but *one battle* well fought and won. The soldier of Christ must be still ready to *stand* (στῆναι, to stand firmly—*before*, *in*, and *after* each struggle) against the foe, because the contest is to last during life. The following paraphrase conveys our meaning: Since your enemies are so many and powerful, take up the whole armour given you by God, that you may be able to resist their assaults in the day of trial, and then having done your duty, to stand ready for their further assaults. See Est., à-Lap., Eadie, &c.

14. *Stand therefore,*] οὖν comprises διὰ τοῦτο and ἵνα δυνηθῆτε, that is to say, seeing the necessity and the advantage of being properly armed, THEREFORE, &c. Before entering on the further explanation of this stirring appeal, I think it well to direct the reader's attention to the following extract from Dr. Smith's Dict. of Antiq. *s. v. Arma*, p. 135: "Homer describes in various passages the entire suit of armour of some of his greatest warriors, viz., of Achilles, Patroclus, Agamemnon, Menelaus, and Paris (Il. iii. 328-339, iv. 132-138, xi. 15-45, xvi. 130-142, xix. 364-391); and we observe that it consisted of the same portions which were used by the Greek soldiers ever after. Moreover the order of putting them on is always the same. The heavy-armed warrior, having already a tunic around his body, and preparing for combat, puts on—first, his greaves (κνημῖδες, *ocreæ*); secondly, his cuirass (θώραξ, *lorica*), to which

νοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ fore, having your loins girt about

belonged the *μίτρη* underneath, and the zone (*ζώνη, ζωστῆρ, cingulum*) above; thirdly, his sword (*ξίφος, ensis, gladius*) hung on the left side of his body by means of a belt which passed over the right shoulder; fourthly, the large round shield (*σάκος, ἀσπίς, clipeus, scutum*), supported in the same manner; fifthly, his helmet (*κόρυς, κυνέη, cassis, galea*); sixthly and lastly, he took his spear (*ἔγχος, δόρυ, hasta*), or in many cases, two spears (*δοῦρε δύω*)." In this description the writer omits to notice the sandals, *πέδιλα*, so often spoken of in arming the heroes of the Iliad. From an engraving (Smith, *ibid.*) of a figure of a Roman soldier, taken from Piranesi's illustrations of the arch of Septimus Severus at Rome, we see that the essential parts of the Roman armour nearly corresponded with the Greek, the greatest difference being in the *use* of the girdle. The Homeric *ζώνη* at least (Il. v. 539, xi. 236) seems to have been chiefly designed as an ornament, whereas the *cingulum* was "the first and most necessary portion of the equipment" (Ellic.) of the Roman soldier. To it was attached the sword, *ξίφος, gladius*, a *straight sword*, on the right, or *μάχαιρα*, the sabre or bent sword, on the left side. The *θώραξ, lorica*, was a cuirass of linen, horn, or metal which covered the warrior's breast and back. On his feet the common Roman soldier wore strong and heavy sandals (*caliga*), and on his legs *greaves* (*κνημίς, ocrea*) extending from the ankle to the knee, which were generally made of bronze or brass, lined with soft material—leather or cloth. Covering the left shoulder and side, he held the oblong shield (*θυρεός* [*scutum*], from *θύρα, door*-like in form and material—wood or wicker), differing from *ἀσπίς, clipeus*, which was circular and light. The *covering for the head, ἡ περικεφαλαία* (more commonly *κόρυς, galea*, a helmet), was generally made of leather with plates of brass or gold. The several parts of the Roman armour are fully described by Polyb. vi. 23, and all mentioned together in a well-known couplet of Martial, lib. ix. Epig. lvii. See Smith, sub. vv., and Winer, R. W. B. Before coming to the exposition of the text, it is well also to observe: "that all this imagery becomes doubly forcible, if we remember that when St. Paul wrote the words he was chained to a soldier, and in the close neighbourhood of military sights and sounds. The appearance of the Prætorian guards was daily familiar to him; as his 'chains' on the other hand (so he tells us in the succeeding Epistle), became 'well-known throughout the whole Prætorium' (Phil. i. 13)." Conyb. ch. xxvi. page 509; see v. 20, *inf.*

having your loins girt about with truth,] For the soldier about to appear in the battle-field, the first thing necessary was to bind the girdle round the loins, as an *ungirded soldier* was a manifest contradiction (Meyer). Est. quotes, in illustration, Isaiah, xi. 5: *ἔσται δικαιοσύνη ἐζωσμένος τὴν ὀσφὺν αὐτοῦ, καὶ ἀληθείᾳ εἰλημένος τὰς*

ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης. 15. Καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου

with truth, and having on the breast-plate of justice, 15. And your feet shod with the preparation of the

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πλευράς, et erit justitia cingulum lumborum ejus, et fides [veritas] cinctorium renum ejus (Vulgate). The 'truth' can hardly be the Gospel, which is apprehended by 'faith,' mentioned separately, v. 16; much less "the assured conviction that you believe" (Eadie, who is happier than other men *unless* he is deluded by *vain assurance*), nor Christ himself ('veritas et via'), St. Jerome, Œcum. It is 'truthfulness,' 'sincerity' in word and promise, asserting only that which we know to be true, and promising only what we firmly purpose to perform (St. Chrys., Est., Olsh.). This is not unduly limiting the word, as Ellicott contends, who, if we rightly understand him, would make 'truth' identical with *all that is good*, and thus the whole πανοπλία—not a *portion* of it.

and having on the breast-plate of justice,] See the passage just referred to from Is., who has also, lix. 17: καὶ ἐνεδύσατο δικαιοσύνην ὡς θώρακα, *induit pro thorace justitiam* (Vulg.). Comp. Wisd. v. 19: ἐνδύσεται θώρακα δικαιοσύνην, induet pro thorace justitiam (Vulg.); i Thess. v. 8, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, *induti loricam fidei et caritatis* (Vulg.). 'Justice' according to Eadie again, is the "free and perfect righteousness of their Redeemer" *imputed* to them. It is, Mr. Alf. says, "*e contra* the inwrought righteousness of Christ, *not merely the imputed righteousness.*" Now it cannot be 'imputed righteousness' which, besides that it does not exist at all, springs from faith in Christ, according to Luther, and 'faith' is a new and separate image here, v. 16. If, on the other hand, we understand by δικαιοσύνη 'moral rectitude' (St. Chrys., à-Lap., Mey., Olsh.), then it is difficult to distinguish it from 'truth.' The latter must be limited to '*words*,' either assertive or promissory; the former to '*works*,' specially as regards our duty to the neighbour—intelligi potest justitia in operibus, sicut veritas in dictis (Est.). The Christian's first duty is to speak the truth—the next to do what is just before God and man.

15. *And your feet shod with the preparation of the Gospel of peace:*] Better: *And having shod your feet*, &c., all the aor. middle participles περιζωσ., ἐνδυσάκ., ὑποδησάμ. designate acts the soldiers of Christ must themselves place in their own defence. *That* (in the literal sense) which they were to put on the feet (whether *shoes* or *greaves*), is not said. But plainly the reference is to the '*caligas*' the heavy shoes of the Roman soldier, which he was to have '*ready*' for his march. It is more difficult to determine the figurative sense here. The common explanation seems to be also the best: "The strong sandals with which the feet of Christ's soldiers were made ready, not for such errands of death and despair as those on which the Prætorian soldiers were daily sent, but for the universal message of the

τῆς εἰρήνης. 16. Ἐν πᾶσιν ἀναλα- gospel of peace: 16. In all things

Gospel of peace" (Conyb. *l.c.*); ready and zealous to preach by *word* and *example* that religion which alone effected peace and reconciliation between an offended God and fallen man: τὸ γὰρ εὐαγγέλιον, εἰρήνην μὲν πρὸς τὸν θεὸν ποιεῖ, πόλεμον δὲ πρὸς τοὺς δαίμονας (Œcum.). Comp. Is.: "How beautiful upon the mountains are the feet of them that bringeth good tidings, and that preacheth peace," and its application by St. Paul, Rom. x. 15: "How beautiful are the feet of them that preach the Gospel of peace, of them that bring good tidings of glad things." St. Chrys., Thplt., Est., à-Lap., Erasm. Against this it has been said 'that it is of defensive armour alone the Apostle speaks' (Ead.), and that 'the persons addressed were not teachers, but the whole Church' (Alf.); that the context and metaphor suggest not *ad predicandum*, but *ad militiam* (Ellicott, who too hastily condemns the Vulg., for he ought know that very few copies have in preparation*em*, nearly all in preparatione, which is unexceptionable). They interpret: having shod your feet with the alacrity (in discharging duty) which is the fruit of the Gospel of peace; εὐαγγελίου, gen. *subjecti*, the readiness of which the Gospel is the great source. But why this alacrity should be *specially* ascribed to the Gospel, they don't explain, and the objections to the common exegesis are not weighty. It is *not* of *defensive* armour only that the Ap. speaks, but of the 'panoply,' as is evident. The persons addressed were not *exclusively* teachers, though in a Pagan city all the faithful might be truly called Apostles of the Gospel of peace. In such a city, too, when fatal errors were springing up, all had to fight against the enemies of the faith. "A Christian people ought to be shod with this preparedness, so as to walk securely in the way of the Gospel, and by their holy life and conversation to bring others into the same way, and thus propagate the faith and promote the Gospel cause" (à-Lapide).

16. *In all things taking the shield of faith,*] For ἐν πᾶσιν (B with a few cursives, approved by Lachm.), the usual reading is ἐπὶ πᾶσιν. The Vulg. It. 'in omnibus' agrees better with ἐν πᾶσιν, whether we are to understand in *all the virtues* (the exercise of them) just spoken of, truth, justice, and zeal for the Gospel (Thplt.), or in *all trials* take the shield of faith (Est.). ἐπὶ πᾶσιν is rendered in the *Auth.* V. '*above all*,' that is, the most important point of all, is to take the shield of faith. Beng. translates '*over all*,' over all the arms hitherto named, you must have the shield of faith, as it were, covering all. Ellic., Ead., Alford, with various shades of difference, agree in interpreting: in addition to all (not precisely, all that has been said, or all the arms put on), 'but generally to all things whatever' (Alf.). "ἐπὶ πᾶσι is general and unrestricted, and more nearly approaches 'a formula concludendi'" (Ellicott). Their meaning is here so obscure, that even in their own words, I cannot convey an idea of the intended exegesis. The difficulty is

βόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε* πάντα τὰ βέλη τοῦ πονη-

1. m. θαι.

taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wick-

much increased by the too close imitation which disfigures this portion of Mr. Alford's labours. Here (if I apprehend them rightly) they take ἐπὶ πᾶσιν to mean two things, in addition to all (all what?), and *finally*. So at least Ellicott, but surely ἐπὶ πᾶσιν should then be *in the last place*. Bloomf. supports the Auth. V., '*above all*,' ante omnia, for which he quotes Est. without reason, since *he* admits it only as a probable interpretation when compared with Col. iii. 14. Bloomfield's own argument, that the devil will reject *pureness, righteousness*, and *every other virtue* but faith, "whereby being grafted in Christ, we are accepted by God," is a dreamy delusion which cannot be reasoned against. Does he show that faith is the only virtue pleasing to God? No; but he shuts out the only means of salvation on which he could rely. One act of the love of God would avail him more than the faith of Abraham *without love*. Give *me*, O my Good God, Thy Holy Love. Amorem tui solum cum gratia dones, ac dives sum satis, nec quidquam aliud ultra posco. Not that I undervalue *faith*: "I know only one fear—the fear that my heart may be faithless to Him who has bestowed on me this unspeakable blessing; I know only one mystery, which the more I think upon it the more incomprehensible does it appear—the mystery of that calling which brought *me* into this house of rest, while millions and millions are still drawn to and fro in the turbulent ocean of the world, without rudder and without compass, without helmsman and without anchor, to drift before the gale upon the fatal shore" (*Four Years' Experience of the Catholic Religion*, Lond. 1849, p. 95).

wherewith you may be able to extinguish all the fiery darts of the most wicked one.] ἐν ᾧ, *in quo* (Vulg.), *in which* (shield) *you shall be able* (δυνήσεσθε=poteritis) *to extinguish all the fiery darts of the wicked one* (τοῦ πονηροῦ, positive—adjuva nos contra ignita tela inimici, Orat. Sab. Sancto; for which the Vulg., as often elsewhere, uses the superlative—unde toties apud eum legimus *carissimum* et *dilectissimum* pro *dilecto*, Est.). The evil one, ὁ πονηρός, is Satan, μόνον ἐκεῖνος πονηρὸς κατ' ἐξοχὴν λέγεται (St. Chrysost.). τὰ βέλη τὰ πεπυρωμένα are not *poisoned darts* (clearly against passive past participle) which *caused* burning wounds (Hammond), but *burning* (ignited) darts, called by the Romans *malleoli*, because they were shaped like a hammer, "the transverse head of which was formed for holding pitch and tow, which having been set on fire, was projected slowly upon houses and other buildings [and even upon men, see Rosenmüller on Ps. vii. 14], in order to set them on fire" (Amm. Marcellinus, lib. xxiii. 4, Wolf. *in curis ad l.*, besides Festus, Veget., and other authorities quoted in Smith's Dict. Antiq. s. v. "Malleolus."—

ροῦ πεπυρωμένα σβέσαι. 17. Καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστιν ῥῆμα θεοῦ.

ed one. 17. And take unto you the helmet of salvation; and the sword of the Spirit, (which is the word of God.)

These fiery darts were *quenched* (σβέσαι) because they fell without effect on the strong shield of the Roman soldier, and burned out quickly. "Rightly does the Ap. ascribe to faith that power of quenching the fiery darts of the enemy; for nothing is so efficacious in subduing the temptations of the devil, the flesh, and the world, as to stir up one's faith, and place often before the eyes of the mind those blessings promised to us hereafter, *which eye hath not seen*, &c. Whoever reflects thus seriously, despises without effort all the goods or evils of this life by which the devil allures or alarms us. By this means, through faith, did the saints of old achieve the many and glorious deeds recorded by the Apostle in the Epistle to the Heb. ch. ii." (Est.). The *fiery* darts, in the spiritual sense, St. Chrys. takes to be "many inquiries that burn the soul, many doubts, many inexplicable questions. The devil suggests such difficulties to torture the conscience and throw it into doubt, as when some ask: Is there to be a resurrection of the dead? a day of general judgment? a future state of rewards?"

17. *And take unto you the helmet of salvation,*] The construction is here slightly altered, the finite verb δέξασθε being assumed instead of the participle—a form of transition common in St. Paul (see Ellic.). σωτήριον is not=σωτήρ, our Lord Himself, as in holy Simeon's canticle (Cajet.), who might naturally be thought of as protector of the head, since *Christ is the head of every man* (i Cor. xi. 3), nor *salvation appropriated* by faith (Alf., Ead. who is thrice blessed *if* "he knows that he is safe, and feels that he is pardoned and sanctified," for not without special revelation has anyone this assurance, not even St. Paul had this infallible certainty); the Apost. explains elsewhere what the helmet is, i Thess. v. 8, "*the hope of salvation.*' This hope of future reward, and confidence in the power and mercy of God to obtain it, shall support us in the midst of trials.

and the sword of the Spirit, (which is the word of God.] The sword given them by the Spirit of God. The neuter relative ὅ agrees with ῥῆμα, but has for antecedent μάχαιρα τοῦ πνεύματος. That sword of the Spirit is the word of God divinely revealed, and made known to us through the Church. The *Bible*, Ead. says, is the sword of the Spirit, whence he infers, of course, that all the soldiers of Christ must be armed with the Bible. Therefore St. Paul himself was not a true soldier of Christ before this Epistle was written, for then he had not the *whole* Bible, and indeed never had it. Are we to understand the very *letters* or the *saving truths* of the word of God? If the latter, they might be learned more readily

and more securely from the Apostle's Creed in a few seconds, than from the Bible in many years. The 'word of God' is the Gospel which the Apostles were commissioned to preach before a single line of the New T. was written, and that commission *to teach* was never superseded by any commission to *write*. "St. Paul here instructs us to subdue the adverse powers and our worldly desires by taking the spiritual sword of the word of God—which we received by faith. For thus being firmly convinced of the rewards that await the good, of the punishments that await the wicked in another life, we become strong in battle. And we will fight still better, if, after the example of our Lord, we are able to repel Satan by quoting against him the *very words* of holy Scripture" (Est.).

I have reserved a question of some interest for this place—namely, whether there be any peculiar fitness in setting forth *truth* as the *girdle*, *righteousness* as the *breast-plate*, *faith* as the *shield*, &c. Could it be said, with equal propriety, that faith was the girdle, truth the breast-plate, and so on? Every one sees how improbable it is that St. Paul paid no regard to similitude in working out the comparison; and how fitly, for example, the preacher of the Gospel of peace is instructed to be ready, like one (a soldier) preparing for a long and weary journey. Comp. Exod. xii. ii.: "You shall gird your reins, and you shall have shoes on your feet," &c., when the Jews are commanded to hold themselves in readiness to set out on their journey to the promised land. That the points of similitude are not *obvious*, however, in each case, may be well inferred from the various expositions we have noticed.

TWENTY-SECOND SUNDAY AFTER PENTECOST.

Phil. i. 6—11.

6. Confidens hoc ipsum, quia qui coepit in vobis opus bonum, perficiet usque in diem Christi Iesu.

7. Sicut est mihi iustum hoc sentire pro omnibus vobis : eo quod habeam vos in corde, et in vinculis meis, et in defensione, et confirmatione Evangelii, socios gaudii mei omnes vos esse.

8. Testis enim mihi est Deus, quomodo cupiam omnes vos in visceribus Iesu Christi.

9. Et hoc oro ut charitas vestra magis ac magis abundet in scientia, et in omni sensu :

10. Ut probetis potiora, ut sitis sinceri, et sine offensa in diem Christi,

11. Repleti fructu iustitiae per Iesum Christum, in gloriam et laudem Dei.

PHIL. i. 6—11.

6. Πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν,

PHIL. i. 6—11.

6. Being confident of this very thing, that he, who hath begun a

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Subject.—After the usual address and greeting, St. Paul thanks God for the graces the faithful Philippians received, hopes that God will perfect His good work in them, and prays that their love may abound more and more.

6. *Being confident of this very thing,*] πεποιθώς is co-ordinate with ποιούμενος, and, like it, appended to, and designed to explain εὐχαριστῶ, ver. 3: "*I give thanks* to my God . . . making supplication for you . . . *being confident* of this," &c. πείθω, *I persuade,* is used by St. Paul, 1° of absolute unerring certainty, Rom. viii. 38 ("For I am sure" [Rh.] that nothing is able to separate us from God's love *towards us,* as I interpret that passage); xiv. 14; ii Tim. i. 12 ("I am certain," Rh.). 2° Of an assured *confidence* or *moral* certainty, ii Tim. i. 5; Heb. vi. 9.

The tenor of the whole Epistle, proves πεποιθώς is taken here in the second sense, for St. Paul expresses this *confidence* of *all* his readers without exception (not of the elect only, Estius), who are warned after to work out their salvation with fear and trembling (ii. 12). And the grounds of confidence are indicated in next ver., *As it is meet for me, &c.* If the faithful Philippians, whose charity and zeal the inspired Apostle commends so

ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ good work in you, will perfect it

much, are exhorted to labour for salvation with fear, lest they may be found wanting on the day of Jesus Christ, what congregation or member of the Church can be infallibly sure of being predestined?

'*of this very thing.*' αὐτὸ τοῦτο, *this very thing*, which follows. Whether αὐτὸ τοῦτο be governed by πεποιθώς or κατὰ, does not affect the meaning; it serves in any case to fix the reader's attention on 'this *very* point' about to be explained.

that he, who hath begun a good work in you,] Vulg. 'quia' as so often elsewhere, for 'quod,' '*that*,' which follows. 'He' is plainly God, explicitly named (ii. 13) as He Who worketh out our salvation, to Whom, as chief Author, the good work is ascribed. Like expressions teach man to think humbly of himself, who can do nothing conducive to eternal life without God's grace. What the Ap. is confident of is, that God, Who has begun a good work, will bring His designs to a successful issue. Hence 'he' is not each better disposed member of the Church at Philippi, 'who began seriously' the good work of his own salvation (Wakef. *Sylv. crit.* vol. ii. p. 98, cited by Ellic.); such a meaning is quite opposed to the context ("and it is meet for me to think this for *you all*").

'*begun*'=originated and *carried* out so far a good work. The compound ἐναρξ. is best explained of God's action *in* man's soul.

'*a good work.*' Namely, that same good work already spoken of, their 'communication unto the Gospel' (5), that is, sharing their goods with the Ap., so as thereby to advance the Gospel cause: "God had vouchsafed unto them, among other blessings, that of an open heart and hand" (Ellic.). The use of ἔργον ἀγαθὸν without article, in such a context, is certainly strange. The Ap. avoids, perhaps, τὸ ἔργον ἀγαθὸν, as that phrase would designate (see Gal. vi. 4) the whole circle of Christian duties, rather than the one act already referred to—namely, their communication to the Gospel by sending gifts to St. Paul.

'*in you.*' That is, within your souls, not *among you*.

will perfect it] 'Will accomplish perfectly,' ἐπιτελέσει (compound). "The inference is justly drawn, that God, who has thus far blessed them with His grace, will also bless them with the gift of perseverance," Ellic. That perseverance, therefore, is the special gift of God, and no absolute certainty of persevering in justice is promised here, as is plain again from the grounds of the Ap.'s confidence, stated in next verse. The condition of 'correspondence' with God's grace is always understood, and hence the Council of Trent (Sess. vi. cap. xiii.) wisely teaches: "Let no one herein [with regard to the gift of perseverance] promise himself anything as certain, with an absolute certainty, though all ought to place and repose a most firm hope in God's help, *unless men be themselves wanting to His grace*, as He has begun the good work [of perseverance], so will He

Ἰησοῦ. 7. Καθώς ἐστιν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ

unto the day of Christ JESUS. 7. As it is meet for me to think this for you all: for that I have you in

perfect it, working in them to *will* and *accomplish*."

unto the day of Christ Jesus.] 'Until the day of judgment,' whether particular or general. This phrase by no means 'assumes the nearness of the coming of the Lord' (Alf.). For admitting that 'the day of Jesus Christ' means the last judgment, still the day of particular judgment is the decisive day for each individual: the irrevocable sentence is passed at death, and that is *in effect* the *last* judgment of all men. There are many other reasons why the Ap. should speak of the last day as *coming*. Every day, every hour, it is approaching, and the time up to the coming of Christ is short and *uncertain*. The last judgment is also the term, as it were, of the life of the Church, for which her children must be ever ready. To all members of the Church, considered as one moral individual, the last day is at hand. "We only live for a moment here; would it were well and wisely spent, for on that moment depends our eternity. When the moment is past, we shall enter on eternity. Why then should not that be near us, ever present to us, which is to come after a moment" (à-Lap.).

7. *As it is meet for me to think this for you all,*] καθώς may merely point out agreement, 'according as,' *sicuti;* or add an argument, '*inasmuch as,*' 'siquidem' *quippe.*— It is hard to separate these two meanings here, because the whole clause seems to be added in explanation of the Ap.'s confidence. Such an explanation partakes necessarily somewhat of the nature of a proof.

'*it is meet.*' δίκαιον, not precisely *secundum legem caritatis* (Van Hengel, Ellic.), but *just* and reasonable, as in Ephes. vi. 1.

'*to think this for you all.*' That is, to entertain this confident hope of your perseverance: not 'to pray thus constantly for you,' referring to verse 4 (Wolf). φρονεῖν is explained by Beza, Ellic. of an act of *the intellect;* by Beelen, more naturally of an act of the *will* also: 'to think so of you,' and to *wish it* on your account.

'*for you all.*' ὑπὲρ πάντων ὑμῶν, '*for* you all,' stronger than περὶ πάντων ὑμῶν, '*about* you all.' ὑπὲρ conveys the idea of one standing *above, over* a friend, for the purpose of protecting, aiding, and encouraging him.

for that I have you in my heart;] 'Because I have you in my heart.' The Gr. phrase is a little ambiguous, since διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς may absolutely be rendered (as indeed it is, by Rosenm., Conyb.) 'because you have me in your heart,' but the position of the words, and specially the context, exclude the latter meaning. Plainly the Ap.'s love of the Philippians, and his affectionate remembrance of them, are the subject. See ver. 8. The sense is: because I love you most sincerely, not (as St. Chrysostom, à-Lap.) precisely (except as a consequence of that love): I have you

ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου, καὶ ἐν τῇ ἀπολογίᾳ, καὶ βεβαιώσει τοῦ εὐαγγελίου, συνκοινωνούς * μου τῆς

2. m. συγκ.

my heart; and that in my bands, and in the defence, and confirmation of the gospel, you all are par-

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engraven on my heart, so that I can never forget you. Cf. ii Cor. iii. 2; vii. 3.

and that in my bands,] This translation necessarily connects 'in my bands' with following, and the meaning is accordingly: "Because I have you in my heart, all [you] being sharers of my joy [grace], both in my bands, and in the defence and confirmation of the Gospel" (Est., à-Lap.). But this arrangement, though most natural and clearly to be preferred, is not absolutely required either in Gr. or Lat. We may connect thus: διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς ἔν τε τοῖς δεσμοῖς μου—καὶ ἔν τῇ ἀπολογίᾳ, κ. τ. λ. And so Vulgate may be explained: Eo quod habeam vos in corde et in vinculis meis, et in defensione et confirmatione Evangelii socios gaudii mei omnes vos esse. "Because I have you in my heart and in my chains, all you that are partakers of my joy in the defence and confirmation of the Gospel." Note ὑμᾶς, *vos*, at end of sentence, emphatic or redundant, and 'esse' in Vulg. for existentes, ὄντας. If we omit the second ὑμᾶς, join ἔν τε τοῖς δεσμοῖς μου with following, and consider πάντας ὄντας as an appositional clause, the construction and argument will be plain enough: "Because I have you in my heart, all being sharers with me of my joy (grace), in my bands, and in my defence and confirmation of the Gospel." It is meet I should think well of you, because I have you in my heart; and I love you thus, because you are partakers of my sufferings and my joys in the work of the Gospel. The fellowship in suffering was not simply by sympathy, or by relieving St. Paul's wants, but chiefly by suffering like him for Christ: "For unto you it is given for Christ, not only to believe in him, but also to suffer for him," ver. 29.

in the defence and confirmation of the Gospel,] ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, where one art. covers both ἀπολογ. and βεβ., and thus joins both to τοῦ εὐαγγελίου: the defence and confirmation belong to the Gospel. By the defence, F. Beelen (after St. Chrysost., Thdrt.) understands the *chains* borne in the cause of Christ, because St. Luke (Acts, xviii.) does not mention any other defence of the Gospel before heathen or Jewish tribunals; and by the 'confirmation,' the further proof thus given of the truth of the Christian religion. 'Defence' is the *cause*, 'confirmation' the *effect*. We cannot, however, insist much on the argument *a silentio;* and St. Paul, though prevented from preaching publicly, could still instruct those around him, and even write to distant churches (as we know he did), and so defend the Gospel. Every act during his imprisonment was, no doubt, an 'apologia' for the faith; we may be sure he was not *silent* before his judges or keepers. ἀπολογία we take to

χάριτος πάντας ὑμᾶς ὄντας. 8. Μάρτυς γάρ μου ὁ θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ

takers of my joy. 8. For God is my witness, how I long after you all in the bowels of Jesus Christ.

Lect. Var. 7. χαριτος—χαρας *It.* Vulg.

be St. Paul's vindication of the Gospel, addressed chiefly to enemies, Pagan or Jewish—perhaps to Nero himself, perhaps to the Prætorian guards. Cf. ii Tim. iv. 16 (in this sense we speak of the Christian *Apologists*): βεβαίωσις, his confirmation of the same Gospel, by preaching, writing to, or conversing with believers, and others willing to be instructed: defendere evangelium adversus falsas criminationes et idipsum probabilibus argumentis confirmare (Est.).

you all are partakers of my joy.] The meaning of this clause has been explained above: I have you in my heart, (*you*) being all partakers with me of my joy in my chains, and in my defence and confirmation of the Gospel. To advert now to the construction. τῆς χαρίτος clearly depends on συγκοινώνους. μου may also be connected with συγκοινώνους as a second genitive of the *person*, or with τῆς χαρίτος (χαρᾶς, gaudii mei, Vulgate), a point that does not affect the sense. The 'grace' spoken of is limited to δεσμ., ἀπολογ., and βεβαίωσις, and, of course, is to be explained according to the view we take of the meaning of these words, either the grace of *suffering* for Christ, or of *suffering for, vindicating*, and confirming the Gospel (which we prefer); see verse 29: For to you it was freely given (ἐχαρίσθη), not only to believe, but also to *suffer* for Christ.

8. *For God is my witness how I long after you all in the bowels of Jesus Christ.*] Solemn appeal to God, proving how much he had them in his heart and loved them. The form of attestation is strictly an oath, and therefore to swear by God with just cause is not forbidden. To the depth of St. Paul's love for his converts, God alone could witness.

'*how I long after you.*' ὡς ἐπιποθῶ πάντας ὑμᾶς. Since ὡς intensifies the expression (=*how much*), the compound ἐπιποθῶ does not mark (according to Fritz. on Rom. i. 9, Beelen, Ellic.) *intension*, but the *direction* of the πόθος. But however strong ὡς is, why may not ἐπιποθῶ express a most ardent longing? From the non-use of ποθέω in N. T. it may be fairly, however, urged that ἐπιποθέω must have been considered merely its equivalent. The Ap.'s desire is not simply to see or enjoy the society of his faithful converts: "The longing and yearning was for something more than mere earthly reunion, it was for their eternal welfare and blessedness, and the realization in its highest form of the χάρις of which they they were now συγκοινωνοί" (Ellic.).

'*in the bowels of Jesus Christ.*' ἐν has here its local meaning. St. Paul dwells as if *in* the bowels (the seat of pity and kindness) of Jesus Christ, so as to have but His heart. "As if he said, I love you, not

Ἰησοῦ. 9. Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει. 10. Εἰς τὸ δο-

9. And this I pray, that your charity may more and more abound in knowledge and in all understanding: 10. That you may approve

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with natural bowels, but with more tender still, with the bowels of Christ" (St. Chrys.). *Quomodo*, id est quam propense, quam valde et ardenter, *cupiam*, id est amem vos, *in visceribus Jesu Christi*, id est, ea dilectione et affectu, quo Christus in visceribus, id est intime et tenerrime, vos omnesque Christianos amat, . . . id est, quasi ego in Christi misericordiæ et dilectionis visceribus constitutus, et in ea quasi transformatus, vos ex iisdem diligerem nimirum tam tenero, cordiali, ardenti et viscerali amore, quali Christus suos omnes diligit (à-Lap.). In pectore Pauli non tam ipsius quam Christi cor palpitabat (Beel.). "In the bowels of Him with whom the Apostle's very being was so united (Gal. ii. 20), that Christ's heart had, as it were, become his, and beat in his bosom" (Ellic.). This clause shows the perfect purity and holiness of the love (and this expression may be properly called qualitative), as the last did the intensity of love (quantitative). Vehementissime vos desidero, non carnali, sed Christiano [rather *Christi*] amore (Est.).

9. *And this I pray,*] Having assured them, verse 4, that he always prayed for them, the object of his prayer is stated now: And I pray *God* to grant you this. τοῦτο, with ἵνα following, is unusual, for we should expect either the acc. or infin. in apposition to τοῦτο. The simplest explanation is Beelen's. The sentence proceeds as if τοῦτο (which is emphatic) had not been written at all, thus: καὶ προσεύχομαι, ἵνα ἡ ἀγάπη κ. τ. λ.

that your charity may more and more abound in knowledge and in all understanding.] I pray God, that your charity (manifested by your tender love in providing for my wants, verse 4) may abound in sound knowledge and right discretion. ἀγάπη is not restricted to their 'charity;' it is 'love' in general towards God and man, manifested by their timely contributions for the Apostles's relief, and, no doubt, by many other good works. St. Paul prays that this love may abound more, not in itself, but in *thorough* knowledge (ἐν ἐπιγνώσει, compound) of all Christian truths, and in a perfect appreciation (πάσῃ αἰσθήσει) of Christian duty. Thus ἐπίγνωσις is to some extent speculative, αἴσθησις (only here in N. T.) practical; both show that *wherein* the love is to abound more and more. Their 'love' is assumed to be perfect *per se*. this clause points out the sphere in which it is to be exerted, and the rules by which it is to be guided—knowledge and discretion (Est.).

10. *That you may approve the better things,*] *Immediate* purpose (not mere result, Est.) of the prayer for increase in knowledge and perception, *to the end that* ye may approve the things that are good.

κιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ. 11. Πεπληρωμένοι

the better things, that you may be sincere and without offence unto the day of Christ. 11. Filled with

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δοκιμάζειν may mean *to test, try, prove,* so as to distinguish one thing from another, or to *approve,* regard as good or better, what is so in truth. The second answers best to St. Paul's usage, Rom. ii. 18; xii. 2.

τὰ διαφέροντα does not designate here things that are merely *different,* but that are *excellent;* puta comparationem institui inter *probanda* et *non probanda* (Beelen).

that you may be sincere and without offence unto the day of Christ,] Final purpose of the increase in knowledge and discretion: that ye may be pure and blameless.

εἰλικρινεῖς, pure as the sun's rays (according to one derivation), select and unmixed (according to another, p. 215).

ἀπρόσκοποι (' *without offence*') may be active or passive; *active,* as in i Cor. x. 32, where it means giving no cause of offence or scandal to others; *passive,* as in Acts, xxiv. 16, "having a conscience without offence towards God," that is, *blameless* in God's sight. Estius takes it here in the active sense, and *giving no offence to man* (ἀπροσκ.), as εἰλικ. means *pure before God.* Beelen, Ellic. prefer the passive, because it is joined to εἰλικρινεῖς (which is passive); we have no reason, too, to suppose the faithful Philippians were exposed to danger of giving bad example: and because the next verse, which seems to be explanatory, "filled with all justice," is taken in its widest sense. These arguments are not weighty. The authority of the Vulg., '*sine offensa*' (passive), is more to the purpose, and the context indicates rather our relation to God.

unto the day of Christ.] Not ἄχρις ἡμέρας, *until the day,* as in ver. 6, but εἰς τὴν ἡμέραν, '*unto the day,*' 'for that day.' The idiom is well expressed in English, when we speak of preparing *for* a day, festival, &c. Christ's day is, of course, the day of judgment.

11. *Filled with the fruit of justice*] This verse sets forth more expressly in what the purity and integrity of life consisted.

καρπὸν is accus., governed by πεπληρωμένοι, according to the common rule by which transitive verbs which govern two accusatives, retain in the passive form the accusative of the *thing,* where the accusative of the *person* becomes *nom.* (Donaldson's Gr. n. 465 *aa.*). Verbs of *filling* have also a double accusative in Heb. See Beelen, and Ellicott on the nice shades of difference expressed by this verb according as it is followed, as it sometimes is, by gen., dat., or accus. The 'fruit of justice' means the good works which are performed by those in a state of justice (Rom. vii. 4-7; Ephes. v. 9 [page 417], where these fruits are fully set forth. Recte enim bona opera *fructus justitiæ* vocantur; fructus quidem, quia delectationem pariter et salutem adferunt operantibus, *justitiæ* vero, tanquam arboris a qua procedunt (Est.).

καρπὸν * δικαιοσύνης διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἔπαινον θεοῦ.

* ita cod.

the fruit of justice through JESUS Christ, unto the glory and praise of God.

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through Jesus Christ] Render: *that* (fruit which is) through Jesus Christ, τὸν διὰ Ἰησοῦ Χριστοῦ. As if the Apostle said: Yes, that fruit which we bear through the grace of Jesus Christ, not through our own strength.

unto the glory and praise of God.] This clause is clearly connected with "filled with the fruit of justice," whether it points out its *purpose* or its *result*. If the *purpose*, the sense is: the good works of justice are not done for our glory, but for the glory and praise of God; and if *result*, it is: from which fruits of justice God's glory and praise have resulted.

δόξα is, as usual, the glorious majesty of God; ἔπαινος, the praise worthy of that glory. I wish you to abound in good works, not that you may be glorified, or I in you, but that through them God may be praised and glorified, according to that saying of our Lord (Matt. v. 16): "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven" (Est.).

TWENTY-THIRD SUNDAY AFTER PENTECOST.

Phil. iii. 17—iv. 3.

17. Imitatores mei estote fratres, et observate eos qui ita ambulant, sicut habetis formam nostram.

18. * Multi enim ambulant, quos saepe dicebam vobis (nunc autem et flens dico) inimicos crucis Christi :

19. Quorum finis interitus : quorum Deus venter est : et gloria in confusione ipsorum, qui terrena sapiunt.

20. Nostra autem conversatio in caelis est : unde etiam Salvatorem expectamus Dominum nostrum Iesum Christum,

21. Qui reformabit corpus humilitatis nostrae, configuratum corpori claritatis suae, secundum operationem, qua etiam possit subiicere sibi omnia.

IV. 1. Itaque fratres mei charissimi, et desideratissimi, gaudium meum, et corona mea : sic state in Domino charissimi :

2. Evodiam rogo, et Syntychen deprecor idipsum sapere in Domino.

3. Etiam rogo et te germane compar, adjuva illas, quae mecum laboraverunt in Evangelio cum Clemente, et ceteris adiutoribus meis, quorum nomina sunt in libro vitae.

* Rom. xvi. 17.

PHIL. iii. 17—iv. 3.

17. Συνμειμηταί * μου γείνεσθε †, ἀδελφοὶ, καὶ σκοπεῖτε τοὺς οὕτω

* 2. m. συμμιμηταί. † 2. m. γιν.

PHIL. iii. 17—iv. 3.

17. Be followers of me, brethren, and observe them who walk

Subject.—He calls on the faithful Philippians to imitate himself and his followers, for there are many whose manner of living is shameful. Our duty as Christians is far different, and we have a higher and holier hope. General exhortation to stand firm therefore, and special instruction to Euodia and Syntyche to be united.

17. *Be followers of me, brethren,*] The exhortation, which began ver. 16, is continued. συμμιμηταί (com. σὺν) is well explained by Est., à-Lap.: "Be ye followers of me, *together with* others, who imitate my example." Form one body, one company together, Ellic. σὺν can hardly mean all *with one accord*, and with *one mind* (Calv., Alf.), though the union of every Christian body should be such in order to please God.

and observe them who walk so

περιπατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς. 18. Πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ. 19. Ὧν

so as you have our model. 18. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; 19. Whose

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as you have our model.] "And observe them who thus walk as ye have us for an example." And mark, study well those amongst you who live up to the example ye have in us. "They were all to imitate the *absent* Ap., and to studiously observe *those with them* who walked after his example. Who these were cannot be determined: the reference may be to Timothy, Epaphras, and other missionaries of the Apostle, but is perhaps more naturally to all those, whether holy men among the Philippians or teachers sent to them, who followed the example of St. Paul" (Ellic.). καθὼς, 'as,' points out distinctly the way of οὕτως: observe those walking *thus*, *as* ye see us walk. ἡμᾶς, *us*, may include St. Timothy and other faithful ministers of the Gospel, or be limited to the Ap. himself. "Oh, how efficacious is the example of a pastor, bishop, or prince, when he is the first to do what he commands, when he gives himself as a model of life to others. How beautiful and seemly it is when a prelate or prince does not command imperiously, saying to his people: 'let this be done,' but rather exhorts them gently: 'come, follow my example'" (à-Lap.).

18. *For many walk,*] Reason (γὰρ=*for*) why it was so necessary to observe the life and conduct of those who followed St. Paul's example, *because* there are many sensual and worldly-minded men perhaps among their teachers, whose example is likely to corrupt others. "They wanted good examples the more, *because* bad examples were not wanting" (Beel.). These sensualists were professing Christians (not, as some suppose, Jews or Pagans), who dishonoured their calling by their lives. But it is not likely they were now resident at Philippi, from the unmeasured praise bestowed on the church there by St. Paul. They may have been false teachers, nominal converts from Judaism, who were striving to pervert the faithful in some district near Philippi.

περιπατοῦσιν, 'are walking,' are leading a course of life; we must not supply any qualifying epithet—ambulant longe aliter quam: the verb itself is general, indefinite, equally applicable to a good or bad life, but its meaning is always fixed by the context.

of whom I have told you often (*and now tell you weeping*) *that they are enemies of the cross of Christ.*] Render: "Of whom I did tell often, and now even weeping, tell you that they are the enemies of the cross of Christ."

ἔλεγον (imperf.) points out what the Ap. was in the habit of doing, whether orally, or by other *letters* (from contrast), we cannot decide.

καὶ κλαίων, *even weeping*, be-

τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. 20. Ἡμῶν γὰρ τὸ πολίτευμα * ἐν οὐρανοῖς

end is destruction: whose God is their belly: and *whose* glory is in their shame: who mind earthly things. 20. But our conversation is in heaven: from whence also we

* I. m. πολειτ.

Lect. Var. 20. γαρ A B ℵ D¹ F G—δε Vulg.

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cause their excesses were now so much greater than before. "He represents himself weeping to show his love for the Philippians, and his apprehension of their ruin" (Est.).

'that they *are* the enemies.' So Beelen, who supplies the infinitive εἶναι—οὓς ἔλεγον καὶ κλαίων λέγω εἶναι τοὺς ἐχθροὺς κ. τ. λ. Ellic. takes τοὺς ἐχθροὺς (*the* enemies κατ' ἐξοχήν) to be in *apposition* with preceding relative οὓς. By the enemies 'of the cross of Christ' are not meant heretics who denied Christ's death, but false teachers, who held principles subversive of the necessity and efficacy of Christ's death, by insisting on Jewish rites as the means of justification (Est.), or rather who, by living riotously, dishonoured their profession.

19. *Whose end is destruction*:] Whose end is eternal destruction. τέλος, with art. (*the* end) and ἀπώλεια (according to St. Paul's usage, see specially ch. i. 28, where it is opposed to σωτηρία), exclude the idea of any *temporary* evils, often the consequences of sensuality. The Ap. speaks of final perdition as *the* last end of these evil-doers. Observe the substantive verb (ἔστι), omitted throughout in original (supplied once in Vulg), is clearly understood.

whose god is their belly:] Who worship their belly as a god, that is, who are so entirely given up to sensuality, and the love of eating and drinking, that they regard this delight as their 'summum bonum; finem constituunt in deliciis cibi et potus' (Thdrt., Est., Beelen).

and whose glory is in their shame:] What they esteem their greatest glory is really regarded as shameful by all right-minded persons, and should be so by themselves; their glory is in truth in their shame. ἐν τῇ αἰσχύνῃ probably refers to shameful lusts, distinct from gluttony, in foregoing clause. Cp. Prov. ii. 14: "Who are glad when they have done evil, and rejoice in most wicked things." Any reference to *circumcision* would be more distinctly set forth.

who mind earthly things.] Observe transition to nom. οἱ τὰ ἐπίγ. φρονοῦντες, "an emphatic return to the primary construction, πολλοὶ γὰρ περιπ.—οἱ τὰ ἐπίγεια φρονοῦντες" (Ellicott). The sense is: who fix all their thoughts and affections on earth and the things of earth: id quod carnalium judæorum moribus erat usitatissimum.

20. *But our conversation is in heaven,*] 'Autem' (Vulg.) points *a contrast* merely: such is their life, *but* ours on the contrary—nos autem non sic. γὰρ (in all Gr. MSS., not δὲ) is a *reason* of the strong denunciation of these sensualists: "Justly do I speak thus

ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν. 21. Ὃς μετασχηματίσει τὸ σῶμα τῆς

look for the Saviour, our Lord JESUS Christ. 21. Who will reform the body of our lowness,

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against men who give themselves entirely to their passions, for the life of Christians is (should be) quite different, with all their thoughts and affections fixed on heaven."

πολίτευμα (ἅπ. λεγόμ.) is rendered (*a*) *our manner of living* (conversatio, Vulgate), (*b*) *citizenship* (Est.), (*c*) *country* (Thplt.). Without deciding which of these meanings precisely is expressed by πολίτευμα, the sense is obviously the same, whether we say, 1° our manner of life is heavenly, and very different from those who think only of earthly things, or 2° we are free citizens of a heavenly city, or 3° we are stangers and pilgrims on earth, we seek a better *country*—heaven. Christians should fix all their affection on God and heavenly things. Hence it is wisely provided in religious orders that the brethren should often converse on pious subjects, on God and His holy angels, on the Mother of God and the lives of the saints. Anima quæ amat, ascendit frequenter, et currit familiariter per plateas cœlestis Jerusalem, visitando illos patriarchas et prophetas, salutando apostolos, admirando exercitus martyrum et confessorum, choros virginum speculando, et omnium sanctorum.—Manuale St. Augus. (ap. à-Lap.).

from whence also we look for the Saviour, our Lord Jesus Christ.] The Vulg. *unde* conveys exactly the meaning of ἐξ οὗ, which is used as an adverbial form; dictio ἐξ οὗ in usu loquendi vim adverbii induit, ut simpliciter valeat *unde* (Beelen Gram. Græc. N. T. p. 138, *adnot.* 1. Winer, § 21-2). The construction is thus quite usual without admitting a change of number in the pronoun (οὗ for ὧν) or referring οὗ to πολιτ. *from which manner of life*, or *country*.

'*also*.' Because we know heaven is our home, thence *also* we expect our Saviour, who, on the last day, will redeem us perfectly, soul and *body*, from sin and death. The compound ἀπεκδεχόμεθα implies hopefully, perseveringly.

σωτήρ, '*saviour*,' 'salvator' (in Vulg.), which Erasmus condemns as unclassical. But if there be no Latin term to express exactly the full meaning, why not rather use a new and unknown word than lose the meaning of the original by a classical but enervated translation. σωτήρ is the usual title in Greek writers of a protecting and tutelary god, specially of Zeus, and of men who delivered their country or race from great evils. Cicero in Verrem 2, 63, says there is no corresponding Latin word: Itaque eum non solum patronum istius insulæ, sed et Sotera inscriptum vidi Syracusis. Hoc quantum est? Ita magnum ut Latine uno verbo exprimi non possit. Is est nimirum Soter, *qui salutem dedit*. Now, Christ 'became the cause of eternal salvation' (Heb. v. 9), as such is styled σωτήρ in N. T., and no other Latin word expresses the full force of the Greek ('qui salutem dat') but salvator (Est.).

ταπεινώσεως ἡμῶν, σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

Lect. Var. 21. D^3 E J K *rec.* real εις το γενεσθαι αυτο before συμ.

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21. *Who will reform the body of our lowliness,*] Our Lord Jesus Christ shall transform the body of our lowliness on the last day. Note μετασχηματίσει=shall change the outer qualities and *habit* (σχῆμα) of our bodies, still in substance identically the same as on earth. ἄρα τὸ αὐτὸ μὲν ἐστίν, ἐνδύεται δὲ ἀφθαρσίαν (St. Chrysost.). The change in our regard shall be like that of our Lord's body (in next clause). As His body, risen glorious from the dead, was the same He had when living, so shall ours.

'*the body of our lowliness.*' The body which our lowliness (our humbled state under suffering) bears about with it: τῆς ταπ. being gen. *subjecti* (Beel., Bernhardy); or that lowliness which the body contains, gen. *materiæ* (Ellic., Alf.). We must not render 'our vile body,' as in Auth., because the noun ταπείνωσις marks, in any case, more distinctly than the adjective the lowliness, humiliation, suffering, and corruption which the body is destined to bear in this life.

made like to the body of his glory,] οὐ κατὰ τὴν ποσότητα τῆς δόξης, ἀλλὰ κατὰ τὴν ποιότητα, "not according to the quantity of glory, but according to the quality" (Theodoret). Explanation of the effect of the 'transformation.' Christ shall transform our body, "so as to be conformed to the body of His glory"=ὥστε σύμμορφον εἶναι. Hence εἰς τὸ γενέσθαι before συμμ. in *rec.* seems to be added as an explanation. It is not unusual (technically, *proleptic* use of adjective) to append an adjective to a substantive, though the quality expressed by the adj. "does not exist in the substantive till after the action of the accompanying verb is completed" (Jelf., § 439. 2). Accordingly here the verb μετασχηματίσει is supposed to produce its *effect*, and that effect is described by the adjective following (see Winer, § 66, p. 550; Beelen Gr. Gr. page 541, *adnot.*). τὸ σῶμα τῆς δόξης αὐτοῦ, 'the body of his glory,' must be explained (from antithesis) as τὸ σῶμα τῆς ταπεινώσεως, either the body which His majesty displays (gen. *subjecti*), Beelen; or the body which is the receptacle of His glory (gen. *materiæ*), Ellic. The gen., as said above, has at least more force than the mere epithet 'glorious.' It points out the predominant quality of that body: its *being* is glory. And so in like phrases, 'the gospel of truth,' 'the yoke of slavery,' the world of darkness,' 'the word of power;' in all, the second noun, points out that quality of the first on which special stress is laid.

according to the operation whereby also he is able to subdue all things unto himself.] Lit., 'according to the working of the power by which he even subjects all things

IV. 1. Ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτω στήκετε ἐν κυρίῳ,

IV. 1. Therefore, my dearly beloved brethren, and most desired, my joy and my crown: so stand

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to himself.' Christ *can* (and will) effect this great change in our body by that power, by which he can even subdue all things. The Ap. anticipates the difficulty, How can such a change be wrought in the body? According to the same almighty energy by which Christ is not only able to do this, but *even* (καὶ emphatically distinguishing ὑποταξαι) to bring *all* things under subjection. "The inf. τοῦ δύνασθαι is dependent on the preceding substantive as a simple possessive gen. (a construction very common in N. T.), and serves here to express, perhaps a little more forcibly than δύναμις, the enduring nature and latitude of that power" (Ellic.).

Observe how the power of subjecting *all things* to Himself, a power to be manifested fully on the last day, is elsewhere ascribed to the Father, showing that Father and Son have one and the same nature and essence. Cf. i Cor. xv. 25 (where the *resurrection of the body*, and *the subjection of all things* are brought together as here); Heb. i. 11, 13, &c. "May we all lead a life worthy of Christ, being made conformable to His death, that we may obtain unspeakable blessings in Christ Jesus, to Whom, and to the Father, and the Holy Ghost, be glory, might, and honour, now and for ever, and unto the ages of ages." Amen (St. Chrys.).

IV. 1. *Therefore, my dearly beloved brethren, and most desired,*] Conclusion from the preceding exhortation (iii. 17-21): Seeing the great destiny before you, *so* stand fast in the Lord, *as* you have our model (v. 17).

'*my dearly beloved brethren.*' ἀγαπητοὶ, well rendered in the Vulgate *charissimi*: blandis compellatio (Wilke).

'*most desired.*' ἐπιπόθητοι (ἅπ. λεγ. N. T.), *longed after most intensely*, not synonymous then with ἀγαπητοὶ. *This* expresses his great love for them, *that* his longing desire to see them; *both*, with ἀγαπητοὶ, repeated at end of ver., show the Ap.'s intense love and "longing after them all in the bowels of Jesus Christ" (i. 8). Cf. i Thess. ii. 17 ("to see your face with great desire").

my joy and my crown:] Source of my joy and my glory. The pious and Christian lives of his converts were to St. Paul a subject of great joy and a crown of glory. There is no reference to the *future* (Est., Alf.), as in i Thess. ii. 19, where the "joy and crown of glory" are said to be at the "*coming* of Jesus Christ." Here the Ap. already rejoices and wears, 'as if,' his crown of glory: "On your account, he says, I am glad; on your account I am glorified" (Thdrt.).

so stand in the Lord,] So (*as* you have seen our model) continue in union with Jesus Christ. στήκετε is, stand firmly and perseveringly (i Thess. iii. 8).

'*in the Lord.*' Means more than in the profession of the Christian religion. It is the strictest union with Jesus Christ, in Whose

ἀγαπητοί μου. 2. Εὐοδίαν παρακαλῶ καὶ Συντύχην πάρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ. 3. Ναὶ

fast in the Lord, my dearly beloved. 2. I beg of Euodia, and I beseech Syntyche to be of one mind in the Lord. 3. And I entreat thee also,

Lect. Var. 3. *και rec.* for *ναι* in all MSS.

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mystic body they have been incorporated, and the practice of every virtue becoming their state.

my dearly beloved.] Repeated emphatically, and manifesting deepest affection.

2. *I beg of Euodia, and I beseech Syntyche, to be of one mind in the Lord.*] Of Euodia nothing further is recorded. The 'Auth.' *Euodias*, and *Euodium* in a few Latin MSS., suggest the name of a *man* (and so Grotius), but the following *αὐταῖς* and *αἵτινες*, not to refer to inscriptions, show that St. Paul speaks of women. Euodia and Syntyche may have been deaconesses at Philippi; they were at least pious matrons, on whose union the progress of the Gospel, and perhaps the faith of some members of the Church, depended.

St. Syntyche at Philippi, "of whom St. Paul speaks," is commemorated in the martyrologies on the 22nd July (Philippis, sanctæ Syntyches, cujus beatus Paulus Apostolus meminit).

I beg . . . I beseech, rogo et depercor (Vulg.), for which we have the same verb, *παρακαλῶ*, *repeated* in original, perhaps to add force to the appeal, but rather to address it to *each*, as each was to blame for the dissension.

'*to be of one mind in the Lord.*' "If," says F. Beelen, "Euodia and Syntyche were deaconesses, or otherwise employed in some peculiar way in promoting the Christian cause, I would take 'in the Lord' to mean 'in the Lord's work;' otherwise, 'in the Lord' is simply united together in the mystic body of Christ." In the absence of all proof of special duties in the Church being assigned to these women, and indeed even with such proof, the natural and usual interpretation of the clause (*in the Lord*) must be followed. St. Paul appeals to them not merely to live in harmony, but in union with Christ.

3. *And I entreat thee also, my sincere companion,*] 'Yea, I entreat even thee.' *ναὶ* (the true reading, not *καὶ*, *rec.*) simply adds force to the appeal.

'*my sincere companion,*' is not a correct translation of *γνήσιε σύζυγε*, or of 'germane compar' (Vulgate). We need not assume that '*σύζυγε*' expresses a relation to St. Paul himself, for he might have addressed the husband or brother of Euodia or Syntyche: "Just as if the Ap. said," writes St. Chrys., "I beseech thee, now that thou art a true *husband*, or a true *brother*, because thou hast become a member (of Christ)." The sense of Vulgate, according to this view, would be: Rogo etiam et te, germane compar (i. e. compar Euodias aut Syntyches), adjuva illas, &c. There is no grammatical or contextual difficulty against this view, which fully answers the argument

ἐρωτῶ καὶ σὲ γνήσιε σύζυγε, συν- my sincere companion, help those

urged by Erasmus—namely, that σύζυγος means 'yoked together' by marriage. This is not true (see Aristoph. Plut. 945, ἐὰν δὲ σύζυγον λάβω τινά, "If I can get any assistant"), but though it were, nothing prevents our understanding here the 'yoke-fellow' or husband of Euodia or Syntyche.

St. Chrys. notices two other explanations of σύζ. 1° St. Paul's *wife*: "Some say that he addresses his wife here, but that can't be (ἀλλ' οὐκ ἔστιν)." Vasq. (in 3 part. D. Thom., Disp. cclix. cap. vii. p. 670) is quite mistaken in saying: De opinione eorum, qui ex hoc loco dixerunt Paulum uxorem habuisse, nullam mentionem facit Chrysostomus. For St. Chrysost. expressly refers to that opinion and condemns it as 'impossible.' Œcumenius also rejects it as 'silly' (μωρὸν); Theodoret, as 'senseless' (ἀνόητον); Theophylact, as 'ungrammatical': τινὲς δὲ πλανηθέντες τὴν αὐτοῦ γυναῖκά φασιν τὸν Παῦλον παρακαλεῖν ἐνταῦθα· ἀλλ' οὐκ ἔστιν· ἵνα γὰρ τἄλλα ἐάσω, ἔδει, γνησία σύζυγε, εἰπεῖν. Hence the translators of the Auth. are justly censured by the Rh. editors (first ed. note) for rendering σύζυγε 'yoke-fellow.' "That," says the Protestant Doddridge, "is undoubtedly the literal import of σύζυγε, *but as that word in English is generally appropriated to conjugal life*, and yet, as it stands in the original, is *masculine*, and consequently (waving all other arguments) cannot be taken in that sense [in the sense of *wife*, clearly suggested by the Auth.]." Whitby is quite as strong: "That this yoke-fellow cannot be Paul's wife is certain, because he declares himself an unmarried man, i Cor. vii. 7. Secondly, because a woman cannot be styled γνήσιε but γνησία σύζυγε." Dr. Ellicott also insists (against Mr. Alf.) that it is grammatically incorrect to take γνήσιε as a feminine epithet, because "the uncertain gender of σύνζυγε (Eur. *Alc.* 315) would cause γνήσιε to revert to three terminations." In other words, assuming that "adjectives in —ιος are in the N. T. frequently of two terminations only" (Alford), still the feminine form must be used when the gender of the substantive is uncertain as here. Cp. Eur. *Alc.* 326, ποίας τυχοῦσα συζύγου, and 354, τοιᾶσδε ἁμαρτάνοντι συζύγου (ap. Alford); Sophocles, Ajax, 396, ἀλκίμα θεός, an example perfectly in point, because ἄλκιμος is really an adjective of two terminations. Besides, Mr. Alford's rule, that adjectives in —ιος are of two terminations only, applies only to such as are derived from substantives (Donaldson's Gr. Gram. 219 β), and γνήσιος is declined uniformly with three terminations, even in Attic writers. There is no question then of Attic idiom (Salm., Peq.): γνήσιε σύζυγε, referring to a *woman*, is simply not Greek. We need not therefore appeal to the early Vv. Syr., Arab., Aeth., which interpret σύζυγε as *masculine*, nor to the Ff., all of whom maintain that St. Paul was never married (Tertul. lib. ii. *ad uxor.* c. 3; lib. iii. *de monogam.* c. 3, 8; lib. *de cast*, c. 3, 8; St. Jerome, Ep. ii., 23; lib. i. *ad*

λαμβάνου * αὐταῖς, αἵτινες ἐν τῷ women that have laboured with me

* 2. m. συλλ.

Jovin.; S. Epiph. hær. 58; S. Aug. de op. monach. c. 8). Even Clement of Alexandria, *Strom.* lib. iii. p. 448, quoted so often as a witness for St. Paul's marriage, is not at all as clear on the point as generally supposed. See Le Nourry's Dissert. ii. p. 1170 (*ed.* Migne), in Appendix to works of Clement. At any rate, the single authority of Clement should have little weight against all the early Ff., Gr. and Lat. The testimony from St. Ignatius, Martyr, cited with that of Clement by Erasmus, is spurious (see Baron., Bellarm., and *Calv.*). Even by Protestant writers, Bez., Scott, Beng., Rosenmüller, Mant, Bloomf., Alf., Ellic., the theory of St. Paul's marriage may be said to be now entirely abandoned. I shall merely quote the words of Calvin *in l.*: Nego uxorem Pauli hoc nomine designari. Quum priorem ad Cor. scriberet Paulus, tunc se fuisse cœlibem commemorat (i Cor. vii. 7, 8). Inconjugatis, inquit, et viduis dico bonum est si sic permaneant sicut et ego . . . . denique nihil minus consentaneum quam de uxore hic loqui. It may be well to note that the revelations of St. Brigit, which Catharinus refers to, distinctly state St. Paul was *not* married (see à-Lapide *in l.*).

2° The second explanation noticed by St. Chrys., which he leaves to the judgment of his readers, is, that 'Suzuge' is a proper name of some man, to which *γνήσιε* is applied for the purpose of showing that the person addressed was in truth what he was in *name:* Tu qui es Suzuge, et in *re* et in nomine. 3° But there is another interpretation of the words, now universally adopted even by Protestants (although the corruption in the Auth. still continues to do its evil work among the ignorant), according to which, St. Paul alludes either to the Bp. of Philippi, or some zealous preacher there, St. Timothy, Silas, Epaphroditus (whom he apostrophizes), at least some one specially deserving to be styled *σύζυγε, associate* (of St. Paul), a higher title than *συνεργῶν* following. Comp. Theodoret *in l.*: "Some have stupidly interpreted *σύζυγε* of the Apostle's wife, never heeding what was written in the first Ep. to the Corinthians, where he classed himself with the unmarried: 'I say to the unmarried and to the widows: it is good for them if they so continue even as I.' . . . He calls him therefore *σύζυγος*, who was drawing the same yoke of godliness with himself (*σύζυγον οὖν αὐτὸν καλεῖ ὡς τὸν αὐτὸν ἕλκοντα τῆς εὐσεβείας ζύγον*)." Baron., Est.

help these women that have laboured with me in the gospel,] Use thy good offices to reconcile these women, *inasmuch as they* laboured with me in the work of the Gospel. Both the Auth. and Rh. Vv. are here very ambiguous, leaving it uncertain whether the women now spoken of are Euodia and Syntyche or others. In the original every thing is clear and defined: Assist these women (*αὐταῖς*), that is, Euodia and Syntyche, *because they* (*αἵτινες*, inasmuch as

εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ in the gospel with Clement and the

they, *utpote quæ*), laboured with me in the Gospel cause. Observe *συνήθλησαν*, *συνεργῶν* (after), and *σύνζυγε* (before), all indicating that the sacred ministry is not a life of ease and indulgence, but a contest, a hard labour, a heavy yoke, a constant conflict against the world, sin, and Satan.

with Clement and the rest of my fellow labourers,] On *καὶ* between prep. and noun (which is said to be characteristic of Pindar's style), see Hartung Partik. der Griechischen Sprache, i. Th. p. 143. The connexion is: Help these women, because they toiled with me, *as did* Clement and my other fellow-labourers; not, because they laboured with me and *with Clement;* nor again, as the Rh. ver., specially as punctuated now, may suggest: "Help these women and (*help*) Clement and my other fellow-labourers," which is not at all the meaning. "It is doubtful (?) whether the Clement here mentioned is identical with the third bishop of Rome or not. On the one hand [for the tradition making St. Clement bishop of Rome], we have the distinct testimony of Origen, *in Joh.* i. 29 (vol. iv. p. 153 [ed. Ben.], Euseb. Hist. Ec. iii. 4, 15; Jerome, *de Vir. Illus.* xv. vol. ii. p. 839 [ed. Vallar.], Epiphanius, Hær. xxvii. 6, *Const. Apost.* vii. 46). On the other hand, (*a*) the notice of Clement in Iren. Hær. iii. 3. 3 . . contains no allusion to this special commendation, and the present context seems certainly in favour of the supposition that Clement was a member of the Church of Philippi. Still, as it is perfectly conceivable that a member of the Roman city of Philippi might have become, seven or eight years afterwards, bishop of Rome—as (*b*) is merely negative, and as the early testimony of Origen is positive and distinct, there seems to be no just ground for summarily rejecting, with De Wette, Meyer, and Alford, this ancient ecclesiastical tradition" (Ellic.).

The *silence* of St. Chrysost. (on which Mr. Alf. insists), considering specially his homiletic and discursive style, is no argument whatever against the *express* testimony of so many earlier Ff.

whose names are in the book of life.] Is the meaning: the names of Euodia, Syntyche, Clement, &c., are in the book of life? The words might be so interpreted; or limited to 'Clement and the rest' (Calmet); or finally restricted still more so as to include only 'the rest.' As if the Ap. said: Strive to reconcile these women, because they assisted me, as did Clement also and the *rest* of my fellow-workmen, not *named individually here,* but whose names are written in the book of life; quasi dicat quorum multo felicius alibi scripta nomina quam si hic adscriberentur (Est.).

The phrase 'book of life' is probably borrowed from O. T., Exod. xxxii. 32; Is. iv. 3 (and the Targum, *ibid.*); Ps. lxviii. 29; Ezech. xiii. 9; Luke, x. 20; Apoc. iii. 5; xiii. 8; &c. "And it doth not signify the absolute election of anyone to eternal life, but only their present right to that inheritance by

Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

rest of my fellow-labourers, whose names are in the book of life.

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virtue of the obedience of faith [and good works persevered in to the end]" (Whitby). "'The book of life' refers to the custom [one borrowed from the Jewish people] of well-ordered cities, which kept registers containing all the names of the citizens. Out of these registers as apostates and fugitives were erased, so the names of those who continued obedient, orderly citizens, were still continued in. Accordingly, since 'life' in this place signifies spiritual life, the state of grace and favour of God, the beginning of that future eternal life, therefore the 'book of life' here is the register of all sincere Christians" (Hammond).

The Apostle's words contain thus no prophecy, no revelation that those named in the 'book of life' are certainly predestined. "There are," says à-Lap., "two books of life, one in which are registered the names of those who *die* in sanctifying grace; and the other, containing the names of those who *live a godly life*, but who may fall away from justice and faith. Only of this 'second book,' and the names inscribed in it, does St. Paul speak here."

TWENTY-FOURTH SUNDAY AFTER PENTECOST.

Colos. i. 9—14.

9. Ideo et nos ex qua die audivimus, non cessamus pro vobis orantes, et postulantes ut impleamini agnitione voluntatis eius, in omni sapientia et intellectu spiritali :

10. Ut ambuletis digne Deo per omnia placentes : in omni opere bono fructificantes, et crescentes in scientia Dei :

11. In omni virtute confortati secundum potentiam claritatis eius in omni patientia, et longanimitate cum gaudio.

12. Gratias agentes Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine :

13. Qui eripuit nos de potestate tenebrarum, et transtulit in regnum filii dilectionis suae,

14. In quo habemus redemptionem per sanguinem eius, remissionem peccatorum.

COLOS. i. 9—14.

9. Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ πανόμεθα ὑπὲρ

COLOS. i. 9—14.

9. Therefore we also, from the day that we heard it, cease not to

Lect Var. 9. καὶ αἰτούμενοι (' and to beg') om. B K perhaps on account of hom-tel. or that the second seemed unnecessary ; insert ℵ and other MSS.

Subject.—St. Paul prays that the faithful at Colosse may continue in good works, and reminds them of the blessings they enjoy in their Christian state.

9. *Therefore we also,*] The Ap. refers first to the favourable report of the faith, hope, and love of the Colossians which he had received from Epaphras, the founder of their church, for which blessings *therefore* we (SS. Paul and Timothy, ver. 1) cease not giving thanks to God. We ' also,' that is, on our part ; we have discharged our duty *also*, as you have yours.

from the day that we heard it,] From the very first moment (day) that we heard this good account (*it*), we cease not to pray for you.

we cease not,] Necessary interruptions, during sleep, for example, do not prevent us from fulfilling the instruction of our Lord, ' that we ought *always* to pray and not to faint' (Luke, xviii.), or from praying at all times like the Apostle (Ephes. vi. 18). We are to understand these exhortations in the sense, 1° that we are never to give up the exercise of prayer, that we are to pray fervently and perseveringly, 2° *that we are to pray frequently, so as not to allow a long interval to pass without directing our thoughts to God,* that our

ὑμῶν προσευχόμενοι, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ. 10. Περιπατῆσαι ἀξίως τοῦ

pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding: 10. That you

Lect. Var. 10. After περιπατῆσαι, *rec.* ins. ὑμας with D^3 E J K; om. A B C D ℵ; for κυριου Vulg. reads θεου, τῇ ἐπιγνώσει A B ℵ C D—εις την επιγνωσιν D^3 E^2 J K *rec.*

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whole lives might thus be said to be devoted to prayer, as our Christian profession. Prayer is an elevation of the soul to God, and he who habitually directs his actions to the glory of God, prays *always*. The Ap. thus assures the Colossians that he frequently, and fervently, and perseveringly prayed to God in their behalf.

to pray for you, and to beg] The first is more general, including thanksgiving, supplication, &c., the second, the latter only. Both have a cumulative force, and show more intense feeling. St. Paul had said, ver. 3, we give thanks to God, always praying for you. Here he specifies one object of this prayer.

that you may be filled with all knowledge of His will,] ἐπίγνωσις, a thorough and practical knowledge, a stronger word than γνῶσις. 1° This 'will' of God is the decree by which all must be saved through the merits of Jesus Christ as mediator, for this was precisely the doctrine then assailed by Judaizers and Gnostics (Est. after St. Chrys., Œcum., Thplt.). 2° That will of God is certainly meant, but not exclusively—the will 'of God,' as regards their *life* and *conduct*, is distinctly pointed out in this and next verse.

in all wisdom and spiritual understanding:] It is difficult in our language to render this sentence so that the adjective 'spiritual' would be understood to qualify *both* the preceding nouns, as it does. This shade of meaning is not defined clearly in Gr. with all its precision; it is suggested, however, by the arrangement. The object of the prayer is that they may be filled, not with vain, worldly wisdom (such as the Gnostics boasted of), but with spiritual wisdom, which regards God and our duty to Him, and (chief point) is the gift of the Holy Spirit. Ellic. renders: In all wisdom and understanding of the Spirit, the true source of every good gift. Spiritual 'wisdom' enables us to know and even appreciate heavenly things (so far practical); spiritual 'understanding' teaches us to apply that wisdom to practice.

πάσῃ has the double meaning of *perfect* and *various*, and like πνευματικῇ, qualifies both *nouns*.

10. *That ye may walk worthy of God,*] This is the object of that wisdom just spoken of, that in their lives and conduct they may practise it. 'Of the Lord' is the approved Gr. reading, and we have observed already that such changes could never have been so frequent if the 'Lord' Christ were not believed to be 'God.' The great end of all knowledge is to teach that we are the purchased slaves of our Lord, and that we must serve Him

κυρίου εἰς πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ. 11. Ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ, εἰς

may walk worthy of God, in all things pleasing: being fruitful in every good work, and increasing in the knowledge of God: 11. Strengthened with all might according to the power of his glory, in

Lect. Var. 11. One cursive (17) reads ἰσχυος for δόξης.

alone. To walk worthy of the Lord, of their vocation (Ephes. iv. 1), worthy of the Gospel of Christ (Phil. i. 27) mean the same thing.

in all things pleasing,] The Auth. 'unto all pleasing,' is quite as obscure as Rhem. Vulg. changes the entire form of expression, but retains the meaning. The Greek may be rendered thus literally: 'to walk worthy of God unto all (His) good pleasure,' that is, to live in a manner worthy of God, so as to accomplish His good will in every act, *to reach unto* the perfect accomplishment of His holy will. εἰς points out the *terminus ad quem* we should ever tend.

being fruitful in every good work,] Although the meaning is well expressed in this translation, it would be better follow the order both of Greek and Latin, and render 'in every good work being fruitful.' Some ancient interpreters connected 'in every good work' with preceding, and though this view is opposed to the parallelism (according to which each participle has its own qualifying clause), we should not translate so as to exclude that connexion: the least ambiguity in the original should be retained. The four participles that follow may be taken to express acts by which the 'fulness of wisdom' was to be manifested, or rather as explanatory of παριπατῆσαι ἀξίως, the *anacoluthon* (nom. of part. for accus.) being quite usual.

Thus their 'wisdom,' or 'walking worthily' rather, was to be manifested, 1° in bearing fruit of good works of every kind, losing no opportunity of good which may present itself. These good works are called fruits (Estius), because they gain eternal life, as the fruits of the earth sustain temporal life.

and increasing in the knowledge of God:] Second proof of the profitable use of 'wisdom' to be expected from Him. They must acquire a more thorough and more practical knowledge (ἐπίγνωσις) of the divine mysteries, and a greater relish for heavenly things. It is by frequent meditation that the divine truths make deepest impression on the soul.

11. *Strengthened with all might,*] Third proof: *strengthened* with all (most *perfect*, according to Heb. idiom, with all kinds of strength) *strength*—δυνάμει δυναμούμενοι—against the assaults of their enemies.

St. Chrys. notices the frequent repetition of πᾶς: it is an admission that the Colossians had *many* virtues, but not *all*, at least in perfection.

according to the power of his glory,] The Ap. prays that God may strengthen them to bear with

πᾶσαν ὑπομονὴν καὶ μακροθυμίαν all patience and long-suffering with

all kinds of temptations, and thus manifest His 'glorious' power (hendiadis), Estius. But Alford, Ellic. rightly condemn the Auth. for rendering 'His glorious power' (altho' they are not agreed on the meaning here). Alf. says: "The attribute of His glorious majesty here brought out is the *power* which it has thus to strengthen," and he compares Ephes. iii. 16 (cited by Est. too) where 'the riches of his glory' mean the overflowing abundance of the majesty of God. Cp. Ephes. vi. 10 (note). Ellic. interprets the phrase 'of the power, which is the peculiar characteristic of his glory.' Two things at least are indicated by like expressions, (*a*) the first noun is made emphatic, and the reader's attention specially directed to it; (*b*) and so generally the first noun points out the very essence, as if, of the second.

in all patience and long suffering with joy.] *εἰς πᾶσαν ὑπομονὴν*= unto all (kinds of perfect) endurance, this being the end which God has in view in strengthening them, that they may be able to bear patiently (and with joy) trials and persecutions. The primary meaning of *ὑπομονή* is *constancy*, comp. Romans, ii. 7; v. 3-4; xv. 4-5; i Thess. i. 3.—*μακροθυμία*, '*longanimity*.' How do they differ? 1° The latter regards our *brethren*, the former those outside the Church (St. Chrys., à-Lap.). 2° *ὑπομονή* bears patiently afflictions sent us by God. *μακροθ.*, evils from man. 3° *ὑπομ.* is heroic fortitude. *μακροθ.* meek forbearance (Ellic.). 4° *ὑπομονή* is constancy under trials which it is not in our power to avert. *μακροθ*, 'forbearance' under insults and wrongs which we could resent, but prefer to endure meekly for the love of God (Estius). The reader will find other differences suggested in almost every commentary he takes up.

'*with joy*' is necessarily connected with foregoing, according to the punctuation in the Rh. as it stands at present—bearing constantly, meekly, and *joyfully* every trial. It was quite different in the first ed. "in al patience and longanimitie vvith joy, giving thankes to God and the Father," according to which 'patience,' 'longanimity,' and 'joy' are modal predications of 'thanksgiving.' But the second arrangement is untenable, and the first by no means necessary nor required by the Vulg. (Ellic.), as is plain from the fact that Est., à-Lapide, &c., never notice it as even possible. 'With joy' is probably connected with 'giving thanks.' The more joy and delight we feel for God's gifts, the more we appreciate them, and bless and thank God for them. St. Chrys., Thplt., Œcum., Est., à-Lap., Ellic., Tischend. (who punctuates—*μακροθυμίαν, μετὰ χαρᾶς εὐχαρ. κ.τ.λ.*). The symmetry of the four clauses is thus perfect, for each participle is preceded by its own qualification (a prep. with subst.). It must be admitted, that if *μετὰ χᾶρας* is joined to *ὑπομ.* and *μακροθ.*, the *sense* is more obvious: Christians are not only to endure their trials, but to endure them *joyfully*. Si fortia agere Romanorum est, fortia pati

μετὰ χαρᾶς. 12. Εὐχαριστοῦντες ἅμα τῷ πατρὶ τῷ καλέσαντι καὶ ἱκανώσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί. 13. Ὃς

joy, 12. Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light, 13. Who hath de-

Lect. Var. 12. τω πατρι B ℵ.

Christianorum est, et pati non tantum cum constantia, sed et cum gaudio (Peq.).

12. *Giving thanks to God the Father,*] There is no transition—we (Paul and Timothy) give thanks for you, referring back to vv. 9 and 3. εὐχαριστοῦντες is the fourth participial clause, explanatory of περιπατῆσαι. The change of person immediately after (ἱνανώσαντι ἡμᾶς), insisted on so much by Peq., would be a strong argument for the transition to SS. Paul and Timothy, *if* ἡμᾶς regarded *them only*, which it clearly does not.

'to the Father.' τῷ Πατρὶ simply is the true reading—quæ lectio Græcorum codicum est fere omnium (Est.).

who made us worthy to be partakers of the lot of the saints in light,] "Who made us fit for the lot of the saints in light." ἱνανώσαντι may well retain its strict sense, 'who made us fit.' There is no question of a 'fitness' or 'worthiness' antecedent to God's call and grace. The sense is: "who has deigned to give us a share in the portion of the saints" (Est.).

'lot,' κλῆρος, sors (Vulgate), is the inheritance given us by God. That inheritance is not to be understood of eternal life hereafter exclusively, but also of the benefits of the Christian state enjoyed here. κληρόω is to appoint *by lot*, then (generally) to appoint; so κλῆρος is 'a lot,' then anything given by *lot*, or otherwise. Comp. xxx. 16: "My lots are in thy hands;" that is, whatever befalls me of good or evil, which seems to be the result of *chance*, is in truth the portion allotted me by God's all-ruling Providence. St. Augustine, in explaining that Ps., says beautifully: Non video ullum meritum, quo de universa impietate generis humani me potissimum elegisti ad salutem: ad tunicam Domini sorte perveni). Wisd. ii. 9: "This is our portion and this our lot," that is, the state or condition to which the wicked have brought themselves by their sins, and with the fate of the wicked is contrasted that of the righteous (*ibid.* verse 5: "Behold they are numbered among the children of God, and their lot is amongst the saints"). There is a peculiar propriety in calling our spiritual inheritance 'a lot,' 1° because earthly inheritances were often divided by lot, 2° because God is represented as if calling on all men to cast lots for the blessings of faith and grace, on which they have no claim. The grace of vocation is given them as if by lot, so far as their own merits are concerned, though their election is full of design on the part of God (comp. Ephes. i. 11). Hæreditas ergo hæc sanctorum dicitur *sors*: quia hominibus sine merito, gratis, et quasi sortito obtingit—(à-Lap.).

ἐῤῥύσατο * ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ.

* 1 m. cum unica ρ.

livered us from the power of darkness, and hath translated us into the kingdom of the Son of his love.

'*in light*' is best explained of the region *in which* the inheritance is situate. Thus the antithesis with 'from the power of darkness' (following ver.) is fully preserved. The inheritance of the saints is placed in a realm of light (by faith, grace, and purity here, and by glory hereafter), not of darkness, sin, and error. Various other expositions, e. g., *by the light of faith, by the light of knowledge*, of the saints—*who* dwell in light, &c., either lose the natural meaning of the prep. or do not preserve the contrast. Compare i Pet. ii. 9: "Who hath called you out of darkness into his admirable light." Learn from the Apostle's example what you are to pray for, that you may be filled with the knowledge of God's will, that you may walk worthy of God, pleasing Him in all things, bringing forth fruits of good works, meditating day and night on God's law, in order that, strengthened by His all-powerful grace, you may endure all trials, and bless your heavenly Father (Peq.).

13. *Who hath delivered us from the power of darkness.*] The power of darkness is the power of Satan, or rather of his empire. Not 'Pagans,' as in Ephes. v. 8, nor error merely, but the whole realm of ignorance, sin, and Satan. From that empire of darkness God has rescued us (ἐῤῥύσατο), not *against* our will, but with His all-powerful grace, which was needed—even with our free will.

and hath translated us into the kingdom of the Son of his love,] The idea of the two kingdoms is still retained, and this clause describes the positive, as the last did the negative aspect of our deliverance from Satan. "It is a great thing to be rescued from Satan, but much greater to be transferred into the kingdom" (St. Chrysost.). God not only rescued us with a strong hand from the realm of darkness, He transferred us to the kingdom of His most beloved Son. "Men are translated into this kingdom when rescued from the power of the devil, they are incorporated in the mystic body of Christ in the Church" (Est.). On the Church, the kingdom of Christ, see p. 416.

Our Lord Jesus Christ is said to be the Son of the Father's love, because on Him the whole of the Father's love is concentrated.

14. *In whom we have redemption through his blood,*] '*In whom,*' ἐν ᾧ, not '*through whom.*' This St. Paul would express, as often elsewhere, by διὰ. Redemption might be effected *through* Christ without having its fruits *applied* to us. ἐν ᾧ, 'in whom,' supposes us incorporated *in* the mystic body of Christ, and thus *in Him* (incorporated in His body) partaking actually of His merits. It may be assumed that διὰ τοῦ αἵματος does not belong to this text (see *readings*), but was inserted from Ephes. i. 7, where the verse is found with that addition. "He is

14. Ἐν ᾧ ἔσχομεν τὴν ἀπολύτρωσιν τὴν ἄφεσιν τῶν ἁμαρτιῶν.

14. In whom we have redemption through his blood, the remission of sins.

Lect. Var. 14. After ἀπολύτρωσιν, *rec.* Vulg. insert δια του αιματος αυτου on slight MSS. authority.

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redeemed who is a captive after having lost his freedom by falling into the hands of the enemy. So we were captives in this world, and bound by principalities and powers under the yoke of slavery, nor could we free our hands from chains, nor raise up our eyes, until our Redeemer came. But who is He, so great and so noble, that can redeem the whole world? Jesus Christ gave His own blood, rescued us from slavery, and gave us freedom" (St. Jerome).

'*redemption*' is the deliverance of a captive by paying down τὸ λύτρον, the ransom or purchase-money. Videamus attentius quid sibi velit redemptio quæ est in Christo Jesu. Redemptio dicitur id quod datur hostibus pro his quos in captivitate detinent ut eos restituat pristinæ libertati. Detinebatur ergo apud hostes humani generis captivitas peccato tanquam bello superata: venit Filius Dei, et semetipsum dedit redemptionem (Origen on Romans, iii. 24, tom. iv. p. 945). ἀπολύτρωσις implies always not only *rescue from* (Robinson, Wilke), but also *ransom from* (compound) sin and death. St. Chrysostom notices the force of the compound: "He does not say *redemption* simply, but *redemption from*, that we may never again return to that *slavery from which* we have been rescued. And how did He redeem us? It is not only a great wonder that He gave us His Son, but that He gave Him up in sacrifice for us. The expression is very strong. He gave His only beloved Son for sinful creatures. See how much He loved us. If, when we were His enemies, He gave His only beloved Son, what will He not do that we are His friends? There is nothing so great as that God should shed His blood for us. It is a great thing, no doubt, that sins should be forgiven, but greater still that this should be through our Lord's blood" (St. Chrys.).

the remission of sin.] Apposition to ἀπολύτρωσις. The redemption from the slavery of sin, death, and Satan, is effected by the full forgiveness of all our offences and their just punishment.

παραπτώματα and ἁμαρτίαι are used indiscriminately, according to Est. The first marks directly the sinful deeds; the second, the sinful state that follows (Ead., Ellicott). Weigh well the benefits conferred on thee in Christ. From being His enemy, unworthy of His kindness and of His grace, thou hast been made the heir of His inheritance and of His kingdom. He rescued thee from darkness, and sin, and the tyranny of Satan, and transferred thee into a realm of light—into His Church and the communion of saints. Think that thou art purchased with the blood of a

God. How much then dost thou owe to thy Redeemer? Think on His everlasting and infinite goodness, and love Him with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind.—Amen. Hæc semper cogitanda, hæc meditanda, hæc retinenda, hæc agenda, hæc implenda sunt (St. Aug. in Joan. cap. 5, Tract. xvii.).

APPENDIX I.

AUTHENTICITY OF I JOHN, V. 7, 8.

I. I thought it well not to break up the continuity of the exposition (see p. 217) by mixing up with it any vindication of the genuineness of this celebrated passage. I now propose to explain.—

FIRST.—The nature of the controversy in I John, v. 7, 8; SECONDLY—The *chief* critical grounds for the admission or rejection of this text (I call it so for brevity.) A full and exhaustive discussion of the arguments on both sides would exceed my limits, and be quite out of place in a work like the present. I hope, however, to notice the most important points in the inquiry.

STATE OF CONTROVERSY REGARDING 1 JOHN, V. 7. 8.

II. The commonly received text *(text. rec.)* of 1 John, v. 7, 8, runs thus:

"Οτι τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἕν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ,] τὸ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.

Now the great controversy on this passage is substantially: Are the words *within brackets* part of the original text as written by St. John; or must we not rather leave them out, and following the Alexandrian, Vatican, and Sinaitic Codices, read with Lachmann, Scholz, Tischendorf, &c:

"Οτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ Πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.

This is the question that has been discussed at such length and with such warmth since the days of Erasmus, more in our time than at any former period. I say this is *substantially* the point at issue, because the insertion of any *part* of the disputed passage, for example ἐν τῇ γῇ, might be fairly urged as an argument to show that the *rest* of the words must have been omitted by accident or design, as there is no reason for admitting even one word, unless the whole passage be genuine.

III. A brief notice of the chief editions of the Gr. New Testament, which insert or omit the text, is necessary for the better understanding of the whole question.

THE COMPLUTENSIAN POLYGLOT.

III. In the *Princeps* edition of Greek N. T. in the *Complutensian* Polyglot (printed 1514, published 1522), the disputed words were inserted with a Latin marginal note, which I shall quote fully from the original text now before me, because this note has been often insisted on to show that the learned Editors of the Complutensian Bible had themselves some misgivings with regard to the authenticity of the verse. I give now the Complutensian Gr. and Lat. texts with *note*, omitting merely the peculiar Gr. accents and letters of reference to the corresponding Latin words, which have admittedly nothing to do with the controversy.

COMPLUTENSIAN GREEK TEXT.

οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω, ο πατηρ και ο λογος και το αγιον πνευμα, και οι τρεις εις το εν εισι. και τρεις εισιν οι μαρτυρουντες επι της γης το πνευμα και το υδωρ και το αιμα. ει την μαρτυριαν των ανθρωπων λαμβανομεν κ. τ. λ.

COMPLUTENSIAN LATIN TEXT (VULG.)

Q̄m tres sunt qui testimonium dant in celo: pater: verbum: et spiritus sanctus: et hi tres unum sunt. Et tres sunt qui testimonium dant in terra: spū̄s: aqua et sanguis. Si testimonium hominum, &c.

MARGINAL NOTE IN COMPLUTENSIAN BIBLE.

Sanctus Thomas in expositione secunde decretalis de suma trinitate et fide Catholica tractans istum passum contra abbatem Joachim, et tres sunt qui testimonium dant in celo, pater: verbum: et spiritus sanctus: dicit ad litteram verba sequentia. Et ad insinuandam unitatem trium personarum subditur et hii tres unum sunt. Quod quidem dicitur propter essentiæ unitatem. Sed hoc Joachim perverse trahere volens ad unitatem charitatis et consensus inducebat consequentem auctoritatem. Nam subditur ibidem: et tres sunt qui testimonium dant in terra. S. spiritus: aqua: et sanguis. Et in quibusdam libris additur: et hii tres unum sunt. Sed hoc in veris exemplaribus non habetur: sed dicitur esse appositum ab hereticis arrianis ad pervertendum intellectum sanum auctoritatis premisse de unitate essentie trium personarum. Hec beatus Thomas ubi supra.

The object of this note is abundantly evident: it explains why the Editors omitted the words 'Et hi tres unum sunt,' in the second clause of the earthly witnesses, but does not regard the disputed text at all, nay supposes it to be unquestioned.

Sir Isaac Newton (LETTERS to Le Clerc, p. 56) had then no cause to be 'startled' at this marginal note, which he never read or else he would not have attributed it to the anxiety of the Editors to secure themselves from blame for printing verse 7. The insertion of such a note is on the contrary

the best proof the Editors did not deviate from the MSS. without urgent reason. Tregelles (Horne's Introduction to S.S. vol. iv. p. 358, last ed. Lond. 1856,) copies Sir Isaac Newton's very silly remarks and adds from A. Clarke's account of the Montfort MS. in T.C.D. some mysterious hints, for instance, "That the first (last?) four lines of both the Greek and Latin are at the top [they are at the bottom] of the opposite page to that on which the other four lines are." The reader will hardly believe after this warning that nothing more unusual occurs in the Complutensian Polyglot, than what may and must be seen in every book—namely, that the same sentence runs on from the end of one page to the top of the next. Suppose a blank in the Complut. Bible at the bottom of the left hand page, in order to give the full sentence at the top of the right hand page, then indeed would it have been fairly said: never was this done without urgent reason, which must have been in this case a conviction of the spuriousness of the text. Our own printers have divided the sentence as in the Complutensian Testament, without, we are sure, special instructions from us or the least intention on our part of implying thereby that the clause is not authentic. But really this point is too ridiculous to be argued, and we only call attention to it as a specimen of the mode in which the controversy on this question is sometimes conducted.

SUBSEQUENT EDITIONS.

IV. Erasmus published five editions of the N. T. in 1516, 1519, 1522, 1527, and 1535. In the first two (1516, 1519.) the disputed words were left out, but on being charged by Edward Lée, afterwards Prot. Archbishop of York, and Lopez de Stunica, one of the Complutensian Editors, with thus corrupting the sacred text, Erasmus promised to restore the verse if even one Gr. MS. were found to contain it, and he did so in his third and subsequent editions on the authority of the Codex BRITANNICUS.

V. But in the mean time appeared the editions of Aldus (Venice 1518), of Gerbelius (Haganau (1521); of Cephaleus (Strasburg 1524); and of Colinaeus (Paris 1534), all formed on the first of Erasmus, without the aid of MSS. and of course without the verse.

VI. But from 1522, the date of Erasmus' third ed., down almost to the present century the controverted passage found a place in the various editions by Stephens (1546, 1549, 1550), Beza (1565, 1576, 1584, 1589, 1598), the Elzevirs (1624, 1633, '*textus receptus*' whence the name) Walton (1657), Mill (1707), Kuster (1710), Bengel (1734), Wetstein (1751-2), Griesbach (1775), though the last two (Wetstein, an Arian, and Griesbach, a neologist), condemn it as spurious.

I have no evidence just now to enable me to decide for certain who was

the first to expunge v. 7. altogether (J. D. Michaelis gives that honor to an 'Anonymous Englishman' who published the N. T., Greek and English, London, 1729, with a text revised on the principles of 'common sense'), but his rash example was followed unhappily by the three ablest critics of our own day, Scholz, a Catholic Prof. in Bonn, Lachmann, and Tischendorf; and approved by Wegscheid., Michaelis, Davidson, Horne, Alford, Tregelles, &c.; so that it may be truly said the current of Protestant opinion in England and Germany is now as strong against, as it was for the genuineness of the controverted words even within this century. The change is unaccountable when we bear in mind that the evidence for the verse, both negative and positive, has been increasing every day, whilst the arguments against its authenticity were brought out as fully by Erasmus as by any modern critic.

I pass to the second point of our inquiry.—

ARGUMENTS IN FAVOUR OF 1 JOHN. V. 7, 8.

VII. FIRST. PRESCRIPTION. This Verse was received as canonical scripture throughout Christendom in the beginning of the 16th century. From the 16th century upwards we find it quoted and commented on by nearly all the great writers of the Latin church, by De Lyra, St. Thomas, Peter Lombard, W. Strabo *(glossa ordinaria)*, Alcuin, Cassiodorus, &c. almost to the time of St. Jerome; even against the Arians at least in the west; and though the references to it in the east, are comparatively few, still no writer, Greek or Latin, whatever his faith, ever openly questioned its authenticity.

VIII. SECONDLY. The controverted words generally formed part of the LATIN VULGATE. "There is no doubt that the disputed clause is contained in the great majority of manuscripts of this version; indeed nearly in all posterior to the 10th century, and in some possibly of the 9th." Appendix to Seiler's Biblical Hermeneutics by Wright, p. 624. "I readily grant that of the Latin MSS. which we have at present, much the greatest part contains 1 John. v. 7." Marsh's Michaelis, vol. iv. p. 419. "It is found," says Horne (Introduc., vol. iv. p. 358, Lond. 1856), "in the greater part of the MSS. of that version, but if an examination be instituted, it is seen that the *oldest* Latin MSS. have no trace of the passage." How unfounded this last statement is, appears from the testimony of Porson, a decided and perhaps the ablest adversary of the verse, who, in his Letters to Travis, p. 340, writes: "I will allow if you insist upon it that this disputed verse had at this time, [in the 6th century] crept into a few copies;" and again, "This verse has been gaining ground in the Latin copies from the 6th to the 11th centuries." But since the days of Porson,

new and unexpected light has been thrown on this whole subject by the discovery of valuable MSS., one of which deserves especial notice in this place.

IX. In the monastery of La Cava, between Salermo and Naples, there is preserved a manuscript of the Vulg., which Cardinals Mai and Wiseman consider must have been written in the 7th century at latest. It contains the 'Three Witnesses,' with some marginal notes; I copy the whole text here from Card. Wiseman's TWO LETTERS on 1 John, v. 7. (Essays, vol. 1. p. 10).

Quoniam homne quod natum est ex deo vincit mundum Fides n̄ra. Quis est autem qui vincit mundum nisi qui credit quia* Ih̄s filius dei est. hic est qui venit per aquam et sanguinem et sp̄m Ih̄s xh̄s.

Et non in aqua solum sed in aqua et sanguine et spu̅. spiritus* est qui testificatur. q̄m Ih̄s est veritas. Quia tres sunt qui testimonium dant in terra. Spiritus et aqua et sanquis: et hii tres hunum sunt in xh̄o Ih̄u. Et tres sunt qui testimonium dicunt in coelo. Pater. verbum. et sps. et* hii tres hunum sunt. Si testimonium hominum accipimus, &c.

* Et Arius praedicat creaturam.

* Si veritas quo modo creatura quum creatura vera esse possit. denique de nullo angelorum legitur quod veritas sit.

* Audiat hoc arius et ceteri.

Card. Wiseman observes on this quotation: 1st the omission of the words '*haec est victoria quae vincit mundum*' in consequence of the *homoioteleuton*, which, as we shall see, was probably the origin of a like and more important omission in the 7th verse; 2nd, the earnest confidence with which the scribe urges each argument for the divinity of Christ, showing, that these notes were written in the midst of the Arian controversy, and that the writer had no doubt of this testimony; 3rd the transposition of the 7th and 8th verses, which, according to Griesbach, is characteristic of the earliest Lat. MSS. The verses are also transposed in MS. 8 (Burney's collection, British Museum) with the year 790 marked on the back, and in a very ancient MS. at Corbie, mentioned by the Benedictine Edd. (Wright's App. p. 639). It is utterly untrue then that all the oldest Latin MSS. of the Vulg. do not contain the verse. Some omit it; some insert it in the margin; but it is read in most MSS. of the 8th, 9th and 10th centuries (there are very few older) containing the canonical epp.; in *all* since then. For the omission and marginal insertion in some copies, we shall account further on.

THIRDLY. The disputed verse was received by the LATIN Ff. from the earliest ages. To establish this point, on which, apart from the authority of the church, rests mainly our proof of this celebrated text, I shall cite fully

the Fathers, usually appealed to, adding now and again such brief remarks as seem to me useful for the better understanding of their testimony, and giving always exact references, which, I can assure my readers, are not to be found in many of the numberless books and pamphlets on this subject.

X. TERTULLIAN ob. A. D. 245. Tertulliani Liber *adv.* Praxeam, cap. XXV. (Patrolog. Latin. [ed. Migne] Tom. 11. p. 187.)

(a) Post Philippum, et totam substantiam quaestionis istius, quem in finem Evangelii perseverant in eodem genere sermonis, quo Pater et Filius in sua proprietate distinguuntur, Paracletum quoque a Patre se postulaturum, cum ascendisset ad Patrem, et missurum repromittit, et quidem alium, sed jam praemisimus quomodo alium. Coeterum: *De meo sumet* (Joan. xvi. 4), inquit: sicut ipse de patris. Ita connexus Patris in Filio, et Filii in Paracleto, tres efficit cohaerentes, alterum ex altero, QUI TRES UNUM SINT, non unus. Quomodo dictum est (Joan. x. 30); *Ego et Pater unum sumus;* ad substantiae unitatem, non ad numeri singularitatem.

Against this testimony it has been objected (Wetstein, Tom. 11. p. 725) that Tertullian quotes only John, x. 30, to prove the distinction of Persons and unity of Divine Nature, and that 'tres unum sint' if referring to St. John's Ep. at all, may be taken from ver. 8. of ch. v. But 1° John x. 30, would not show that the THREE *are one*: it illustrates however, our text perfectly, and is quoted generally by Catholics for that purpose. It is as if Tertullian said: The Father, Son, and Paraclete are *one* (1 John, v. 7,) in the same manner (quomodo) that the Father and Son are said to be one, John, x. 30. 2° Ver. 8 has no reference to the Trinity in the absence of ver. 7, except in an allegorical sense, first put forth by St. Augustine, and suggested most probably by the juxta-position of both vv. in some copies.

Cardinal Wiseman complains that justice is not usually done to this extract, because we should read further until we come to the following words in the next ch., xxvi. *adv.* Prax. 'Nam et Spiritus substantia est sermonis et sermo operatio Spiritus, *et duo unum sunt*' which show that Tertullian had before his mind some text that proved the Son and Holy Ghost to be one God. That text could not be John, x. 30, which does not apply to the Holy Ghost. This argument seems quite conclusive at first sight, but on a closer examination of the whole context it will be found, we think, that by 'Spiritus' Tertullian adopting rather a strange interpretation of the angelic message: *Spiritus Dei superveniet in te, et virtus Altissimi, &c.* (Luke, i. 35), did not mean here the Holy Ghost, but the Son. Thus he says, in the sentence immediately preceding: *Hic* spiritus

Dei, *idem* erit sermo. sicut enim Joanne dicente, *Sermo caro factus est*, spiritum quoque intelligimus in mentione Sermonis: ita et hic Sermonem quoque agnoscimus in nomine Spiritus. Nam et Spiritus &c.

(b) TERTULLIANI liber de Pudicitia, cap. xxi. *ibid.* p. 1026. Nam et Ecclesia proprie et principaliter ipse est spiritus in quo est TRINITAS UNIUS DIVINITATIS, PATER ET FILIUS ET SPIRITUS SANCTUS.

XI. S. CYPRIAN (ob. A.D. 258). S. Cypriani Epistola ad Jubaianum § xii. (Tertulliani opera. Patrolog. Lat. [*ed.* Migne] Tom. iii. p. 1117.)

(a) Si peccatorum remissam consecutus est, et sanctificatus est, et templum Dei factus est, quaero cujus Dei? Si Creatoris, non potuit, quia in eum non credidit. Si Christi, nec ejus fieri potuit templum, qui negat Deum Christum. Si Spiritus Sancti CUM TRES UNUM SINT, quomodo Spiritus Sanctus placatus esse ei potest qui aut Filii ant Patris inimicus est?

IDEM *de unitate Ecclesiae*, § vi. (S. Cypriani opera—Patrolog. Lat. Tom. iv. [*ed.* Migne]. p. 503).

(b) Qui pacem Christi et concordiam rumpit, adversus Christum facit. Qui alibi praeter Ecclesiam colligit Christi Ecclesiam spargit. Dicit Dominus; *Ego et Pater unum sumus* (Joan. x. 30). Et iterum de Patre et Filio et Spiritu Sancto scriptum est: ET HI TRES UNUM SUNT (1 Joan. v. 7). Et quisquis credit hanc unitatem de divina firmitate venientem, sacramentis coelestibus cohaerentem, scindi in Ecclesia posse et voluntatum collidentium divortio separari?

This second extract contains an express reference, by a father too who lived long before the rise of the Arian controversy, and the date of any extant MS., to two different texts of S. Scripture under the same solemn and usual formula: *It is written;* one of these texts is admittedly John, x, 30: the other must be 1 John, v, 7, where alone *it is written* that the Father, Son, and Holy Ghost ARE ONE. Against this clear testimony Michaelis (Marsh's Ed. vol. iv. 422,) objects, 1st. that the authority of one Latin father, a bishop of Carthage, where Greek was unknown, would not prove any passage to be genuine; that 2nd. St. Cyprian may have cited the eighth verse; and 3rd. that he did so is clear from the works of Facundus, who used the same version as St. Cyprian.

We answer; the authority of one Bishop, quoting a sacred text in a public document, is at least as weighty as that of one scribe, who copies a MS. for private use. There is not a particle of evidence to show that St. Cyprian, who always adheres closely to the literal sense, or indeed any other father before St. Augustine, interpreted the earthly witnesses mystically.

Facundus, no doubt, understood St Cyprian to allude to the eighth

verse, but this was probably because verse 7 was wanting in his own copy (a Constantinopolitan recension in all likelihood), and he was thus led to believe St. Cyprian must have understood the eighth verse like St. Augustine. Besides, as we shall see just now, St. Fulgentius, a better authority on the meaning of St. Cyprian, differs widely from Facundus.

XII. S. PHOEBADIUS flor. A. D. 358. S. Phoebadius (contra Arianos, cap. XX. 16) *ed.* Migne, (Patrolog. Tom. XX. p. 30.)

Denique Dominus: *Petam*, inquit, *a Patre meo et alium advocatum dabit vobis* (Joan. XIV. 16.) Sic alius a Filio Spiritus, sicut a Patre Filius. Sic tertia in Spiritu, ut in Filio secunda Persona: unus tamen Deus omnia, TRES UNUM SUNT. Hoc credimus, hoc tenemus, quia hoc accepimus a prophetis: hoc nobis Evangelia locuta sunt: hoc Apostoli tradiderunt, &c.

XIII. M. VICTORINUS AFER flor. A. D. 365. M. Victorini de Trinitate Hymni Tres (Hymnus iii *passim*), Patrolog. Lat. [*ed.* Migne] Tom. viii. p. 1144.)

Simplex ergo et unum es factum in tribus. Spiritus λόγος, Deus: O beata Trinitas.

TRES ERGO UNUM, et ergo ter, ergo ter TRES UNUM: O beata Trinitas.

Hunc oramus cuncti, et oramus unum, unum Patrem et Filium, sanctumque spiritum: O beata Trinitas.

XIV. St. JEROME (ob. A. D. 420). S. Hieronymi Divina Bibliotheca. Prologus septem Epistolarum Canonicarum. (Patrolog. Lat. [*ed.* Migne] Tom. xxix. p. 827.)

(*a*) Non idem ordo est apud Graecos, qui integre sapiunt, et fidem rectam sectantur, Epistolarum septem, quae canonicae nuncupantur, qui in Latinis codicibus invenitur; ut, quia Petrus primus est in numero Apostolorum, primæ sint etiam ejus Epistolæ in ordine caeterarum, sed sicut Evangelistas dudum ad veritatis lineam correximus; ita has proprio ordini, Deo nos juvante, reddidimus. Est enim prima earum una Jacobi, Petri duae, Joannis tres, et Judæ una. Quae si, ut ab eis digestae sunt ita quoque ab interpretibus fideliter in Latinum verterentur eloquium, nec ambiguitatem legentibus facerent, nec sermonum sese varietas impugnaret: illo praecipue loco ub de unitate Trinitatis in prima Joannis Epistola positum legimus. In qua etiam ab infidelibus translatoribus multum erratum esse a fidei veritate comperimus: trium tantum vocabula, hoc est, aquae et sanguinis, et spiritus in sua editione ponentes; et Patris, verbique, ac spiritus testimonium omittentes: in quo maxime et fides catholica roboratur, et Patris et Filii ac Spiritus Sancti una divinitatis substantia comprobatur.

We can hardly insist, even though we have on our side Erasmus, Socinus, Clericus, unprejudiced witnesses in this case, with Bukentop, Goldhagen, Did. a S. Antonio, Alber, &c. against Martianay, Vallarsi, Card. Mai, &c. that this Prologue is really St. Jerome's work: assuming it merely to be *old* as the MSS., examined by Vallarsi (l. c. note p. 823) and Mai (Bib. Pat. Nova collectio Tom. 1. p. 8, note), prove it to be, that is, before the reign of Charles the Bald, it furnishes the clearest proof of the existence of Gr. MSS. of an early date containing our verse, however they have disappeared since.

(*b*) S. Hieronymi Operum Mantissa, Tom. xi. p. 181. Epistola xvii, seu Explanatio Fidei ad Cyrillum (Patrolog. Lat. *ed.* Migne, Tom. LII. p. 181.)

(*b*) Nobis igitur unus Pater, et unus Filius ejus verus Deus, et unus Spiritus Sanctus verus Deus: et hi tres unum sunt, una divinitas, et potentia et regnum.

XV. ST. AUGUSTINE (*ob.* 430).

I. In the '*Nova Patrum Collectio*' vol. 1. second part, p. 8, (about middle of vol.) published by Cardinal Mai, Rome 1852, is inserted a treatise, entitled 'LIBRI DE SPECULO' which consists of scriptural texts, without note or comment, on the most important dogmatical and moral revealed truths. The original MS. of the 'SPECULUM' attributed by Card. Mai to the 6th or 7th century, is preserved in the library of Sancta Croce in Gerusalemme (Rome). Its quotations are all from the Old Latin Vulg., a strong reason for believing that this is the genuine 'SPECULUM' of St. Augustine, who certainly wrote a work under that title, and it is well known always preferred the old Latin version to the revised text. Indeed it would be hard to point out even one clear quotation from the vulg. as corrected by St. Jerome in all the undisputed writings of St. Augustine. Card. Wiseman (Essays, vol. 1. p. 19) notices another argument for believing *this* 'SPECULUM' to be written by St. Augustine. The titles of many of the sections agree exactly with the mystical and allegorical interpretations of the corresponding scriptural texts by that father. The citation of 1 John v. 7, is in truth the only serious difficulty *against* St. Augustine's authorship, for, it is said, he never quotes the verse elsewhere, which he certainly would have done, had he known of its existence. As this objection occurs again, meets us, I may say, at every step of our inquiry, (see p. 523) we need but observe for the present that it did not deter Cardinals Mai and Wiseman, the best read scholars of the present age in patristic literature, from ascribing the 'SPECULUM (now printed) to St. Augustine.

II. But whether written by St. Augustine or not, the author must have lived about the close of the 4th century. "The use of the old version in it will not allow us to assign it a much later age, nor indeed could we be justified in doing so by any single consideration drawn from the work itself." Wiseman's Essays vol. 1. p. 37. Now in this 'SPECULUM' 1 John v. 7, is cited twice as sacred scripture in proof of the B. Trinity.

SPECULUM St. Augustini, p. 8. (Novae Patrum Bibliothecae Tomus Primus, .cura Em. Card. Maii)

Et omnis qui diligit genitorem, diligit eum qui ex Deo natus est. Item illic. Quoniam tres sunt qui testimonium dicunt in terra spiritus aqua et sanguis: et hii tres unum sunt in Christo Jesu. ET TRES SUNT QUI TESTIMONIUM DICUNT IN COELO PATER, VERBUM, ET SPIRITUS; ET HI TRES UNUM SUNT.

IDEM (ibid. de Spiritu Sancto, p. 10).

Spiritus est qui testimonium reddit; quia Spiritus est veritas. Item illic. Tres sunt qui testimonium dicunt in coelo, Pater, Verbum, et Spiritus, et hi tres unum sunt. Item in Actibus, &c.

XVI. S. EUCHERIUS (flor. 434). S. Eucherius Lugdunensis Episcopus. Liber Formul. Spiritalis Intelligentiae. cap. xi. (Patrolog. [*ed.* Migne] Tom. L. p. 770.)

III. Ad Trinitatem; in Joannis Epistola: *Tres sunt qui testimonium dant in cœlo, Pater, Verbum, et Spiritus Sanctus, et tres sunt qui testimonium dant in terra spiritus aqua et sanguis.* (1 Joan. v. 7.)

XVII. Vigilius Bp. of Thapsus. Flor. A. D. 484. Vigilii Tapsensis contra Varimodum lib. 1. c. v. (Patrolog. Lat. [*ed.* Migne] Tom. lxii. p. 359.)

Et Joannes evangelista ait; In principio erat verbum, et verbum erat apud Deum et Deus erat verbum (Joan. i.1). Item ad Parthos; Tres sunt, inquit, qui testimonium perhibent in terra, aqua sanguis et caro, et tres in nobis sunt (1 Joan. v. 8). Et tres sunt qui testimonium perhibent in cœlo. Pater, Verbum, et spiritus, et ii tres unum sunt. (1 Joan. v. 7, 8.)

This extract is sometimes quoted from Idacius Clarus, but the error is owing to the fact that the writings of Vigilius were published under various names—of St. Athanasius, St. Augustine, Idacius Clarus, &c.

XVIII. St. EUGENIUS (A. D. 484). Harduini Concilia, Tom. ii. p. 858.

Conventus generalis Episcoporum Catholicorum diversarum provinciarum Africae, qui Carthaginem ex praecepto regali venerunt pro reddenda ratione fidei, die Kalend. Febr. an. VIII. regis Hunerici, sive anno Christi CCCCLXXXIV. A. D. (484).

Beati Eugenii ejuscopi Carthaginensis fidei Catholicae ratio, exigente rege Vandalorum.

Regali imperio, fidei Catholicae quam tenemus praecipis reddere rationem. . . . . Et ut adhuc luce clarius unius divinitatis esse cum Patre et Filio Spiritum sanctum doceamus, Joannis Evangelistae testimonio comprobatur. Ait namque: *Tres sunt qui testimonium dant in coelo; Pater, Verbum, et Spiritus Sanctus, et hi tres unum sunt.* (*Ibid.* p. 863 C.)

This profession of faith, appealing to 1 John v. 7, was drawn up by a council of more than 400 African bishops in answer to the edict of King Hunneric, the Arian, who commanded them to defend *by the scriptures* their belief in the Divinity of Jesus Christ. "Had the verse been forged by Eugenius and his bishops, all Christian Africa would have exclaimed at once against them. Had it even been considered as of *doubtful origin*, their adversaries, the Arians, thus publicly attacked by this protest, would have loudly challenged the authenticity of the verse, and would have refused to be in any respect convinced by its evidence." Travis' Letters to Gibbon, p. 58. "If the Arians could, with truth, have said to the Catholic bishops, what the present opposers of the verse say—This verse is in no Greek, no ancient Latin copy, in no ancient father—What could the Catholic Bishops have replied?—If we are to believe the adversaries of the verse, the Bishops could hold out no Greek copy, no ancient Latin copy, no ancient father, where the verse was to be found; and this at a time and in a situation when the eyes of all the Christian world were upon them." C. Butler's Horae Biblicae, vol. ii. p. 295. Gibbon himself (ch. 38, Decline and Fall) tells us that three hundred and fifty-two of these bishops were banished and cruelly tortured, and surely, as Butler adds, it is unlikely that men who could endure such persecution for the faith of Jesus Christ, would be the first to corrupt His sacred word, by spurious additions, and then unblushingly quote them as arguments 'clearer than light.'

XIX. S. Fulgentius (flor. A.D. 500). S. Fulgentii Episcopi Ruspensis de Trinitate, cap. iv. (Patrolog. [*ed.* Migne] Tom. lxv. p. 499.)

En habes in brevi alium esse Patrem, alium Filium, alium Spiritum Sanctum; alium et alium in persona, non aliud et aliud in natura; et idcirco *Ego*, inquit, *et Pater unum sumus* (Joan. x. 30). *Unum* ad naturam referre nos docet, *sumus* ad personas. Similiter et illud: *Tres sunt*, inquit, *qui testimonium dicunt in coelo, Pater, Verbum, et Spiritus Sanctus, et hi tres unum sunt* (1 Joan. v. 7). Audiat Sabellius *sumus*, audiat *tres*, et credat esse tres personas. . . . Audiat scilicet et Arius *Unum*, et non differentis Filium dicat esse naturae.

(IDEM contra Arianos, Responsio Decima, *ibid.* p. 224).

In Patre ergo et Filio et Spiritu Sancto unitatem substantiae accipimus, personas confundere non audemus. Beatus enim Joannes apostolus testatur, dicens: *Tres sunt qui testimonium perhibent in coelo, Pater, verbum, et Spiritus; et tres unum sunt* (1 Joan. v. 7). Quod etiam beatissimus martyr Cyprianus, in epistola de Unitate Ecclesiae confitetur, dicens: *Qui pacem. . . . . .* Atque ut unam Eccclesiam unius Dei esse monstraret, haec confestim testimonia de Scripturis inseruit. *Dicit Dominus: Ego et Pater unum sumus.* Et iterum: *De Patre et Filio et Spiritu Sancto scriptum est: Et tres unum sunt.*

The reader will observe how St. Fulgentius not only quotes 1 John, v. 7, but tells us distinctly St. Cyprian quoted the same verse in his treatise 'De Unitate Ecclesiae.' Is not S. Fulgentius who spent nearly the whole of his life in Africa, and lived two generations before Facundus, a safer guide than he, in interpreting the words of St. Cyprian?

XX Pope HYGINUS. Harduini Concilia. Tom. 1. p. 94 C. Incipiunt decreta Hygini Papæ.

Hyginus in Christi nomine albae urbis Romae episcopus cunctis in apostolica fide et doctrina degentibus, salutem. CARISSIMI, ... Et Joannes Evangelista ait: In principio erat verbum, et verbum erat apud Deum, et Deus erat verbum. Et iterum ipse ad Parthos: *tres sunt*, inquit, *qui testimonium perhibent in terra: aqua, sanguis, et caro et tres in nobis sunt, qui testimonium perhibent in coelo Pater, Verbum, et Spiritus; et hi tres unum sunt.*

XXI. Pope JOHN II. Ad scripta Joannis Papae II. Appendix (Patrolog. Lat. [*ed.* Migne] Tom. lxvi. p. 27). Epistola Joannis Papae II. ad Valerium Episcopum.

Et Joannes Evangelista ait: In principio erat verbum, et verbum erat apud Deum, et Deus erat verbum (Joan. 1.) et iterum ipse ad Parthos: Tres sunt, inquit, qui testimonium perhibent in terra, spiritus, aqua, et sanguis: et tres unum sunt. Et tres sunt qui testimonium perhibent in coelo, Pater, verbum, et spiritus et hi tres unum sunt (Joan. v).

These Decretals are admittedly spurious, compiled probably in the 8th century. Still their evidence shows the common belief not only of that age, but of preceding ages, at least so far as the writer knew, who would not otherwise dare to publish a document, referring to this text, under the names of two Popes, one of the 2nd, the other of the 6th century. See Calmet's Dissertation, vol. iii. p. 256.

XXII. M. AURELIUS CASSIODORUS *ob.* 562. M. Aurelii Cassiodori complexiones in Epistolas Apost. (Patrolog. Lat. [*ed.* Migne.] Tom. lxx. p. 1373).

Cui rei testificantur in terra tria mysteria: aqua, sanguis et spiritus, quae in passione Domini leguntur impleta: in coelo autem Pater, et Filius, et Spiritus Sanctus; et hi tres unus est Deus.

The work of Cassiodorus, containing the 'complexiones' or short annotations on the Epp., Acts, and Apocalypse was first published by Scipio Maffei at Florence in 1721. The importance of his testimony for our purpose can hardly be over-rated, coming from a man who for learning had no rival in his own time, and who read carefully and commanded his monks to read, the best translations and the original text of the sacred books, with the aid of the Gr. and Lat. Fathers. It is also well to observe that he could not have taken this passage from any MSS. of the vulg., because his quotations are all from the ancient Latin version.

XXIII. S. ISIDORE of Seville *ob.* 636. Testimonia Divinae Scripturae et Patrum (Patrolog. Lat. *ed.* Migne), Tom. lxxxiii. p. 1203). Cap. II.

De Distinctione personarum, Patris et Filii et Spiritus Sancti.

In Epistola Joannis. Quoniam tres sunt qui testimonium dant in terra Spiritus, aqua, et sanguis; et tres unum sunt in Christo Jesu; et tres sunt qui testimonium dicunt in coelo, Pater, Verbum, et Spiritus, et tres unum sunt.

P. Zachary S. J. who first published this fragment in his work, entitled 'ITER LITERARIUM per Italiam,' 1762, Part II. Opus. II. p. 189, holds it was not written by St. Isidore, but by some older Spanish author. In this he differs both from Scipio Maffei, the learned librarian of Verona, where the original MS. was found, and from Faustinus Arevalus, the editor of St. Isidore's works. The question of authorship is not however, important in our controversy, provided the antiquity of the document be admitted—as it is fully by P. Zachary; see cap. lxxxiii. Prolegom. ad Opera S. Isidori Hisp., recensente Faustino Arevalo (Patrol. Lat. Tom. LXXXI. p. 595).

XXIV. Having now completed our chain of evidence, reaching down from the age of Tertullian to a period in which according to all, the verse of the Three Witnesses was universally received in the Latin Church, it must be evident that nearly every link in that chain is supplied by African writers.

Tertullian, St. Cyprian, Marcus Celedensis, St. Fulgentius, Victor Vitensis, belonged to the African church: the four hundred bishops con-

vened at Carthage, were all members of that body. "Eucherius was a Spaniard, Phebadius was a monk of Lerins; both therefore probably in communication with the African churches." (Wiseman's Essays, I. p. 38.) Their consent, it will be said against us, proves at most only the faith of their country, not that of Christendom. It is, we admit, strange that Africa should supply nearly all our witnesses; but this strange fact which, at first sight, seems the weakest, is in truth the strongest point in our whole argument, and a complete answer to the greatest difficulty against this verse, taken from the silence (generally) of St. Augustine, and some other early fathers. 1st. For having once ascertained the faith of the African church, which *many* of the testimonies cited by us establish beyond all question, we are perfectly justified in assuming that any references to our text in African authors, Tertullian and St. Cyprian for example, which in others might seem obscure or doubtful, are no longer so in them. 2nd. The Latin text used by them is certainly the *oldest* and the *most faithful* version of the N. Testament. This principle was first fully established by Card. Wiseman in his celebrated Two Letters on 1 John, v. 7, to which we must refer the reader for the full developement of the following points, only briefly alluded to here.

(*a*) It is most likely the Latin vulgate was originally made in Africa. There clearly a Latin version would have been most needed, not at Rome, where Greek was familiar and in common use, spoken by artisans and slaves. Greek was in fact the language of the church. St. Paul, St. Clement, St. Dionysius wrote in Greek to the faithful in Rome. The Christian apologists, even those resident in Rome, used Greek in addressing the Roman emperors. Nearly all the early Popes had Greek names, and many of them were Greeks by birth. On the other hand, the oldest ecclesiastical *Latin* writer is Tertullian, an African; after him St. Cyprian, Lactantius, Minucius Felix, Africans too, all wrote their works in Latin. A translation into Latin of the N. Testament would have been thus necessary to some extent in their country, not in Italy.

(*b*) We are not left merely to conjecture what should naturally happen; an examination of the words and phrases in the Vulgate, and a comparison with the peculiar Latin forms in use among the early African writers show that the Vulgate version was made in Africa to supply this want. Card. Wiseman quotes as examples of these African idioms in the Vulgate, the use of deponent verbs with a passive signification, the future of verbs of the fourth conjugation in *ibo*, the frequent recurrence of verbs compounded with *super* not found in the classics, and of verbs in *ifico*, non-classical grammatical constructions, as *dominor* with a gen., *zelo* with ac, &c. changes

of tenses, as imperfect for pluperfect, &c. The "result is," says Card. Wiseman, who sets forth these anomalies in detail, that "Africa was the birthplace of the Vulgate, and consequently the African recension represents its oldest type, and is far superior in authority to the Italian. Thus it gives the assurance, that in the primary translation the verse existed; and that if the Italian Fathers had it not, it was from its having been lost in their recension. We are thus led to conclude that the MSS., used in making this version possessed the verse; and these were necessarily MSS. of far greater antiquity than any we can now inspect."—Card. Wiseman's Essays, vol. 1, p. 66, containing a reprint of his Two Letters on John, v. 7.

We have only to add to this conclusive argument that the Gr. MSS. of the N. Testament, whence the Vulgate was formed, were in all probability derived from Rome 'in qua semper apostolicae cathedrae viguit principatus,' and whence the African church received her first missioners and the Gospel of Christ. That the testimony of biblical MSS. is not to be estimated by their *number*, as Wetstein held, but by their *families* and *age*, as Griesbach, Scholz, Lachmann, and most recent critics. Hence the evidence for a reading does not depend at all on the majority of MSS. for thus we should often set aside the text supported by nearly all the ancient MSS., on the authority of a few cursives, but on the *recension* or *family*, and *antiquity* of the MS. which supplies that evidence.

"From this it follows that MSS. have no abstract numerical value; variety of evidence, and not a crowd of witnesses must decide on each doubtful point; and it happens by no means rarely that *one* or two MSS. alone support a reading which is unquestionably right." Smith's B. D. s. v. New Testament.

Though the *families* into which MSS. are divided may not be quite certain and defined, they are admittedly very few,—*two* or *three*, or at most *five* in number; and all biblical critics are agreed, that a reading supported uniformly by *one* family deserves the greatest consideration. I know no instance in which this canon of criticism is neglected by Protestant editors except in the discussion of 1 John, v. 7, 8. That verse was certainly received in the African version, the oldest and purest type of the sacred text, and yet it is summarily rejected as an interpolation either on subjective or negative grounds.

(c) Let us now see how the African origin of the Vulgate explains the silence of St. Augustine on the 'Three Witnesses,' the point on which so much stress is laid in this controversy. In Africa the Vulgate version was first made, because it was there first needed, and its use was for a time at least limited to that country. By degrees copies multiplied and circulated

elsewhere. One of them found its way into Italy, and being approved there by general use was called "ITALA," or the Italic recension of the Vulgate, as distinguished from the codices of the Vulgate, used in Africa or other churches.

This *Italian* text St. Augustine preferred to all others (de Doctrina Christiana, lib. II. c. xv.) It was it he first studied, for he tells us in his Confessions that the style of the Scriptures appeared to him rude and unpolished before his conversion, and that it was only on hearing Saint Ambrose's sermons at Milan, he began to appreciate their beauty and to study their meaning. With the *Itala*, or the version explained by Saint Ambrose, he became thus familiar, and that he continued to quote the same after his return to Africa is indicated by his writings, in which, as Card. Wiseman observes, he appears rather as an Italian than as an African father. If we suppose 1 John, v. 7, 8, to have been omitted by any accident from the Italian recension, it is no wonder that St. Augustine should not have quoted it. But "his Speculum" as we learn from Posidius, was written for the unlearned, and hence he made use in it of the African recension, which universally contains the verse." Wiseman's Essays, vol. I. p. 35.

Before closing this proof from the authority of the Ff. it is well to remind the Catholic reader of the application made of the verse by the General Council of Lateran, quoted already, p. 226; of the Canon of Trent (*Si quis autem libros ipsos integros cum omnibus* SUIS PARTIBUS, *prout in Ecclesia Catholica legi consueverunt et in veteri vulgata Latina editione habentur . . . anathema sit.* Ver. 7, is contained in the Vulg., and read in the Ep. of Low Sunday, in the Cap. of None on the Feast of Trinity Sunday, in the 8th responsory of Dominical Matins from the third Sunday after Pentecost to Advent, and in the Bibles approved by Sixtus V. and Clement VIII.); and of the words of Benedict XIV. de Canonizatione SS. lib. III. cap. ix. sub fine (Opera omnia Benedicti XIV. Venetiis, 1788, tom. III. p. 35). He is considering the force of negative and *a silentio* arguments generally, and illustrates his views by this controversy:

Predictorum verborum [1 John, v. 7,] defectus in aliis codicibus, et abstinentia nonnullorum Patrum ab usu eorundem verborum *minus obstiterunt, aut obstant, quin in Ecclesia Catholica ea verba habeantur tanquam verba Divinae Scripturae*, eo vel magis, quia congruæ non desunt rationes, ob quas Patres, qui verbis praedictis uti potuerunt, usi non sunt.

OBJECTIONS AGAINST THE AUTHORITY OF JOHN V. 7.

These objections I take chiefly from Griesbach (N. Testament vol. ii. Appendix. Diatribe in Joan. v. 7-8, p. 685) who has exhausted the arguments against the verse.

I shall state them fully and fairly, though my space precludes the possibility of giving him more than the shortest answer to each.

I. OBJECTION from Gr. MSS.

Counting the Gr. MSS. collated by Birch, Matthæi, Simon, Blanchard, Lami, Wetstein, Goldhagen, Marsh, Griesbach himself, and since his time by Scholz, Tischendorf &c. they make in all about 193 of the Canon. Epp. of which only *two and these two of a recent date*, contain verse seven.

Answer 1st. We admit that in most Gr. MSS. even the oldest known, such as the Vatican, Alexandrian, Sinaitic, &c. the passage is not inserted. What is more of all the Gr. MSS. now existing, it is only found in the MONTFORT MS. (see p. 225, sup.) Trinity College, Dublin (which Martyn assigns to the 11th, Dr. A. Clarke after a close examination more probably to the 13th, Scholz to the 15th, and Michaelis and Porson to the 16th century); the CODEX OTTOBONIANUS (see p. 226 sup.) 298 in the Vatican (ascribed by Scholz to the 15th century,) ; the CODEX RAVIANUS or Berolinensis, in Berlin (a mere copy of the Complutensian text if we may believe Griesbach ; not *proved*, at any rate, to have been written before the invention of printing) ; and the CODEX REGIUS NEAPOLITANUS which has the verse in the margin.

2nd. But though our Greek MS. Authority is now so deficient, we have the strongest grounds for believing it was not so always.

The African confession of faith (No. xviii.), the Prologue ascribed to St. Jerome (No. xiv.) and the citation by the General council of Lateran (p. 226 *sup.*) are inexplicable on the hypothesis that the verse was wanting in all Gr. MSS. from the 4th to the 13th century.

3rd. The Complutensian editors declare in their preface to the N. Testament that they used very ancient and most correct MSS. ('antiquissima emendatissimaque'). In the dedication of the work to Pope Leo, Card. Ximenes confesses that he was indebted to his Holiness for very ancient codices, both of the O. and N. Testament : Atque ex ipsis quidem Graeca sanctitati tuae debemus ; qui ex ista apostolica bibliotheca antiquissimos tum veteris tum novi Testamenti codices perquam humane ad nos misisti ; qui in nobis hoc negotio maximo fuerunt adjumento. Where are these old and valuable MSS ? Not in Madrid, though the principal MSS. used by the Complutensian Edd. are ascertained to be there, notwithstanding the oft repeated calumny of Moldenhauer, Marsh, &c., without however any MS. of the Greek N. Testament ; not in the Vatican, whither we might naturally expect they would be gratefully returned ; not in short in any library in Europe that we know of. What then has become of them ?

In all probability they were lost on their way to Rome, where Leo X ordered them to be sent in a letter still extant, dated 7th Jan. 1519 (Goldhagen's Introduction, Tom. iii. p. 497).

To charge the learned Edd. of the Complutensian Testament with forgery and falsehood is vain. "We have their most explicit assurance which we cannot disprove, and have no right to deny." Dr. Burgess, p. 26.

4th. The verse was also found in the Codex Britannicus, which Erasmus cites in his controversy with Stunica.

But that Codex Britannicus, it is said, often with great confidence, is no other than the Codex Montfortianus of Dublin. This however, has never been proved satisfactorily; and the variations of the Codex Montfortianus from the text printed by Erasmus (*Critici sacri*, Tom. viii. Pars. ii. p. 208), are too decided to arise from an oversight of the copyist or printer, particularly in the height of a bitter controversy on this very subject. The Codex Britannicus was found (*apud Anglos*) in *England*. Was the Codex *Montfortianus then* in England?

Some other points in the reply of Erasmus to Stunica, entirely passed over by recent critics, seem to me worthy of special attention. 1st. Erasmus states distinctly he received from the Friars Minors at Antwerp a *codex* (*Greek* plainly from context) with the controverted words written in the margin? Where is that Codex *Antverpiensis* now? He notices also, speaking of St. Bede's silence, his omission of the clausule 'in terra', as specially strange "imo ne hoc quidem addit 'in terra.'" Now such an omission could not appear strange to Erasmus, unless the majority of MSS. in his hands supported that reading, which constructively establishes the authenticity of the whole text. That Erasmus had MSS. no longer known to us is plain from his note on James i. 22, where he asserts that μόνον is wanting in Greek: *tantum* non invenio apud Graecos, and yet μόνον is found in nearly all the MSS. now extant.

5th. It is still doubtful to say the least, notwithstanding the long and angry disputes of critics, whether the *seven* MSS. of this Ep. collated by Stephens—wanted all the disputed words or only what he *marked* with a semicircle, that is ἐν τῷ οὐρανῷ only. No hypothesis can be more improbable than that so patent a misprint should pass unnoticed at a time when the whole literary world was occupied with the controversy on this passage.

6th. There is strong evidence to show that an old MS., having the verse, was seen at Venice. It was shown to F. Antoine according to Harenberk, whose account is confirmed by marginal notes in the Canonici MSS. in the Bodleian, and still more by a reference in the margin of a Bible, printed 1592, in the Angelica Library, Rome, in the hand-writing of F. Angelo

Rocca, Secretary to the Congregation appointed by Clement VIII. to revise the Vulg. In Graeco etiam quodam antiquissimo exemplari quod habetur Venetiis leguntur [verba 1 John, v. 7]; unde colligitur Graeca, quae passim feruntur in hac parte esse mendosa.—Letters (p. 68) of Cardinal Wiseman, who adds *ibid.*, that he had frequently heard the late Don Leopoldo Sebastiani, an eminent scholar, state that he saw in his various travels through Greece 'several MSS. with the verse erased, and two on which it was written *prima manu* in the margin.'

Such is I believe a fair statement of the Gr. manuscript authority for the verse. It is after all apparently very slight, but we must remember that there are only three MSS. extant, older than the 8th Century, the Vatican, Alexandrian, and Sinaitic; that though the number of *copies* of recent date without the verse is considerable, these have no independent value. Thus the question if decided on MS. authority merely, finally turns on this issue according to critical principles—Whether we shall receive the verse as genuine, on the positive evidence of the oldest and purest family of MSS.; or reject it on the *negative* evidence of three MSS. which at most represent two distinct families of later origin, but whose *silence* can be well accounted for, whilst the interpolation seems quite inexplicable.

And this brings us to the consideration of the probable causes which led to the omission of the passage. If the omission was *intentional*, the *orthodox* party might have thought it unwise to read it in the public service of the Church, on account of the Discipline of the Secret, or as favouring the Sabellians or Arians. The *Arians* might have suppressed it as a strong argument of the true doctrine of the Blessed Trinity. If *accidental*, which is most likely, the omission is to be ascribed to the similar endings in both clauses—*(omoioteleuton)*. The reader will see at a glance how naturally this prolific source of errors elsewhere, would cause one here too. Observe the words in italics, in the Vulg. version, which of course so far exactly resembles the Greek.

Quoniam tres sunt, qui testimonium dant.

In coelo; Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt.

Et tres sunt qui testimonium dant.

Spiritus, et aqua et sanguis et hi tres unum sunt.

I have noticed above (p. 513) in the La Cava MS. one example of the effects of *Homoioteleuton* on this disputed passage. Vallarsi, the learned editor of St. Jerome, supplies another from a Verona MS. in which the 8th verse is omitted, not the 7th, the scribe passing from '*unum sunt*' of verse 7 to '*unum sunt*' of verse 8, on which Vallarsi observes: Puto autem hinc

novo argumento planissime demonstrari nonnisi librariorum festinationi, ac tam saepe obvio errori ubi eadem recurrunt verba, tribuendum eorum quoque codicum defectum in quibus coelestia, sive Patris, Verbi, ac Spiritus Sancti, sunt praetermissa. S. Hieron. Opera ed. Vall. Tom. x. pp. 1079, 1080.

I am able to give an additional, and if I mistake not, a most interesting illustration from the Codex Sinaiticus, which reads the very next verse (9) thus:

Εἰ τὴν μαρτύριαν τοῦ Θεοῦ λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστιν; an obvious error, against all sense, arising manifestly from the recurrence of the same word μαρτυρία in both clauses. Now why may not a scribe, oscitantia oculi, pass from μαρτυροῦντες ver. 7, to μαρτυροῦντες ver. 8, in the same way?

Obj. II. Silence of Versions.

The passage is wanting in all the ancient versions. *Ans.* This statement is far from being correct. Card. Mai, for example, quotes two old Armenian MSS. in the Vatican, containing it. Mill and Bengel state it formed part of the text as revised by Haytho, king of Armenia (1224-1270), and it is inserted in the first ed. of the Armenian N.T. by Oscan (Amsterdam 1666).

The Peshito-Syriac version can hardly be insisted on without excluding II and III John which are also omitted. Besides the MSS. of these versions are all comparatively recent and therefore of little weight against the old MSS of the Vulgate.

Object. IV. Silence of Gr. Ff.

It is not cited by any of the Gr. Ff. not even in their controversy with the Arians.

1st. I shall merely refer to the following passages in reply:—

S. Athanasii opera, Tom. IV. p. 499. Disputatio contra Arium (Patrolog. Graec. [ed. Migne] Tom. xxviii.)

Clemens Alexandrinus. Eclog. ex scripturis Propheticis. c. xiii. (Patrolog. Graec. Tom. ix. p. 703).

Athenagorae Philosoph. Christiani. Legatio pro Christianis, n. 12, (S. Justini Martyris Opera, Patrol. Graec. [ed. Migne] Tom. vi. p. 914.

Bengel cites St. Ireneus, lib. iv. cap. xiv; St. Basil, and other Ff. See J. A. Bengelii Adnotatio in Dr. Burgess's valuable Collection, p. 96.

But the silence of the early Gr. Ff. may be explained on the same grounds as that of the MSS., and further on the supposition that the

words were accidentally omitted in one family of MSS., the Constantinopolitan recension, which may be readily admitted. It is not denied even by the adversaries of the verse that it was quoted by the council of Lateran, at which the Patriarchs of Jerusalem and Constantinople assisted, and by Greek writers ever since; by Manuel Calecas in the 14th century, and Bryennius in the 15th; that it has been inserted in the Greek lectionaries and confessions of Faith in the modern Greek version, and received in short as a portion of authentic scripture throughout the Greek church.

Obj. V. Silence of Latin Ff.

The controverted passage is not referred to by the Latin Ff., Hilary, Ambrose, Augustine, Gregory, Bede, &c., though St. Augustine, as a recent critic triumphantly proclaims, wrote no less than *ten* elaborate Tracts on 1 John, and St. Bede left a full comment on every other verse in the Ep.

The silence of St. Augustine (generally) has been already explained, p. 523. We need but observe here that the absence of all allusion to the disputed verse in his Tracts on 1 John, would appear less surprising, had the critic, who urges this point, honestly stated that the Tracts end with ch. v. ver. 3, and do not touch on the last 14 verses at all. What will our critic say to this argument? St. Augustine has left *ten* Tracts on I John, not a single Tract, or we might say, a word of explanation on II John or III John. How can the second and third Epp. be genuine? There can be but one answer. St. Augustine's exposition of 1 John is fragmentary and imperfect, reaching only to ch. v. ver. 3, and therefore it is not strange that the rest should be omitted.

St. Bede's silence is satisfactorily accounted for by supposing that the verse was wanting in his copy. And as to the other Latin Ff. our extracts show how far their silence can be fairly urged against the authenticity of this celebrated passage.

See Griesbach's Diatribe in locum 1 Joan. v. 7, 8 (at end of vol. II. N. Testament); Adnotationes Millii, Wetsten., Bengelii, et Sabaterii, edited by Dr. Burgess; Butler's Horae Biblicae, vol. II. *sub fine* (who pulls down with one hand what he builds up with the other); Goldhagen's Introd. vol. III; Cardinal Wiseman's two letters, vol. I. Essays; Cardinal Mai's note in Bibliotheca Patrum; Valroger's Introduction vol. II. *sub. fin.*, Horne's Introduction IV. p. 355; and F. Perrone's excellent dissertation vol. I. de SS. Trinitate.

APPENDIX II.

GAL. III. 17.

"Now this I say, that the testament which was confirmed by God, the law which was made *after four hundred and thirty years*, doth not disannul, to make the promise of no effect."

How these 430 years are to be computed is a difficult question. Before entering on it, I shall quote together the passages of S.S. which create the difficulty.

Gen. XIV. 13; "And it was said unto him [Abraham]: know thou beforehand that thy seed shall be a stranger in a land not their own, and they shall bring them under bondage, and afflict them *four hundred years*."

Exod. xii. 40. "And the abode of the children of Israel that they made in Egypt, [and in Canaan, Lxx) was *four hundred and thirty years*. 41. which being expired, the same day all the army of the Lord went forth out of the land of Egypt."

Acts vii. 6: "And God said to him (Abraham), that his seed should sojourn in a strange country, and that they should bring them under bondage, and *treat them evil four hundred years*."

Gal. iii. 17: "Now this I say, that the testament which was confirmed by God, the law which was made after *four hundred and thirty years*, doth not disannul to make the promise of no effect."

The apparent discrepancy here is obvious. St. Paul counts a period of 430 years *from the promise* to the *Exodus*, whereas Moses and St. Stephen seem to make the sojourn in Egypt last for 430 years (in round numbers, 400 years of Gen. and Acts). If the abode of the children of Israel that they made in Egypt was 430 years (Exod. xii. 40), the interval from the Promise to the Law was much greater.

The reading of the Lxx (Exod. xii. 40) as it now stands, "in the land of Egypt *and in the land of Canaan*," does not solve the problem, because we have still to reconcile St. Paul's statement with the 400 years of Gen. xv. 13, and Acts, vii. 6. The Septuagint has besides, all the ancient Vv. against it, the Vulg. Syriac, Arab. (except the Samaritan).

Suar., Est., Per., à-Lap., Tir., Men., Calm., Perrone, and I believe the vast majority of Cath. interpreters, relying partly on the authority of the Lxx, and (much more) on the authority of St. Paul here, compute the 430 years from the call of Abraham to the Law. This opinion clearly best accords with St. Paul's statement, but not so well with Gen. or Acts, and not specially with Exod. unless we follow the Lxx. A sojourn of 430 years in Egypt alone is disproved by the genealogy of Moses himself. For one of the sons of Levi who entered Egypt with Jacob was Caath, Gen. xlvi. 11. Caath begat Amram, Exod. vi. 18. Amram was the father of Moses Exod. vi. 20. Now it seems incredible that three generations should extend over 430 years. But the difficulty is still greater in this case, because the ages are actually given in the Bible. Caath lived 130 years, and Amram, 137 years (Exod. vi. 18, 20); and Moses was 80 years old when he spoke to Pharao about leaving Egypt (Exod. vii. 7). We have thus, making no account of many obvious improbable hypotheses, at most for the sojourn in Egypt $133+137+80=350$ years. Again Amram took to wife Jochabed, his aunt by father's side (Exod. vi. 20), the sister then of Caath, and yet she bore him Moses 80 years before the Exodus, and she was sister of Caath who was born 350 years before that event. See these objections in Est., Per., Hard., Tir., Mor., Houbig., Whist., Ellic., &c.

According to other authors, St. Paul fixes the date of the Promise, not from the time it was first made, but from its *last renewal* to Jacob, just on his entering Egypt. The aera of the Promise thus extends over the whole period from the call of Abraham (whose name is associated with it as being first and solemnly made to him) to the descent of Jacob with his sons into Egypt. The longer period in bondage, they say, meets the arguments of unbelievers against the extraordinary increase of the Jewish people in the short period of 215 years, all that is allowed for the sojourn in Egypt in the first opinion. And to the objections urged on the other side, they answer that Caath is said to beget Amram, his descendant, just as Joram begat Ozias (Matt. i. 18), and so Jochabed may be called the daughter of Levi, because she was the daughter of perhaps one of his grand-sons. See Rosenm. on Exod. xii. 40; J. B. Koppe, comment. Theol. Pars. II. p. 255; Beelen on Acts vii. 6; and Bishop Colenso (for his own purposes) on the Pentateuch, Part I. *passim*. This second opinion may be of use in meeting Dr. Colenso's objections against the vast increase of the Jewish people, and still more of particular families within the space of 215 years; still there is the greatest difficulty in interpreting the words of S. S. so loosely, particularly when Amram is called the *son* (equivalently) of Caath not once but repeatedly.—Exod. vi. 18; Num. iii. 19; 1 Paralip. vi. 2,

18, xxxiii. 12; Num. xxvi, 58, &c. Besides the immense preponderance of authority is also in favour of a sojourn of 215 years in Egypt. See Harduin's Chronol. V. T. p. 524; Whiston's Chronology of O. Testament, p. 70; and Windischman *in l.*

If we make due allowance for early and quick propagation, for special blessings vouchsafed to the people of God, the extraordinary increase within even two centuries will not appear so impossible as it is represented to be by infidels, who judge of every event from their own experience. And as to the texts quoted from Gen., Exod., and Acts, which seem to make the term of the actual sojourn in Egypt 430 (400 in round numbers) years, they can be well explained of the *expiration* or completion of that period. Thus Gen. xiv, means: Thy seed shall be afflicted until 400 years are completed from the present time; Exod. xii, 4, Acts vii: The children of Israel abode in Egypt and were ill treated until 430 years were completed from the call of Abraham. See Suar. *de tempore* Incarnationis.

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INDEX OF ABBREVIATIONS

WHICH OCCUR MOST FREQUENTLY.

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adv.—adversus.
A-Lap. (à-Lap.)—A-Lapide, Com. S.S. Antverpiæ, 1635.
Alf.—Alford, Henry, Dean of Canterbury, Commentary on New Testament, Lond., 1849—1861.
Ambr.—Ambrosius, S., ed. Benedic. Paris, 1690.
Aug.—Augustinus, S., ed. Benedict. Paris, 1694.
A. V.—Authorized English Version.
Auth.—Authorized English Protestant Version. Camb. 1832.
Beel.—Beelen, J. T., D.D., Commentarius in Ep. ad Rom. Lovanii, 1854.
Beel. idem, Commentarius in Ep. ad Phil. Lovanii, 1849.
Beel. idem, Grammatica Græc. N. T. Lovanii, 1857.
Beel. idem, Comment. in Acta Apostolorum, Lovanii, 1850.
Beng.—Bengelius, Joh. Alb. Gnomon in N. T. Lond. 1855.
Bern.—Bernardus, S., ed. Bendic. Venetiis, 1765.
Bloomf.—Bloomfield, S. T., Greek Testament with English notes. London, 1855.
Calv.—Calvinus, Joannes, in N. T. Epp. Commentarii, *ed.* Tholuck. Berolini, 1831.
Chrys.—Chrysostomus, S. Joannes, *ed.* Gaume. Paris, 1836.
Conc.—Concilium.
Conyb.—Conybeare and Howson's Life of St. Paul. Lond. 1857.
Crell.—Crellius, J., Bibliotheca Fratrum Polonorum. Irenopoli, 1656.
Dict.—Dictionary.
Ellic.—Ellicott, C. J., now Protestant Bishop of Gloucester. A Critical and Grammatical Commentary on Galat., Ephes., Thess., Phil., Colos., Philem., and Pastoral Epp. Lond. 1854—1857.
Ep.—Epistle.
Epp.—Epistles.
Est.—Estius, G., in Pauli Epp. Moguntiæ, 1844.
Ff.—Fathers of the Church.
Fritz.—Fritzche, Car. Frid., Pauli ad Rom. Ep. Halis Saxonum, 1836.
Gesen. Thes.—Gesenius, G., Thesaurus Linguæ Hebreæ. Lipsiæ, 1829.
Gr.—Greek.
Grot.—Grotius, Hugo, Annotationes in N.T. Paris, 1646.
Hom.—Homilia.
It.—Itala vetus, ap. Sabbatier. Rheims, 1763.
Just. Mart.—Justinus S. Martyr. Opera, ed. Otto. Jenæ, 1842.
Kenr.—Kenrick, F. P., New Testament. New York, 1851.
Lachm.—Lachmann, C., Nov. Test. Berolini, 1842-1850.

LXX.—Seventy Interpreters (Septuagint).
Mald.—Maldonatus, Joannes, in Evangelia. Moguntiæ, 1853.
Mart.—Martini (Antonio, Monsign.). Firenze, 1852.
Maud.—Mauduit, R. P., L'Evangyle Analysé. Paris, 1843.
Men.—Menochius, J. Steph. Parisiis, 1719.
Œcum.—Œcumenius. Commentaria in N. T. Paris, 1632.
Olsh.—Olshausen, H., D.D., Biblical Commentary, in Clark's Theological Library. Edinburgh, 1851.
Orig.—Origenes, opera omnia, ed. Migne. Paris, 1862.
Park.—Parkhurst, John, Greek and Eng. Lexicon. Lond. 1851.
Petav.—Petavius Dionysius. Theolog. Dogmata. Paris, 1644.
Pic.—Piconio, R. P., Bernardino, Triplex Expositio. Paris, 1847.
Peq.—Pequigny (*idem*).
Reich.—Reiche, J. G., Comment. Criticus in N. T. Gottingæ, 1853.
Rh.—Rhemish Version. Paris, 1859.
Rosenm.—Rosenmüller, Ern. Fred. Car. Scholia in V. T. Lipsiæ, 1823.
" " " " in Nov. T. Norimb. 1815.
Salm.—Salmeron, Alph. S.J. Matriti, 1601-2.
Schleus.—Schleusner, J. F., Lexicon V. et N. T. Glasgow, 1824.
Schöetg.—Schöetgenius, Christ., Horæ Hebraicæ. Dresdæ, 1733.
S. S.—Sacred Scripture.
Sylv.—Sylvius, F., Commentarii in D. Thom. Duaci, 1650.
s. v.—sub voce.
Tertul.—Tertullianus, Opera, *ed.* Migne. Paris, 1844.
Theopht.—Theophylactus, Archiep. *ed.* Migne, Paris, 1856.
Thl.—Theophylactus, Archiep. *ed.* Migne. Paris. 1859.
Thdrt.—Theodoretus (B.) Cyrensis Episcopus, *ed.* Migne.
Tir.—Tirinus, Jacobus, S.J. Venetiis, 1774.
Tischend.—Tischendorf, Const., N. T. Lipsiæ, 1849-1859.
Tolet.—Toletus, Card. in Ep. ad Rom. Romæ, 1602.
Tost.—Tostatus, Alph., Commentarii. Venetiis, 1596.
v.—verse.
Wetst.—Wetstein, Nov. Tes. Græcum. Amsterdam, 1751.

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